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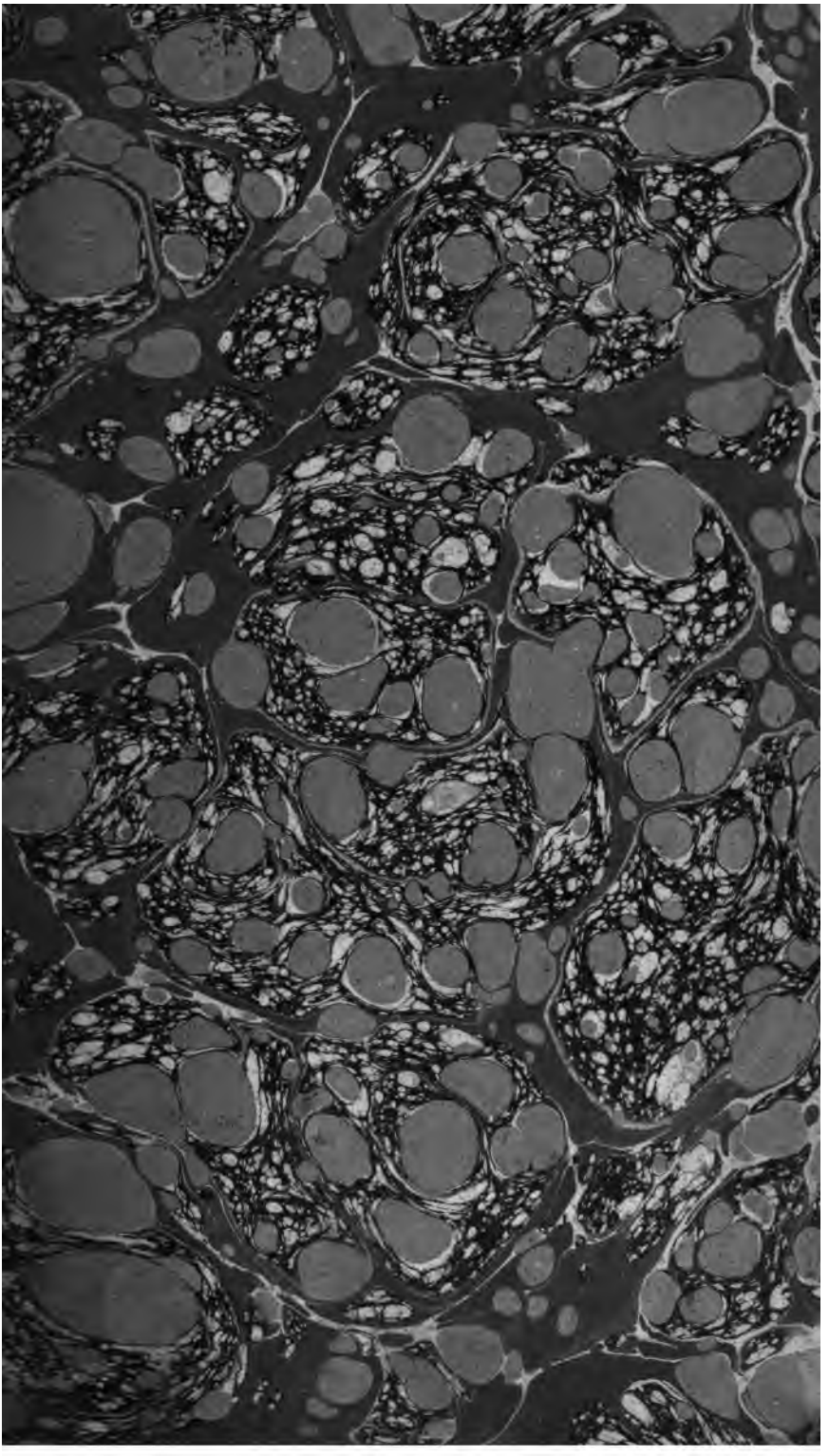

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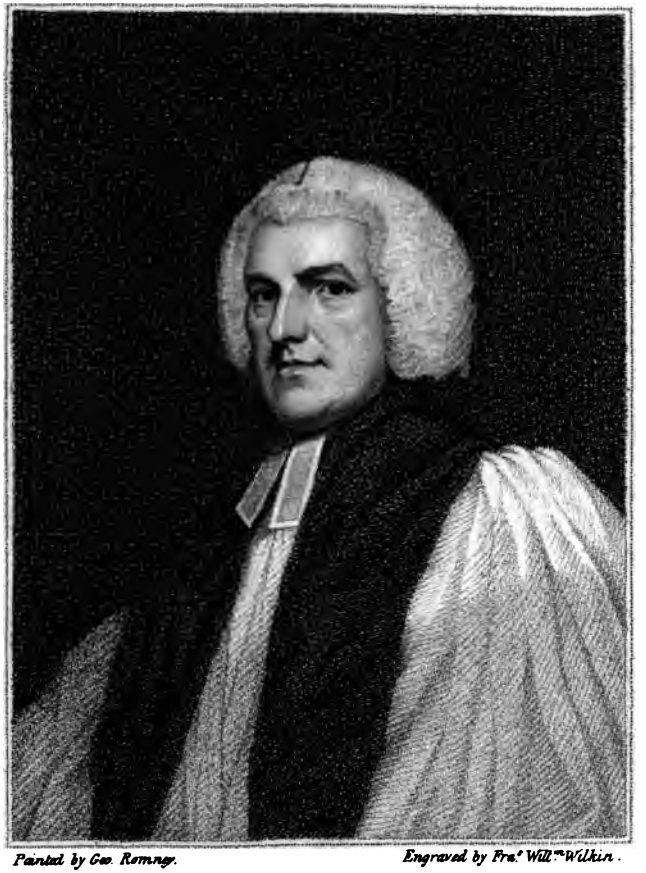

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The Hon.ble & Right Revd. Shute Barrington LL.D.
Lord Bishop of Durham.

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THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

OR,

A TREASURY

OF

DIVINE AND USEFUL

KNOWLEDGE.

"Every CHRISTIAN CHURCH is a SOCIETY; no Society can abide in any comely Order, any steady Quiet, any desirable Prosperity, without GOVERNMENT; no Government can stand without correspondent Obligations to submit thereto." Dr. ISAAC BARROW.

BY A SOCIETY OF CHURCHMEN.

VOL. IV.

FROM JANUARY TO JUNE 1803.

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1803.

THE HONOURABLE AND RIGHT REVEREND

SHUTE BARRINGTON, LL. D.

LORD BISHOP OF DURHAM.

CONTEMPORARY Biography, however useful in recording facts for which posterity may be grateful, cannot be wrought up with that glow of colouring, which gives narrative interest, and renders it delightful, without bringing upon the Author the suspicion of being actuated by motives of another kind, than the love of candour and truth. Eulogium upon the purest and most exalted living characters will by the generality be represented as gross flattery; and though they will admit that the object of it is worthy of praise, yet, according to their frigid notions of propriety, that praise should be withheld till the solemn knell excites the enquiry, "what manner of man he was?"

To avoid, therefore, the censure of such fastidious critics, we reluctantly restrain that inclination we have often felt to delineate, as far as lay in our feeble powers, such characters as the living age reveres, and future generations will admire.

Of the dignified Prelate, whose portrait is given at the head of this volume, it would be highly gratifying to us were we enabled to present to our readers a copious memoir; but as this is not in our power, we must content ourselves with giving only a few particulars.

JOHN SHUTE BARRINGTON, the first Viscount of the name, and a Nobleman of distinguished public spirit, piety and learning, left at his death, in 1734, six sons; five of whom have risen to eminence, in the service of their country, and in their respective professions.

William Viscount Barrington, the eldest son, distinguished himself, not only by his political talents, but for the excellence of his heart, and the suavity and urbanity of his manners. He successively filled the offices of Secretary of War, Chancellor of the Exchequer, Treasurer of the Navy, and Postmaster General. Francis, the second son, died young. Major-General John Barrington, the third son, commanded at the reduction of Guadaloupe, and died in 1764. Daines, who died in 1801, was a Welch Judge, and his various writings will confer honour on

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his name as a learned antiquary and an ingenious naturalist. The memory of Admiral Samuel Barrington, the fifth son, stands honourably recorded in naval history, by many actions of eminent skill and bravery, especially at the reduction of St. Lucia in 1778; when, with a very small force, he repulsed the French Admiral D'Estaing with twelve ships of the line.—The only one surviving of these sons is the respectable Bishop of Durham, the father of the present Episcopal Bench, who was born about the year 1734, received his education at Eton school, and removed from thence to Merton college, Oxford. In November 1756 he entered into holy orders; about which time he completed his degrees in arts. In the preceding Summer he was appointed by the Vice Chancellor to reconcile the scientific members of the University to the introduction of the arts, upon the celebrated donation of the Pomfret marbles. This he did in a speech delivered in the theatre to a very numerous auditory, which received it with much approbation. At the accession of his present Majesty he was appointed one of the Chaplains in Ordinary, and in 1762 was installed Canon of Christ Church. In 1769 he was promoted to the Bishopric of Landaff, and soon after distinguished himself in his senatorial capacity by a bill to prevent adultery, by prohibiting the criminal parties from marrying. So just a measure, and one called for by the increase of a most enormous evil in all ranks of life, one should have supposed could hardly be resisted, even by the vicious, without a blush; yet with regret we must record, that

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the Bill, after having passed the House of Lords without a division, was lost in the House of Commons.

In 1782 his Lordship was transplanted to the see of Salisbury, the cathedral of which city, and the Episcopal palace, owe all their present renovated beauty to his exertions, taste, and munificence. On the death of Bishop Thurlow, in 1791, he was removed to his present elevated station; where it can only be said, that, as in each preceding diocese, he has always watched over his Clergy with the tenderness of a parent and the vigilance of an "overseer of Christ's flock." In this place it peculiarly behoves us to mention the laudable caution, taken by his Lordship, in examining into the characters and abilities of candidates for holy orders: and we believe that he is the first Bishop who has particularly required some knowledge of *Hebrew* in those who are to be admitted to the Priesthood. It would be extremely unjust were we to omit, even in this rude etching, the powerful exertions made by his Lordship in promoting the objects of that most beneficent institution, "*The Society for bettering the Condition of the Poor.*" In all the widely extended branches of that patriotic institution, of which he has from the first continued the President, he has taken unwearied pains. He was one of those who formed and arranged that institution; and he has invariably been a most active promoter of its measures; some of the most useful plans stated in their reports having originated in his zeal and benevolence. He is also an active

member

THE

ORTHODOX CHURCHMAN's

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FOR JANUARY, 1803.

Fear GOD *and the* KING, *and meddle not with them that are given to* CHANGE. Proverbs, xxiv. 21.

We ſerve a WISE *and* UNCHANGEABLE *God; and we deſire to do it by a* RELIGION, *and in a* CHURCH *(as like* HIM *as may be), without* Changes *or* Alterations. Dr. SOUTH.

THE LIFE OF ROBERT NELSON, ESQ.

ROBERT NELSON, generally and moſt juſtly diſtinguiſhed by the appellation of the "pious Nelſon," was born June 22, 1656, in London, where his father was an eminent Turkey merchant, but did not live long to enjoy the happineſs of this ſon, whom, at his death, he left an infant two years old, with a handſome fortune, committing him to the care of his mother and her brother, Sir Gabriel Roberts. This gentleman, who was alſo a Turkey merchant, ſoon became extremely fond of his nephew, who in a few years diſcovered an excellent underſtanding, enlivened with a ſprightly genius, which, being ſeen in a very handſome perſon, was ſtill made more engaging by the ſingular ſweetneſs of his temper. At a proper age he was ſent to St. Paul's ſchool; but, after ſome time ſpent there, was taken home out of fondneſs by his mother, who, being ſeated at Dryfield, near Cirenceſter, in Glouceſterſhire, procured the learned Mr. afterwards Biſhop Bull, to inſtruct him at her own houſe; after which he was ſent to Trinity College, Cambridge. All thoſe endearing qualities which diſcloſed themſelves early in his youth ripened into the moſt amiable character in his manhood. From being the hope and darling of his family, he ſoon became the delight of all the ſerious and thinking part of the world. As buſineſs or other occaſions frequently called him to London, it was not long before he came to be known to Dr. Tillotſon, with whom his uncle, Sir Gabriel Roberts, was intimately acquainted. A congenial worth in Mr. Nelſon preſently obtained him a principal place in the friendſhip of that great man, which death alone diſſolved. In 1680 Mr. Nelſon was choſen Fellow of the Royal Society, and having laid a proper foundation at home for making the beſt advantage of travelling abroad, he ſet out for Paris the ſame year. After ſtaying in that city a few months, he ſet out on what was called the grand tour, and re-

turned home in Auguſt, 1682. During his travels he fell into the company of Lady Theophila Lucy, widow of Sir Kingſmill Lucy, of Broxborne, in Hertfordſhire, Bart. and ſecond daughter of George, Earl of Berkeley; and this intimacy ſoon ripening into affection, a marriage was concluded between them ſhortly after their arrival in England. Not long after this union, the lady profeſſed herſelf a Roman Catholic, which proved a great grief to her huſband, who endeavoured, both by himſelf and his friends, eſpecially Dr. Tillotſon, to bring her off from that deluſion. But though all theſe attempts were ineffectual, this in no degree weakened either his attachment to his lady, or his ſtability in the Proteſtant Religion. This is the more obſervable, as the lady was a woman of uncommon parts, and no ordinary zeal for her new faith, which ſhe even defended in print, at the time that the controverſy between Papiſts and Proteſtants was carried to a great height. Mr. Nelſon on that occaſion alſo drew his pen, and publiſhed a piece, entitled, *Tranſubſtantiation contrary to Scripture; or, The Proteſtant's Anſwer to the Seekers' Requeſt*, 4to, 1687. About the ſame time he accompanied his lady to Aix la Chapelle, for the benefit of her health; and from thence they paſſed through France into Italy. At the end of 1691 Mr. Nelſon returned to England, entirely diſſatisfied with the new change in the government; for, though he was a reſolved Proteſtant, he could not reconcile it to his conſcience to transfer his allegiance from one ſovereign to another while the former was living. As he reſided in or near London, a perfect friendſhip grew up between him and that worthy divine Mr. John Kettlewell, who loſt his preferment for refuſing the oaths; but, notwithſtanding this connection, he continued attached to his old friends, particularly Abp. Tillotſon, who died in his arms. Mr. Kettlewell left him his ſole executor and truſtee, in purſuance of which charge, he publiſhed, ſoon after, the poſthumous works of that excellent man. This friend had likewiſe prevailed upon Mr. Nelſon to write in the ſervice of practical picty and devotion, as being more likely to do good when coming from a lay-gentleman. In that view he accordingly publiſhed that valuable book, *A Companion for the Feſtivals and Faſts of the Church of England*, 8vo, 1704. This was followed by the *Great Duty of frequenting the Chriſtian Sacrifice*, in 1707, 8vo; and *The Practice of true Devotion, in relation to the End, as well as the Means of Religion, with an Office for the Holy Communion*, in 1708, 8vo. At the ſame time he engaged zealouſly in every public ſcheme for advancing the honour and intereſt of Chriſtianity, not only at home but abroad; as the Society for the Propagation of the Goſpel in foreign parts; that for the Reformation of Manners at home; ſeveral propoſals for building, repairing, or endowing Churches, and particularly to Charity Schools. He had hitherto adhered to the communion of the deprived biſhops, but on the death of Dr. William Lloyd, Biſhop of Norwich, at the end of 1709, he returned to the public ſervice of the Church as eſtabliſhed. In 1713 he publiſhed the life of that great prelate Biſhop Bull; and the following year appeared, *The Scripture Doctrine of the moſt holy and undivided Trinity vindicated from the Miſrepreſentations of Dr. Clarke*; to which he prefixed, *A Letter written by himſelf to that reverend Divine*, with whom he had before held a conference on that ſubject. But, though Dr. Clarke replied to this piece, yet the controverſy was managed with abundant good temper on both ſides; nor did this difference in the leaſt degree break the intimacy between them. From this time the dangerous diſtemper under which he had

had long laboured, an aſthma, and dropſy in the breaſt, increaſing to a dangerous degree, he retired to Kenſington, where it put an end to his valuable life, on the 16th of January, 1714-15, at the houſe of his couſin, Mrs. Wolf, daughter of Sir Gabriel Roberts, and then a widow. His remains were interred in the new burying-ground belonging to the chapel now St. George's, Bloomſbury, being the firſt who was buried in that cemetery. Beſides the works already mentioned, Mr. Nelſon wrote, 1. A Letter on Church Government, in anſwer to a pamphlet, entitled, *The Principles of the Proteſtant Reformation*, 1705. 2. An Addreſs to Perſons of Quality and Eſtate; to which is added, an Appendix, of ſome Original Papers, 1715, 8vo. 3. The Whole Duty of a Chriſtian, by way of queſtion and anſwer, deſigned for the uſe of the charity ſchools in and about London. He likewiſe publiſhed, Thomas a Kempis's Chriſtian Exerciſe; the Archbiſhop of Cambray's Paſtoral Letter; with ſome poſthumous pieces of Biſhop Bull; and ſeveral Letters written to himſelf, which ſhew how much he was known and reſpected by princes, noblemen, and others, in the parts where he had travelled.

Remarks upon the Poſition—"*That to* judge *of what are the* DOCTRINES *of the* CHURCH *of* ENGLAND, *we muſt have recourſe to* (*what is called*) *the* Original Conſtitution, *and* NOT *learn it from the* OPINION *of the* PRESENT Members." By the Rev. W. LUDLAM.

IF the queſtion be, WHAT is NOW the doctrine of the Church of England, we muſt undoubtedly have recourſe to the liturgy, the articles, and homilies, as generally underſtood and interpreted by her preſent members; and *this* is as much the character of what church doctrine is *now*, as the general opinion and the received interpretation of thoſe articles two hundred years ago was the characteriſtic of the church doctrine *then*, or as the generally received Popiſh doctrines were the characteriſtic of the church doctrine two hundred years before that time. They who ſubſcribe the articles, if they believe them in their *generally* received ſenſe, are as far from diſhoneſty, as he is from lying, who, calling himſelf your humble ſervant, ſhould decline carrying your portmanteau.

We judge by a ſimilar rule with reſpect to the conſtitution of the ſtate: the generally received opinions of the great lawyers is the ſtandard of what is common law at this day. Nor is there any reaſon why the generally received opinions of learned churchmen ſhould not alſo be the ſtandard of what church doctrine is at this day. I ſee no difference between eccleſiaſtical and civil ſociety. I conſider the Church of England as a temporal ſociety—a ſociety of *human*, NOT of *divine* inſtitution. The church of Chriſt is indeed a *ſpiritual* body; but the church of Chriſt has no other articles, except the Scriptures *,

* It is not, we preſume, the intention of the writer altogether to deny that the Church of England, conſidered as a ſociety or political body, is of *divine* inſtitution, but merely, that it is no otherwiſe of divine inſtitution than as all well-conſtituted *eccleſiaſtical ſocieties* are. This propoſition is true; otherwiſe no defence could be found for any Chriſtian Church which at all differs in diſcipline from that of England. The human authority, indeed, which is employed in the formation of an eccleſiaſtical ſociety, is bound to take *all poſſible* care, that it has *all poſſible* reſemblance to that form which is marked out by Chriſt and his Apoſtles; and our opinion is, that the Church of England, as by law eſtabliſhed, has the felicity of poſſeſſing that reſemblance. EDITORS.

Now in the ſtate, when a man ſwears true allegiance to the chief magiſtrate, to the King ſuppoſe, is it that allegiance which is by law NOW due, or that which was due in the time of Elizabeth? May not a man ſay thoſe words, which the preſent bench of judges would deem harmleſs, though the judges of the time of Elizabeth would have called them treaſonable, and have hanged the man for ſpeaking them?

It is not many years ſince general warrants were iſſued frequently, and obedience was always paid to them, ſuch warrants being at that time held VALID by the great lawyers; this, then, was at *that time* LAW, and diſobedience to ſuch warrants ſinful. The courts of law have now given *another* determination: common law has undergone one more change; and diſobedience is NOT NOW ſinful. You may obey if you pleaſe; and you may underſtand the article in its primitive ſenſe if you pleaſe.

But in this inſtance, you will ſay, a *formal* deciſion has changed the law. There are innumerable inſtances, where cuſtom not only *accidentally*, but *fraudulently* introduced, has changed the law. Thus:—a recovery is a ſham law-ſuit: it was originally a trickiſh one, deviſed by ſome crafty lawyer to defeat an entail. Time and cuſtom have purged away the roguery, and it is become an honeſt tranſaction: it has been ſanctioned by the conſtant allowance of the judges. This, indeed, has made a change in the common law. Entails, in the caſes where you can now ſuffer a recovery, are in fact forbidden by law; that they are forbidden is plain, for the *legerdemain* of a recovery makes them void *. Juſt in the ſame way interpretations of articles, originally bold, perhaps forced, may, by being *received* and *generally* admitted, become the Church's ſenſe of thoſe articles.

You will ſay, perhaps, this is a contemptible Church, and ſuch are uſeleſs articles, if their ſenſe can thus vary; but is civil government contemptible, or the law of the land uſeleſs, which varies full as much as Church Articles?

To be ſure, to ſay this is to maintain that there is a conſiderable latitude in the ſenſe which may *fairly* be put upon the articles; and no method of interpretation can be deviſed which will not admit of ſome. If ſuch, or a greater latitude is allowed by the governors of the Church, they who ſubſcribe under that *allowed* liberty cannot be blamed if they make uſe of it. Whether it be proper to allow that, or *any* liberty *at all*, is a very different conſideration.

In all other ſocieties, the generally received opinions of the members conſtitute the opinion of the ſociety; and why does not the interpretation of the articles generally received by Churchmen conſtitute the Church-ſenſe of the articles? How can it be otherwiſe? Juſt as the ſenſe of a word is that only in which it is *now* underſtood, whatever ſenſe it may once have had. A knave formerly meant only a ſervant (whatever it may now mean); and in ſome tranſlations of the New Teſtament we find—"Paul the knave of Jeſus Chriſt."

* This TRICK was originally connived at by the judges for very wiſe purpoſes, viz. to check the holding of lands in *mortmain*, and thereby to enlarge civil liberty, in an age when it was impoſſible to obtain a *formal* law to prevent this evil, on account of the temper, that is, the religious folly of the times; for *violent* religious zeal has always been tainted with folly, or ſomething worſe, from thoſe to the preſent days.

Now

The Preſbyterian teachers are ſuppoſed by ſome not to believe the atonement. Let us ſuppoſe that Socinianiſm ſhould be *generally* profeſſed among them; ſuppoſe alſo they had articles framed by the Weſtminſter divines of 1643, one of which was, that Chriſt died for our ſins (or any other text thought by thoſe divines to affirm the atonement), might not any Socinian teacher honeſtly ſubſcribe that article? Would not the *Socinian* ſenſe be *their* Church's ſenſe of *that* article? Suppoſe again the Preſbyterians divided, *one-half* orthodox, the *other half* Socinian; might not a miniſter of their church ſubſcribe in either ſenſe, and himſelf chuſe which he would adhere to in his miniſtry?

Did not ALL the firſt reformers, and all the Churchmen of their days, believe that Chriſt deſcended *perſonally* into hell, that is, into the place of the damned? If we are to recur to the original conſtitution of the Church, this is the ſenſe, the ONLY ſenſe of the article: it is that which was held by the moſt eminent, the moſt pious of the reformers. But is there either a Biſhop or a Methodiſt that holds it now? No one now believes it means any more than that the human ſoul of Chriſt was by death ſeparated from his body, and remained till his reſurrection in the place or ſtate of unclothed ſpirits. While the local deſcent into hell was the *only* interpretation of the article, and no other heard of, whoever ſubſcribed muſt ſubſcribe in that ſenſe only. But a ſubſcriber now is undoubtedly at liberty to believe and maintain either opinion. No one will ſay that the article may not be ſubſcribed in the primitive ſignification (yet if there is any doubt it is here). And that it may be underſtood as ALL learned men *do now* underſtand it, will hardly be denied.

Still it will be ſaid, of what uſe are articles, if they do not preſerve the purity of the Church? No *human* means can preſerve the purity of the Church; the Scriptures themſelves cannot do it. Time, indeed, which gradually changes all things, will ſoften their rigour, and introduce much latitude of interpretation, but their MAIN ſenſe will ſtill be preſerved—they will not haſtily ſink into inſignificance.

Ought not, then (it will perhaps be further ſaid), the articles to be REVISED? And to whom can this important work be committed? If one ſet of men be employed, the article of Chriſt's atonement will be wholly taken up in binding upon us the ſin of man transferred by imputation to Chriſt, and his ſuffering under a charge of guilt, in our law place, and as our ſubſtitute, and all the other metaphyſical abſurdities that can be raked out of Witſius. Had a certain Biſhop been ſet to work, he would have inſiſted upon your profeſſing your belief in the NO intermediate ſtate; had his chaplain been ſet to work, he would have purged out of the articles almoſt every doctrine of Chriſtianity, as having *no relation* to the *preſent times*. And why ſhould the articles be altered, to accommodate them to the opinions, not of the clergy in general, but of a few, who would dictate to all the reſt. *One* alteration *once* made upon *ſuch* grounds, would invite ſome other religious party to demand a *new* alteration, and *every* alteration would occaſion *freſh* diſputes.

We have much reaſonable liberty in the aſſent we give to the doctrines contained in the articles when we ſubſcribe them; time has procured for us this liberty, and it were very imprudent to give it up, and ſubmit to the *ſtrait* bonds of modern ſchool divines.

Mr. Berridge long ſince charged the whole body of the clergy with preaching doctrines contrary to the articles they have ſubſcribed; and the whole

whole body of his methodiſtical friends ſeem to be of the ſame opinion, but wanting his openneſs, they only *hint* it in public. What RIGHT have they to confine the ſenſe of every article to their OWN interpretation? Why is our JUST liberty judged of another man's conſcience?

The other charge, that the preſent Church of England has departed from the received opinions of the Clergy at the time of the Reformation, may be true; but that in ſo doing the Church is become *corrupt*, remains yet to be ſhewn, unleſs you will ſay that the reformers ſucceeded to the Pope's infallibility, and, like him, became infallible interpreters of ſcripture.

There are who maintain, that the articles ought to be underſtood in that ſenſe in which the compilers *intended* they ſhould be underſtood; but ſurely it is very ſtrange to apply a rule of interpretation to theſe articles which is *never* applied to any *other* law, articles, or covenant whatſoever. The TEST act, as far as we can diſcover the intentions of thoſe who paſſed that law, was intended to exclude Papiſts *only* from offices of truſt in the ſtate; but the words exclude proteſtant diſſenters, and accordingly they have always been excluded.

And who ſhall make out what was the intention of the lawgiver, excluſive of the law itſelf? And who ſhall ſhew what were the notions of one, or of all thoſe who framed the articles, excluſive of the articles themſelves?

But we are not here concerned to know what was meant by the writers, but what will be underſtood by the readers of theſe articles; for every ſincere man who makes a declaration, will conceive it as meaning what it is *now uſually* conceived to mean. Not by thoſe in particular who require this declaration, for they have no authority to *fix* the meaning—nor by the governors of the Church, for they cannot properly be ſaid to require *that* which they have no power to diſpenſe with, or to alter. But the ſenſe of the articles (as the ſenſe of the law) is that which is determined to be their ſenſe by the general voice of the learned through the nation; what that is, may in ſome caſes be doubtful, but in moſt, and thoſe of greateſt importance, there will be no doubt. But to go through every article, and ſettle the limits of interpretation, is no part of our deſign.

It has been ſaid, the articles are to be underſtood according to ſcripture, and ſcripture is the ſame now that it was two hundred years ago; how then can a different interpretation be admitted? I always thought that ſcripture was to be interpreted by articles, and not articles by ſcripture; elſe of what uſe are articles?

The true genuine ſenſe of ſcripture is undoubtedly the *ſame*, not only at ALL times, but in ALL places, and to ALL perſons; let whoever read ſcripture, it has but ONE *genuine* ſenſe. But are men, even pious and learned men, either of our own or paſt times, AGREED about that *one genuine* ſenſe? Who, without inſpiration, ſhall determine, out of the vaſt variety of interpretations, which is the TRUE one? Each ſect, nay each individual, does indeed with great confidence pretend divine authority for their own fancies; they have been earneſt in prayer for the promiſed teaching of the Holy Ghoſt, and the teaching ſo promiſed is (as they ſay) like the teaching promiſed to the Apoſtles, a promiſe that they ſhall be led into ALL truth, John xvi. 13; they ſhould add, "and be SHEWN THINGS TO COME." Being, therefore, in this degree under the teaching of the ſpirit, whatever opinions they take up are of divine authority. No wonder,

wonder, then, with Mr. Scott (late of the Lock), they ſhould charge all who differ from them with diſbelieving the promiſe of the aſſiſtance of the ſpirit, deſpiſing prayer, and being ſuperficial enquirers. But it is ſaid, you would not differ from another unleſs you thought him wrong; and if he be in the wrong, there muſt be ſome *great fault* (you ſhould add, or ſome *great misfortune*) which is the ground of his error. There are who deny the Divinity of Chriſt; is not this a great error—an awful departing from the truth? You will at leaſt warn them of the ſin of denying Chriſt. They alſo think you in a great miſtake, and they, in their turn, will warn you of the unpardonable ſin of idolatry.

REFLECTIONS ON SUDDEN DEATH.

To the Editors of the Orthodox Churchman's Magazine.

Gentlemen,

THE alarming increaſe of the number of ſudden deaths, which of late have occurred in almoſt every part of the kingdom, cannot fail to make a very ſerious impreſſion on the mind of every conſiderate and reflecting perſon. And as theſe awful viſitations have been very frequent of late in the immediate neighbourhood where I reſide, it appeared to me an indiſpenſible part of my duty, as a miniſter of the eſtabliſhed religion, to call the attention of that congregation which is committed to my charge, to theſe affecting diſpenſations of the Almighty, and to endeavour to fix their thoughts very ſeriouſly upon them. In purſuance of this perſuaſion, on the morning of the 10th of laſt month I began a ſermon on this ſubject, which I finiſhed, excepting a page and half, on the 11th, and delivered in my Pariſh Church the day following, Sunday, Dec. 12, 1802. The diſcourſe appeared to make a very ſtrong impreſſion on the congregation aſſembled together on that occaſion, which, I earneſtly pray to God may not be very ſpeedily obliterated, but, on the contrary, may remain indelibly engraved upon their hearts, and bring forth the fruit of godlineſs, and procure the reward of an holy and pious life in a future ſtate. As every ſentence of the diſcourſe above mentioned, is original—compoſed on the ſpur of the moment,—and without having any reference (as far as I know) to any author whatever who has written on the ſame ſubject; if you think the following extracts are likely to make that good impreſſion on any of your readers which the diſcourſe ſeemed to do from the pulpit, they are at your ſervice.

Extracts from "An Original Diſcourſe, by T. C. Dec. 12th, 1802," bearing the Title, "A Sermon concerning ſudden Death."

Pſalm xxxix. 5.

"*Lord let me know my End and the Number of my Days, that I may be certified how long I have to live.*"

THE extreme uncertainty of human life, and the very precarious tenure upon which it is held, have conſtantly and properly employed the ſerious reflection of the thinking part of mankind in all ages. By ſome, this awful truth hath been miſerably miſemployed to the purpoſes of ſin, by others it hath been wiſely improved to the power of godlineſs. The voluptuary and the infidel have frequently cried out, with ſome of thoſe Corinthians

Corinthians whom Saint Paul notices in his firſt Epiſtle addreſſed to them, "Let us eat and drink for to-morrow we die;" or, in other words, "Let us ſeize the preſent moment to gratify every ſinful and luxurious deſire of our ſouls, ſince from the uncertainty of the duration of our mortal exiſtence, it may poſſibly happen, that "to-morrow we die." On the other hand, the wiſe and the good, who are careful to draw forth leſſons of improvement from the ſeveral occurrences which are paſſing around them, exclaim, with the pious Pſalmiſt in the 90th Pſalm,—"So teach us to number our days that we may apply our hearts unto wiſdom." Now ſince it is certain that a much greater number of the ſons of men are inclined to do evil than to do good, and that they would abuſe the privilege of being "certified how long they had to live," it ſeems evident that this uncertainty of the duration of our mortal exiſtence is indeed far better for us than if we could aſſuredly "know our end, and the number of our days."

Within the ſhort ſpace of a few weeks paſt, no leſs than *three ſudden deaths* have happened in this immediate neighbourhood, and within the laſt two or three years theſe ſudden viſitations of the great "King of terrors," have been multiplied in a more than uſual degree in this part of the iſland where we reſide. To inquire into the phyſical cauſe of theſe awful diſpenſations belongs not to the miniſter of our Saviour's goſpel, but it ſtrictly falls within the circle of his duty to endeavour to improve the impreſſions they are ſo peculiarly calculated to make on the ſerious mind, while the remembrance of them is yet freſh and lively, and therefore more capable of being effectually turned to the advancement of godlineſs.

We are placed here on earth in a ſtate of probation and trial, and the life which is *lent* to us by our Creator hath annexed to it the expreſs condition of our ſurrendering it *whenſoever* and *howſoever* our heavenly Father ſhall require it at our hands. The *time* and the manner of our reſpective deaths it hath pleaſed the Almighty Diſpoſer of all things to hide in the councils of his Omnipotence, and therefore we ſhould endeavour to be always prepared for that great event. This is the great and uſeful leſſon we may all learn from this diſpenſation of our nature which is common to us all. In every period of our mortal courſe, from the cradle to extreme old age, we behold our fellow mortals dropping around us into the grave, and the place which they occupied is immediately filled by others, who in their turn, when their "appointed time" is come, muſt, in like manner, give place to others. This hath been the manner and cuſtom of human affairs from the beginning of the world to the preſent moment, and it is ordained to continue the ſame till the conſummation of all things. A diſpenſation of this nature, which involves in it all the ſons of men without exception, muſt at one time or another awaken ſerious thoughts in the minds of all men, and this impreſſion is more or leſs lively and durable according to the varying circumſtances of things. Thus, if the young and tender promiſe of infantine charms is nipped in the bud by the hand of death; if, when it is a little more expanded, and the bud of beauty begins to unfold its graces to an admiring world, it is *then* ſtruck by the arrow of deſtruction, and droops its head and dies; if, when full blown and in perfect beauty, delighted and delighting all around, it ſhould pleaſe the All-gracious diſpoſer of Events to call away the ſoul of virtue and of goodneſs, by a ſlow and gradual decline, we grieve indeed, and grieve moſt juſtly for our loſs, but ſtill by previous circumſtances we have been

been prepared to expect the cataſtrophe, and ſo are enabled to ſubmit with greater eaſe to the trying diſpenſation. But the caſe is very widely different when thoſe who are to-day rejoicing in the glow of health are to-morrow become the tenants of the clay cold grave; when thoſe who are the neareſt and deareſt to our affections *in a ſingle moment* are ſnatched from our embraces by the relentleſs hand of death. An event of this alarming nature is apt to ſtrike home to the human heart; to make a deep and laſting impreſſion on the minds of ſurviving relatives; and to read a moſt ſtriking and uſeful leſſon to *unconcerned* ſpectators. Unconcerned did I ſay? Who is there then that can be altogether unconcerned at ſuch an awful viſitation as this? What individual is there preſent in this congregation, who, for a moment, can flatter himſelf with an exemption from this common lot of humanity? Can youth, can health, can ſtrength or ſpirits, can any, or can all of them united, ſhield their poſſeſſors from the ſtroke of death? We know they cannot. We feel they cannot. Deep ſhould the awful reflection ſink into our hearts.

What exceeding little ground have we to flatter ourſelves, that our unpreparedneſs for death will be at all palliated by the excuſe, that we have been called on *ſuddenly* to render up an account of our actions, and to give up the loan of life. It is the whole ſcope of Revelation to impreſs the uncertainty of human life in the moſt ſolemn manner upon our minds. How frequent were the alluſions of our bleſſed Saviour in his Diſcourſes and Parables to this awful event, and how uniformily did he inculcate the neceſſity of a due preparation at all times for it. Under the ſimilitude of a ſtrong man armed, watching his goods againſt the approach of the thief, and the impoſſibility of his knowing at what exact time he would come, our Lord points out to us how impoſſible it is for us to know the very time that the great thief Death will come to rob us of our life; and conſequently that we ſhould never relax our vigilance leſt he ſhould viſit us at a time when we are not prepared for his approach. In the parable alſo of the wiſe and fooliſh Virgins, the ſame watchfulneſs, care and circumſpection is inculcated; and various other parts of the ſacred writings ſpeak the ſame ſentiment. However true this repreſentation of the ſtate wherein we are placed upon earth, in reality is, and however ſalutary the advice which is drawn from it by our bleſſed Lord, yet the light and frivolous ſons of men are too apt to diſregard theſe maxims of wiſdom, from a weak and fooliſh ſuppoſition that this awful diſpenſation is very far removed from themſelves. To men of this deſcription, theſe ſudden examples of mortality are of the greateſt benefit, and are peculiarly calculated to fix their thoughts, and rally their ſcattered recollection. When we behold the arrows of our mortal enemy flying thickly arounds us;—when we ſee the beſt and faireſt of the herd of our fellow-mortals, in perfect health and ſtrength, ſelected by this "*inſatiate archer*," and ſtruck down by his unerring aim in a ſingle moment, can we flatter ourſelves that for any very long period we ſhall be able to eſcape his keen regard? No; we all partake of one common nature,—all of us are placed upon earth on the ſame condition of uncertainty,—and every one of us is liable to be called away in a ſingle moment, at the will of him who placed us here. That viſitation which hath fallen upon one ſo near to us;—that deſtruction which hath but a very little miſſed us, may, for ought we know to the contrary, very ſpeedily fall upon our own head; and then nought can avail us but the being properly prepared to receive the awful ſummons.

Let us reflect for a few moments, while the reflection may yet be turned to good account, what would be our condition if this day, in which we are performing our bounden duty to our Creator, in his holy houſe, in full health and vigour, ſhould be the laſt of the mortal pilgrimage of any individual preſent in this congregation. Are we all poſſeſſed of thoſe pious diſpoſitions,—do we all live in ſuch a virtuous and chriſtian courſe of life as may fit us to appear in the preſence of our great and awful Judge? Is it not much rather to be feared, that confeſſedly frail and ſinful as is every ſon of fallen Adam, we ſhould have many unmortified ſins holding an unreſtrained empire in our hearts, many favourite vices which "do moſt eaſily beſet us," many ſins of *omiſſion*, as well as thoſe of *commiſſion*, which would riſe up in judgment againſt us, and condemn us. If this ſhould be the caſe in any inſtance, how woefully, yet, how vainly ſhould we lament our paſt folly, and how bitterly regret the miſapplication of the important hours of our preſent life, which were lent us for the expreſs purpoſe of ſecuring the reverſionary glories of the world to come.

Now, in order to obviate theſe ſad effects of a ſudden call to judgment to which all are expoſed, it will eſſentially contribute to pay great attention to the three following things:—To live in the continual expectation that this event poſſibly may happen to us:—To be properly prepared if it ſhould really come on us:—And, to ſubmit ourſelves and all our concerns to the All-wiſe direction of that Almighty Being who knows perfectly well what is beſt for us.

It may, perhaps, be objected, that a perfect acquieſcence of our own will, to that of Him who made us, is, indeed, moſt ardently to be deſired, but can ſcarcely be expected from any of the ſinful ſons of men in its fulleſt extent. This, however, appears an opinion ſomewhat raſhly ſtated, and, in conſiderable oppoſition to both hiſtory and experience. In the inſtance of Saint Paul, who ſaid that "to die is gain:" In that of Moſes, who received the ſummons of God to go up to Mount Nebo and die there with the moſt perfect calmneſs and ſubmiſſion; and, in the caſe of many pious and exemplary characters, who have lived in or near our own times, and have ſubmitted themſelves in all things to the diſpoſal of their Creator, we find that they have with the utmoſt readineſs prepared themſelves, at the will of their Creator, to depart from this tranſitory ſtate to an enduring and perfect one in the heavens above. If, in our particular caſe, this holy ſubmiſſion is not yet fully effected; if our too great attachment to the things of this world; our unſubdued paſſions or appetites; or any other cauſe whatſoever ſhould make us caſt a look of lingering regard on this world, when a near proſpect of the other is held up to our view; let us endeavour to conquer theſe unchriſtian, theſe carnal attachments, and, try to "ſet our affections on things above, not on things on the earth." Aſſuredly, whereſoever our treaſure is, there will our heart be alſo; if we can, therefore, inſtil into our minds a regard for heavenly things, and a correſponding indifference for things of the earth, a doctrine very frequently and very warmly preſſed upon us in the ſacred writings, we ſhall find this neceſſary duty will ſoon become both eaſy and pleaſant to us.

It may ſerve conſiderably to render the performance of this duty eaſy to us, properly and frequently to reflect, that the Almighty Creator who ordereth all things, is poſſeſſed of the prerogative of knowing every thing which can befal us; and, that he is alſo endued with perfect wiſdom

wiſdom and perfect goodneſs, the former of which will enable him to diſcern what is beſt for us, and the latter will diſpoſe him to put in execution the reſult of that wiſe foreſight in our favour. If it ſhould, therefore, be likely to ſerve any good purpoſe, either temporal or eternal, for us to remain longer in this preſent life, no doubt our exiſtence will be prolonged by him who lent it to us; if we are arrived at that exact period of the mortal courſe when it would be beſt for us to die, ſurely we are deeply indebted to the Almighty for conferring upon us a bleſſing, even though it ſhould appear to thoſe who ſee only the ſurface of things a ſevere diſpenſation.

The ſum and ſubſtance of the whole argument, appears to be this, that, from a deep and proper ſenſe of the uncertain duration of our mortal exiſtence, we ſhould bend all our thoughts, our wiſhes, our endeavours to be conſtantly properly prepared to render up the loan of life; and then, whether by the ſlow and gradual decay of our mortal part, or by the quick and ſudden approach of the King of Terrors, we are called to depart this life, we may readily and chearfully obey the ſummons. Perfectly, therefore, let us repoſe our truſt in the God of our Salvation, and readily reſign ourſelves up to his all-wiſe direction. If we are ordained to remain long in this world, let us make the moſt of the precious moments allotted to us; if we are to depart ſoon, let us chearfully ſubmit to the decree.

I am, Gentlemen, your moſt obedient, and very humble ſervant,
Jan. 6, 1803. OBSERVATOR.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following letter was ſent to the Editors of the Anti-Jacobin Review, but not inſerted in their work; I requeſt the favour of you, therefore, to inſert it in your's. I entertain a great reſpect for the Editors of the Anti-Jacobin Review, and a high opinion of the utility of their work; but I cannot help thinking, that, after the charge which they had alledged againſt me, they ought to have afforded me the earlieſt opportunity of vindicating myſelf. To render my letter more intelligible to thoſe who may not have ſeen the criticiſm referred to, I find it neceſſary to make a few verbal alterations, and to inſert a few additional paſſages.

I am, Gentlemen, yours, &c.
Rempſtone, Jan. 6, 1803. E. PEARSON.

TO THE EDITORS OF THE ANTI-JACOBIN REVIEW.

GENTLEMEN,

IN your number for November, 1802, p. 263, where you review my *Annotations on Dr. Paley's Philoſophy*, after quoting my recommendation of a paſſage in Biſhop Butler's ſermon on *Reſentment*, you add, "We call upon Mr. Pearſon—we moſt ſolemnly call upon him, to explain himſelf. Unqueſtionably *God made man in his own image*; but man *fell!* and his *fall* was a total degradation of his nature. At firſt, he was all *purity!* he was afterwards all *corruption!!* But we cannot—we diſdain to proceed." The reſpect which I entertain for you, induces me to pay that attention to your call which I ſhould not pay to the call of the conductors of *every* review, and to engage in the attempt to explain myſelf.

The paſſage to which you refer is this:——"I recommend the attentive peruſal of theſe ſermons (meaning Dr. Hey's two ſermons on the nature of *Malevolent Sentiments*, and Biſhop Butler's ſermon on *Reſentment*), and more eſpecially of the laſt, to thoſe pious and well-meaning writers of the preſent day, who, in their zeal againſt *vice*, are ſo apt to indulge themſelves in invectives againſt *human nature*. I do not mean any offence, when I adviſe them to keep the following paſſage, in particular, written in letters of gold, always hanging before their eyes in their ſeveral places of ſtudy: "Men may ſpeak of the degeneracy and corruption of the world, according to the experience they have had of it; but *human nature*, conſidered as the Divine workmanſhip, ſhould, methinks, be treated as ſacred, for *in the image of God made he man*."

My meaning here was, and probably the meaning of Biſhop Butler was the ſame, not to deny the depravation of human nature by the fall, but merely to guard againſt thoſe miſrepreſentations reſpecting it which frequently occur in Calviniſtic writers, and by which, at the expence of the gratitude due to the gracious Author of our being, they furniſh men with excuſes for their own voluntary faults; nor have I any heſitation in ſaying, that the pious and well-meaning writers (for ſuch I really conſider them) whom I had more particularly in view, when I recommended this paſſage, were Mr. Wilberforce and Mrs. Hannah More. When, even in countries profeſſing Chriſtianity, we ſpeak of men as they actually are, we can ſcarcely, I think, deſcribe their degeneracy and corruption in terms too ſtrong for the occaſion; for, while I have a better opinion of *human nature* than the Calviniſts ſeem to have, I probably have a worſe opinion of men themſelves, even in what is ſometimes miſcalled their *ſanctified* ſtate. Notwithſtanding the many happy effects of the goſpel relation, the deſcription which St. Paul has left us of the heathen world may with too much juſtice be applied to the world as it is at preſent. But, when we ſpeak of human nature as the "divine workmanſhip," that is, when we ſpeak of men as they are born into the world, before they ſuffer themſelves to be corrupted by bad examples, or "drawn away of their own luſts, and enticed," we ought to hold a different language, and to have regard to the caution which St. James has given us, not to caſt the blame of our ſins on our Maker. Though the *image of God* in man was *defaced* by the fall, it was not entirely *deſtroyed*; and, if you had recollected, that, ſubſequently to the fall, and even to the deluge, the ſcriptures (Gen. ix. 6.) apply this honourable deſcription to man, you would not have been ſo indignant at the preſent application of it, nor have ſeen any juſt reaſon for "diſdaining to proceed."

I adopted and recommended, then, the ſentiment of Biſhop Butler, becauſe I ſuppoſed him to have the ſame notions reſpecting human nature as I ſuppoſe our Saviour to have had, when, ſpeaking of little children, he ſaid, "Of ſuch is the kingdom of heaven." Our Saviour urges on men the neceſſity of *converſion*, in order to their becoming worthy members of that kingdom, from the conſideration of their being ſo unlike to what they were when they came into the world: "Except ye be *converted*, and become as *little children*, ye ſhall not enter into the kingdom of heaven." This he would hardly have done, if he had conſidered human nature to have ſuffered according to the ſtrong terms uſed by you on the occaſion, a "*total* degradation," and to have been made "*all* corruption" by the fall. I have, however, no diſinclination to adopt the language of the

preſent

preſent Biſhop of London on this ſubject, in the twelfth of his very excellent lectures: "The imbecility and corruption introduced into our moral frame by the fall of our firſt parents, is in ſome meaſure felt by all; but undoubtedly in different individuals ſhows itſelf in different degrees, and *that* from their very earlieſt years."

With reſpect to the general tenor of your criticiſms on my *Remarks* and *Annotations* on Dr. Paley's work, I have only to ſay, that, ſince the ſciences of *morality* and *politics* admit not of demonſtration, I do not ſee how improvements in them can be made, or a knowledge of them acquired, but by an examination and compariſon of different opinions. By thoſe who are in ſearch of real knowledge, or who wiſh to extend the bounds of ſcience, no one's *ipſe dixit* ought to be implicitly received; and ſurely it is not in perfect conſiſtence with your own endeavours (often exerted with ſucceſs) to correct the errors of writers on moral and political ſubjects, that you reprobate me for doing the ſame; more eſpecially when it is conſidered, that my endeavours are employed in correcting the errors of a writer, who, in theſe ſubjects, is admitted as the guide of academic youth. It is a fact, and a fact for which I am not accountable, that Dr. Paley's Philoſophy is the work in which the Univerſity of Cambridge chooſes to examine the candidates for a B. A. degree. This being the caſe, it was my duty, as tutor of a college, while I called upon my pupils to read Dr. Paley's work, to guard them, as well as I could, againſt the errors which I conceived to be contained in it. If, by the publication of my cautions, they ſhould happen to be extended beyond the precincts of the Univerſity, I cannot feel apprehenſive of their doing any harm. Dr. Paley's work is already very generally read, and many of its readers, I believe, whoſe education is ſuppoſed to be finiſhed, ſtand in need of being put on their guard in reading it. The various *excellencies*, with which it confeſſedly abounds, may eaſily render them inattentive to its *errors* and *defects*.

With reſpect to "critical caſes of conſcience, curious niceties, and caſuiſtical diſtinctions," by which you ſuppoſe both Dr. Paley and myſelf are "ſowing the ſeeds of miſchief," it is obvious to remark, that, in many caſes, to *make diſtinctions* is the proper buſineſs of the moraliſt. It often happens, that he can no otherwiſe ſo well point out the path of duty, or contribute ſo much to the welfare both of individuals and of ſociety. It is then only reaſonable to alledge this as an objection to him, when it can be ſhewn, that the diſtinctions which he makes are *not juſt*.

On the ſubjects of *reſentment*, *revenge*, &c. I beg leave to refer you to a work lately publiſhed, entitled, "Diſcourſes on the Malevolent Sentiments, by John Hey, D. D." being an enlargement of the two ſermons already mentioned. I am of opinion, that an attentive peruſal of them will induce you to bring theſe ſubjects before the public in a *different*, and (permit me to add) a more *correct* and *beneficial* point of view.

I am, Gentlemen, yours, &c.

Rempſtone, Dec. 4, 1802. E. PEARSON.

P. S. That the idea of man's being made in the *image of God*, even conſidering man as he is in his *fallen* ſtate, is recogniſed by our Church, appears pretty plainly from a paſſage in the marriage ſervice, in which man is ſaid to be "created after God's own image and ſimilitude;" otherwiſe, the application of it would be entirely irreverent to the occaſion.

The

The following ingenious Jeu d'eſprit *we extract, from a periodical Journal, with great Satisfaction, as falling in exactly with our own Sentiments of a moſt* excellent Society, *and a* worthy Individual, *to whoſe Exertions in the Defence of pure Morals and ſound Principles in this awful Seaſon of Declenſion, the public Gratitude is eminently due.*

TO THE EDITOR OF THE KENTISH CHRONICLE.

SIR,

HAVING, at a late hour one evening laſt week, read a curious letter addreſſed to the Editor of "The Morning Chronicle," dated from Nottingham, and ſigned by a late mayor, and two brothers, aldermen, as his ſupporters, on the Election Pamphlet, written by John Bowles, Eſq. I fell into a reverie on the ſubject of it, (for I am an old man, Mr. Editor, and apt to let *little things* dwell on my memory.) When I awoke, I felt extremely diverted with the letter, and thought much might be ſaid upon it. It brought to my mind a witty poem written many years ago, which I met with on a book-ſtall, addreſſed to the inhabitants of your ancient city. It was called "The Gameſters," and began

> "Hail thou who ſitt'ſt in th' Magiſterial Chair!
> Whoſe high ambition 'twas to be a mayor!
> To ſwagger precepts, and to furniſh rules,
> And ſit the foremoſt in a club of fools."

I thought the office of mayor a very *honorable*, but a very *dangerous* one, for, if the mayor happen not to be a ſenſible man, at a time when *trials of his judgment* are to be made, he may not only do many fooliſh things himſelf, but lead the aldermen to follow his example.

It appears clearly, I think, that ſome *errors* were committed at Nottingham, during the election there, and that dame *Nature* was the goddeſs they worſhipped; whether *dreſſed* or *undreſſed* ſeems to be the only matter in diſpute.—Many mayors, Mr. Editor, we know, have admired *females*, and ſome too have been fond of a *variety*. Mr. Bowles, it ſeems, has written on "Female Manners," and has an utter averſion to any thing like *French Indecency*. He is an uncommon man, and abides by the old orthodox doctrine of matrimonial unity.

You muſt excuſe the garrulity of an old man, Mr. Editor, and his attachment to old cuſtoms. Beſides the merriment of the Chriſtmas-holidays has made me more than commonly inclined to be facetious. I cannot help looking backwards, and forwards, and on all ſides of me, and I feel, as the ſpectator did, who, when in St. Paul's, and aſking for the monument of the great architect, was told to look round him,—juſt ſo, I aſk, who is Mr. Bowles? and I find, that by *his works I ſhall know him*.

I have lately become a member of an excellent "*Society for the Suppreſſion of Vice.*," of which, he is one of the committee; there alſo I find his active ſpirit in motion, as well as that of our preſent admirable lord mayor, who is likewiſe a member of that ſociety. I hold in high eſtimation the character of a *good* mayor, Mr. Editor, and I deſpiſe *bad* ones. I feel pity for the poor *miſled* freemen, who chooſe them, becauſe, in dangerous times, it is a *material point* to have a worthy city magiſtrate. We muſt all remember the horrors of the year 1780, when one half of London was in a blaze. Having long been an inhabitant of the metropolis, I recollect many

many valuable characters who have diſtinguiſhed themſelves in the civic-chair.—Sir Richard Carr Glynn, Sir John Eamer, &c. are among thoſe late ones, who have juſtly had their merits appreciated for *preſerving* the peace, and not ſuffering it to be *broken*, as ſome have done, with total unconcern. They were for keeping the Sabbath-day *Holy*, and not as the followers of Belial, blotting the ordinance from the calendar, and openly defying the laws both of God and man.

Here again, I feel happy that I am enrolled in a ſociety by which vice is to be *ſuppreſſed*, not diſſeminated by dangerous example. The principal objects which occupy the attention of this ſociety, are very important ones, ſuch as *blaſphemy, obſcenity, debauchery, diſhoneſty*, and *cruelty*. No ſet of men aſſembled for the expreſs purpoſe of putting the laws againſt theſe crimes in force, can be *bad* men. I am ſatisfied that they are *good* men, and moreover ſtaunch friends to both church and ſtate.—To "love God and honour the king" was a precept I learnt when I was young—and another old adage I got by heart, "Tell me with *whom* you go, and I will tell you what you *do*." I was led by the recollection of theſe ſpeedily to join, not only "the Society for the Suppreſſion of Vice," but another alſo with the new year ſet on foot, called "*The Society for the Diffuſion of ſound Principles.*"

Really, Mr. Editor, theſe orthodox-men, are ſuch as we had beſt follow. I have been frightened for theſe laſt ten years, leſt our Gallic neighbours ſhould utterly deſtroy the old church-fabric, with their floating machines, and their balloons. But their aërial flights ſeem now to be at an end! Theſe Frenchmen are grown giddy, and like Garnerin in his laſt attempt, appear to me to be, as well as their goddeſs of Nature, "toppling down headlong."

Mr. Bowles proves himſelf a true *Engliſhman*, he *acts* and *writes* like one. He pities the Frenchmen and the Frenchwomen too, and does not think the *bonnet rouge* becoming of his country-women. He diſlikes alſo *tranſparent ſcenery*, but is not to be *frightened* by a "*Phantaſmagoria.*"

The five hundred and fifty men and women, members of "The Society for the Suppreſſion of Vice" (and I think that number will be very ſoon doubled when all corporations have joined us, as I hope they intend to do) will quickly ſhew all future as well as former Mayors of Nottingham, and elſewhere, what we mean to do with *undreſſed ladies of a certain deſcription*. We mean to ſend them to *Coventry*, and not ſpeak to them. This I think, will provoke them to throw on at leaſt a *long cloak*; for what puniſhment to a woman can be equal to that of making her keep ſilence?

Mr. Bowles, it ſeems, is, in *every ſenſe of the word*, an *independent man*. He is a magiſtrate both for Surry and Middleſex, and, what is moſt valuable character, *an upright judge*. This makes him, therefore, obnoxious to the Jacobin tribe. He fears no man, let him be of what party he may! His "Letter to Mr. Fox on his Panegyric on the late Duke of Bedford," his "Letter to the Honourable Spencer Percival on the Divorce Bill," and his "Thoughts on the General Election," prove all this.—He honours the king, and adores the King of kings. I wiſh, Mr. Editor, that he was a "Man of Kent" for your county's ſake, that you might proudly boaſt of him; but as he lives at Dulwich, (where his benevolence and bright example are conſpicuous, and that place is cloſely adjoining,) let us hope his influence may extend throughout your county. Let me alſo, as a friend and true member of the Old Church of England, (which Mr. Bowles is likewiſe)

likewiſe) hope it may penetrate into the very precincts, and inmoſt receſſes of your noble cathedral!—I like no *innovations*, no *mingling* of churchparties, Mr. Editor, but that we, and our members may be *true* to the eſtabliſhment; *orthodox throughout*; that we may "bear our honours thick upon us." Mayors and aldermen in their *gown*; biſhops, deans, prebendaries and their corps, all in their *canonicals*.—Let the French, Iriſh, and Sectariſts ſee *what* we are! They may go to maſs or to tabernacle, as they think proper, *we* mean to go to the cathedral, where the "Songs of Sion" are ſung; where once the excellent Dean Horne (afterwards biſhop of Norwich) preached as *men rarely preach!* He held the torch, and ſhall we not enter the temple and *dwell therein*? Shall our excellent archbiſhop want worſhippers in his church? No! I ſee, Mr. Editor, the bright dawn of day! The new years opens *auſpiciouſly!* Men, like Mr. Bowles, need fear no evil! The Lord is their ſhield and their guide" and will be "their exceeding great reward."—Let all mayors at Nottingham, at Canterbury, and elſewhere, do their duty, (occaſional inadvertencies will not be imputed to them as ſins) and let every man remember, that Felix *trembled*, when "Paul reaſoned of *righteouſneſs*, *temperance*, and *judgment to come*."

I am Sir, your obedient ſervant,
A Member of the Eſtabliſhed Church
and of
London, *Jan.* 9, 1803. "The Society for the Suppreſſion of Vice"

AN ESSAY UPON REPENTANCE.

REPENTANCE is a diſpoſition of the human mind, and it ariſes, like all other diſpoſitions, in conſequence of the action of the *perceptive* powers. It is that uneaſineſs of mind which men feel upon account of ſuch actions, intentions, paſſions, or deſires, as appear from the informations of the *moral* ſenſe (the conſcience which God has implanted in our nature) to be WRONG. This uneaſineſs may be *attended* with ſhame, grief, or fear, as the blameable proceeding, reſpects the loſs of the eſteem or of the love, or as it excites the apprehenſion of puniſhment from that being, who implanted this moral ſenſe in the human conſtitution. The firſt natural effect of this uneaſineſs is a concern or ſorrow for ſuch criminal proceeding, and as what *is done* cannot be made *undone*, a further deſire that ſuch faulty conduct ſhould not be repeated as the neareſt approach to the not having been to blame. From theſe different ſenſations attending this diſpoſition, different names are applied to it. It is called μετανοια, πενθος, λυπη, &c. Repentance may reſpect a *ſingle* act, or a courſe of action. When ſingle acts, or a few acts have not been repeated, abſtinence from ſuch faults can ſcarcely with propriety be called amendment. St. Peter denied the Saviour, and repeated the denial three times; yet nobody would ſay that St. Peter had a *habit* of denying his Maſter. The word amendment therefore is more properly applied to a *change* of *conduct*; when men *ceaſe* to do evil, they *learn* to do well. Both of which have reſpect to *repeated* action. But ceaſing to do evil will not *remove* the blame *already* incurred; nor will the future performance of duty *cancel* the guilt of *paſt* offences. Men continue to be *always* anſwerable for paſt offences committed againſt the divine law: nor can this reſponſibility be taken away by any thing we know of, but the *poſitive* declarations of the lawgiver.

giver. Now under the goſpel we are told that the BLOOD of *Chriſt* cleanſeth from ALL *ſin*; but we are NOT told that the atonement of Chriſt delivered ALL *ſinners* from puniſhment; for then it could not have been ſaid, that broad is the way that leadeth to deſtruction, but narrow is the way that leadeth unto life, and FEW there be that find it. But this mode of ſpeaking may teach us the great difference there is between the *efficacy* and the *effect* of a cauſe. We may conſider cauſes as being of two kinds; ſuch as operate upon inanimate matter, and ſuch as operate upon beings poſſeſſed of intelligence and liberty. This latter kind of cauſes are uſually called *motives*. The efficacy of the former is *abſolute*; that is, the effect is certain and invariable; the efficacy of the latter is *conditional*, and therefore the effect variable and uncertain. The operation of the former is ſubject to no control, but that of the author of them; the operation of the latter is ſubject to the control of thoſe beings upon whom they are intended to act. In this conſiſts the difference between neceſſity and freedom. When then a cauſe does *certainly* and *invariably* produce an effect in *certain given* circumſtances, we ſay it is an efficacious cauſe; but when theſe circumſtances depend upon the will of free beings, the efficacy of ſuch cauſes is *limited*, it is not abſolute but conditional. Such is the efficacy of Chriſt's atonement as it reſpects particular perſons; and were the efficacy of this atonement *abſolute*, the ſubjects of it would no longer be free beings; no more free than men are to chuſe the meaſures of their ſtature, the colour of their ſkins, or the particular form of their features. Some pious perſons have thought the exerciſe of uncontrolable power, more honorable to God (ſee Burnet's Account of the various Opinions concerning Predeſtination in his Expoſition of the XXXIX Articles) than this more limited power, exerciſed in His moral government. Which is moſt acceptable to Himſelf, we learn from His own declaration. Of this latter ſort was that which God exerciſed, when He ſent forth His Son to be the propitiation for our ſins, and not for ours only, but alſo for the ſins of the WHOLE world, that the world through Him might be ſaved. Yet it was not for *all* ſinners, but that thoſe *alone* who *believe* in him (in the efficacy of his atonement) ſhould not periſh but have everlaſting life. Since God ſet forth His Son to be a propitiation, not in *general*, i. e. unconditionally, but through *faith* in his *blood*; nor even yet for ALL thoſe who thus believe, for without (another condition) following after holineſs ſhall no man ſee the Lord. By holineſs we mean a *perfect* removal from moral evil, and not only a perfect but a voluntary removal. Choice is and muſt be the foundation of all holineſs, which is acceptable to God; and God is therefore holy, becauſe He chooſeth and delighteth in holineſs. When then it is ſaid God cannot be tempted with evil, it neither does nor can mean what we call a *natural* but what we call a *moral* impoſſibility. To ſuppoſe otherwiſe is to remove all meaning from the words *right* and *wrong*, holineſs and evil, and to ſet aſide all ideas from the word character, which cannot exiſt without liberty. And when it is ſaid that without holineſs no man ſhall ſee the Lord, we cannot underſtand the word holineſs in *that* ſenſe, in which it is applied to God, viz. to a *perfect* removal from all moral evil; becauſe in *this* ſenſe it is *impoſſible* there ſhould be holineſs where there has been amendment. Whoſoever ſhall keep the *whole* law, and yet offend in *one* point, he is guilty of ALL; not has violated *every* command of it, as ſome have abſurdly ſuppoſed, but has perfectly forfeited ALL *claim* to the *character* of holineſs. But though a claim to the character

of holineſs, *may*, nay, muſt be loſt by a *ſingle* tranſgreſſion, a *deſire*, and *wiſh* for ſuch character, what the apoſtle expreſſes, Heb. xiii. 18 by ἐν πᾶσι θέλοντες καλῶς ἀναστρέφεσθαι—*not* ἐν πᾶσιν ἀναστρέφομενοι, analogous to the language of our Lord, *hungering* and *thirſting* after, not filled with righteouſneſs, i. e. not actually poſſeſſing, but earneſtly deſirous of poſſeſſing it; ſatisfaction in this matter will only be attained when we awake from the ſleep of death, Pſalm xvii. 14. An earneſt wiſh and ſincere deſire of ſuch a character may remain after repeated offences, and is conſiſtent with much imperfection in the character as we learn from St. Paul, Rom. vii. 15 to the end of the chapter.

Some perhaps may think that men may have an *imperfect* holineſs. What notions ſuch perſons may have clear ideas of, and diſtinct conceptions of is hard to ſay. Perfection is certainly implied in the idea of holineſs; they may as well talk of imperfect perfection, or incluſive demonſtration. Who can aſcertain or define what we are to underſtand by this *moderate* holineſs? It is like Mr. Overton's moderate Calviniſm, and the eſſentials and fundamentals of Chriſtianity—matters utterly impoſſible to be determined, and which all men will never be agreed in.—But it is the characteriſtic of truth to claim univerſal aſſent.

The ſcriptures repreſent, experience confirms, and divines almoſt univerſally allow that the utmoſt amendment attained by fallen man, is made up of *alternate* tranſgreſſion and repentance. For were tranſgreſſion WHOLLY forſaken, and of courſe the amendment *perfect*, thoſe who did ſo, would *thenceforward* be abſolutely juſt men, Luke xv. 7, doing good uniformly and ſinning not; nor could they in ſuch circumſtances deceive themſelves, by ſaying they had no ſin. This aſſertion would be no lye but the truth!

Careleſs readers may be led from a paſſage in St. Paul to ſuppoſe that ſorrow for ſin muſt precede repentance. But repentance can only ariſe from ſelf-condemnation; that is from a perception of guilt. Godly ſorrow, ſaith the apoſtle, worketh repentance, ii. Cor. vii. 10 unto ſalvation. In theſe words, St. Paul refers to a reproof which he had ſent to the church at Corinth, for miſconduct of ſome of its members. But though the apoſtle was informed of the crime, he was either unacquainted with, or did not chuſe to name the criminal, 1 Cor. v. 1. But from the *effects* of this reproof, upon *thoſe* to whom it was ſent, *their* ſenſe of the importance of ſuch an accuſation, and the deſire of individuals to clear themſelves from it, 2 Cor. vii. 2, it is plain that the apoſtle is not ſpeaking of repentance in the *uſual* ſenſe of the word; for he calls the concern they felt, and manifeſted upon account of this *general* charge a godly ſorrow—not ſurely for a ſin which they had not committed; but he reckons this ſorrow a commendable ſorrow, which they ſhewed for being *ſuſpected* of guilt; and he means only to affirm, that the *ſame* diſpoſition of mind, would, in the caſe of *actual* offence, produce in time ſincere repentance, i. e. ſuch repentance as the offender might reaſonably hope would not be ineffectual—a repentance not to be repented of—a repentance unto life.

It is worthy of remark, that St. Paul does not ſay that this godly ſorrow worketh amendment, but what is a very different matter, repentance. For repentance is a diſpoſition of mind in conſequence of *ſelf-condemnation*; but without ſelf-condemnation there cannot be any repentance; yet there may be repentance, i. e. concern for ſin where there is no amendment, Rom. vii. 23. Amendment is an alteration of the conduct, not a diſpoſition of mind; and St. Paul oppoſes this godly ſorrow, to the *ſorrow* of the

world

world, which he ſaith worketh death; but he could not have oppoſed amendment to this ſorrow of the world. It was before obſerved, that the ſenſations excited by repentance might be ſhame, grief, or fear. Now grief, or ſorrow, reſpects moſt properly the loſs of ſuch beneficial effects as ſpring from the love of others; and what the apoſtle calls the ſorrow of the world, means ſorrow for the loſs of *preſent* advantages, ſuch as thoſe of a good character, &c. But ſorrow of this ſort can never be of any eſtimation in the ſight of God, 1 John ii. 15, and therefore the apoſtle deſcribes the repentance not to be repented of, as repentance TOWARDS God; juſt as he deſcribes that faith which is available to ſalvation, to be *faith* in our Lord JESUS CHRIST. T. L.

APPENDIX *to the* ESSAY UPON REPENTANCE—*being*
An Eſſay upon the Nature of Human Depravity, and of the Remedy for it revealed in the Goſpel.

WHOEVER carefully contemplates his own diſpoſitions muſt ſurely concur with St. Paul in acknowledging that he finds a law in his members warring againſt the law of his mind; and whether blameable or not for the exiſtence of this law in his members muſt as ſurely confeſs that he has himſelf contributed, not a little by his *own* conduct, to the power and energy of its dominion over him. That he has too generally yielded a willing and a ready mind to it; not only liſtening to its ſuggeſtions, complying with its calls, but courting theſe calls, ſoliciting their gratification, and diligently contriving the means of indulgence, and ſeeking occaſions for it. If, when he would do good, evil has been preſent with him, this evil has too frequently not been unſought, at leaſt it has been much oftener encouraged than reſiſted, and proviſion been much more frequently made for entertaining than rejecting its ſolicitations. The miſery of this ſituation can be no ſecret to thoſe who attend to the law of the mind; St. Paul felt it in all its force, when in the utmoſt anguiſh of diſtreſs he cries out who ſhall deliver me from *this* BODY of ſin and death, *this* BODY ſo prone to ſin, and ſo obnoxious to its certain conſequence, puniſhment; from this grievous tendency to illicit gratification and ſinful indulgence? And informed by miraculous inſtruction, he directs all who are in the ſame ſituation to look for this deliverance only from the grace of God, through Jeſus Chriſt our Lord. But though he clearly points out the circumſtances, from which this deliverance may be expected, yet he does not acquaint us *when* this deſirable deliverance is to take place; and both experience, and revelation concur, in ſhowing plainly that it is not to be expected during this preſent ſcene of exiſtence. While the nature of the members continues unaltered, this war in them cannot be expected to ceaſe; and ſo revelation informs us, that if we ſay we have no ſin, the truth is not in us; for that there is not a juſt (an holy) man upon earth who ſinneth not. The ſcripture repreſents our preſent life as a warfare, and recommends unceaſing vigilance, continual watching, the moſt laborious and the moſt important duty of a ſoldier, as indiſpenſably neceſſary; and upon which the ſafety of thoſe engaged in war depends as much as if not more than upon any other conduct. The great contending parties in this war are the fleſh and the ſpirit, the carnal principle of improper and illicit gratification (for *all* gratification is not forbidden), and unreſtrained indulgence, theſe, revelation informs us, are contrary one to the other; ſo contrary, that theſe

animal, theſe carnal inclinations, when under no reſtraint from reaſon and religion, are enmity againſt God: diſpoſitions ſo hoſtile to all obedience, ſo averſe to all ſubjection to Him, as implies an utter impoſſibility to either. Theſe powers therefore, and this conteſt between them muſt laſt as long as the ſubject of them, that is, as long as human nature laſts, and human nature in this ſtate cannot inherit the kingdom of God. But by means of that *perfect diſſolution*, which we call corruption, that is, by means of death, this corruptible, both in body and mind, both in its literal and metaphorical ſenſe, muſt put on incorruption, that is immortality in one part of our nature, which *now* has it not, and purity of holineſs, which the other part cannot at preſent attain. When this wonderful change in our nature takes place, a change wrought by that mighty power of the Saviour, whereby he is able to ſubdue all things to Himſelf, to the determinations of His OWN will, then ſhall be brought to paſs the ſaying that is written, death, in its literal and metaphorical ſenſe, is ſwallowed up in victory, which God giveth to his poor fallen, but penitent and believing creatures through our Lord Jeſus Chriſt. And to this change the apoſtle alludes when he ſays ye are dead, your *animal* life, the great principle of *corruption* both in its literal and metaphorical ſenſe, is now extinct, and ye ſhall henceforth live *that* life, which hitherto *has been* hid κέκρυπται with Chriſt, the author, the prince, the lord of this ſpiritual life, in God, in thoſe determinations of the divine mind, which originated in Himſelf alone, Eph. i. 9. iii. 11. For Chriſt ſhall then change our vile (this humiliating) body the ſeat and ſink of corruption, now polluted by the ſinful deſires of the fleſh, that it may be like unto His own glorious body. T. L.

ON FAMILY PRAYER.

Devotion is the golden chain of union between heaven and earth. YOUNG.

IN our number for September, 1801, (vol. i. p. 358) in anſwer to a correſpondent, who requeſted information of us reſpecting the moſt pure forms of prayers for pious families, we recommended a recent publication, entitled, "Prayers for Families; conſiſting of a form, ſhort but comprehenſive, for the morning and evening of every day in the week. Selected by E. Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire."

As we conſider the duty of family prayer to be of great importance, and a duty very much neglected, we have judged it right, with the view both of enforcing our recommendation of Mr. Pearſon's work, and of promoting the practice of the duty, to which it is intended as an help, to tranſcribe a conſiderable portion of his preface.

Preface to Mr. Pearſon's Selection of Prayers for Families.

IT ſeems to be an acknowledged truth, that the duty of *family prayer* is very generally neglected. The evil, not to ſay ſinfulneſs, of this neglect, is ſo evident, that it is not neceſſary to be formally proved. Prayer to God has always been juſtly conſidered as a duty in itſelf, and as greatly inſtrumental in enabling us to diſcharge all other duties; and it is one diſtinguiſhing benefit of the Chriſtian Religion, that it inſtructs us how to perform the duty of prayer in a proper manner. The Chriſtian religion, by its general doctrines and precepts, and particularly by the prayer, which our Saviour himſelf preſcribed (whether that prayer be conſidered as a *form*, or as a *ſpecimen* of forms) give us an advantage, in this reſpect

reſpect, infinitely above that, which could have been derived from the mere light of nature. Socrates was ſenſible of the want of this advantage, when, diſcourſing with his young friend Alcibiades, on the difficulty of praying with propriety, he ſaid, reſpecting it, "We muſt wait patiently 'till *He* ſhall come, who will inſtruct us fully in all the duties, which we owe both to God and man." The diſciples of our Lord were ſenſible of it, when they ſaid to him, "Lord, teach us to pray, as John alſo taught his diſciples." Without the aſſiſtance, which is thus afforded us, moſt truly may it be ſaid, that "we know not what to pray for as we ought." Inexcuſable, therefore, ſhould we be, if, being poſſeſſed of this advantage, we neglected to make uſe of it, and refuſed to enjoy one of the ſignal bleſſings of the religion, which we profeſs ſo highly to value. Yet this, except at the diſtantly recurring ſeaſons of public worſhip, would undoubtedly be the caſe of very many inferior members of large families, if left to the guidance of their own diſcretion. Many individuals of that deſcription, though arrived at the uſe of reaſon, are either not able, or not willing, to avail themſelves of the privilege, which, as Chriſtians, they may be thought to poſſeſs, of addreſſing themſelves acceptably to the throne of grace, without being called upon to do ſo by the voice of authority, and directed in doing ſo by ſome miniſterial aſſiſtance. It is, therefore, the duty of every head of a family, as ſuch, to pronounce this voice, and to provide this aſſiſtance, at ſuch times, and in ſuch a manner, as the nature of the thing requires, and his particular ſituation will admit.

With reſpect to the returns of time, at which families ought to be called to their devotions, I ſhall be content with ſaying, in the words of the pious and judicious Biſhop Butler, that "cuſtom, as well as the manifeſt propriety of the thing, and examples of good men in Scripture, juſtify us in inſiſting, that none, who have not thrown off all regard to religion, omit their prayers either morning or evening;" and that, as ſo many would not pray at all, unleſs they were thus called upon, it neceſſarily follows, that *family* prayers ought not to recur leſs frequently. "The *form* of religion, as the ſame prelate very juſtly obſerves, may indeed be, where there is little of the *thing itſelf;* but the *thing itſelf* cannot be preſerved among mankind without the *form.*" The public prayers of the Church were intended to be reſorted to every morning and evening. It is well known how little the practice, at the preſent day, accords with this intention. "The body of the people, eſpecially in country places, cannot be brought to attend the public ſervice oftener than one day in the week; and, ſince this is by no means enough to keep up in them a due ſenſe of religion, it were greatly to be wiſhed, that they could be perſuaded to do any thing, which might, in ſome meaſure, ſupply the want of more frequent public devotions, or ſerve the like purpoſes. *Family prayers,* regularly kept up in every houſe, would have a great good effect." Biſhop Butler's *Charge.*

Thoſe who, acknowledging the reaſonableneſs and utility of the duty itſelf, have not the talent of praying extemporally in the preſence of others, will naturally ſeek for aſſiſtance from preſcribed forms; as will alſo many of thoſe, who *have* that talent. To obviate the difficulty, which might occur in that ſearch, and by which, I believe, many are hindered from purſuing their wiſhes with reſpect to this duty, is the object of the preſent compilation. For, though we have numerous publications of the ſame kind, which, to many, I doubt not, are found fully to anſwer their

their intended purpoſe; yet I have never met with one, which entirely accorded with my own ideas; and I may fairly preſume, that I am not peculiar in this. The collections of forms, which I have ſeen, are either ſo multifarious, as to leave too much difficulty of ſelection for each particular occaſion, or ſo limited, as not to comprehend a ſufficient variety either of ſubjects or expreſſions; not to ſay, that, in many inſtances, the prayers themſelves are either too verboſe or too conciſe. Beſides, in compoſitions of this nature, while warmth of devotion is endeavoured to be excited, there is a danger, not always very clearly ſhunned, of falling into ſentiments or expreſſions, which ſober piety may not altogether approve. On the other hand, while an approach to enthuſiaſm is apprehended, it is eaſy to fall into coldneſs and apathy. It has been my aim, whether ſucceſsfully or not, to keep the mean between the ſeveral extremes to which I refer. In any caſe, there will be no harm in adding to the variety, which, if not a neceſſary, may at leaſt be a pleaſing accommodation to the variety of exiſting taſtes.

I have ſome grounds for believing, as I have already hinted, that many families are deterred from the duties of ſocial worſhip merely by the want of forms, which are of ſufficiently eaſy application, and otherwiſe free from objections. To ſome of theſe, I hope, the forms which are here propoſed, as avoiding all peculiarities of ſentiment or expreſſion, and requiring no ſkill of ſelection, will prove acceptable. In the families of the younger nobility and gentry more eſpecially, in which, whether wiſely or not, the ſervices of a domeſtic chaplain are now ſo generally diſpenſed with, and in which the head of it, for various reaſons, whether well-founded or not, is often unwilling to take the office of chaplain on himſelf, and is yet deſirous of having the duty of family prayer obſerved, theſe forms may be of uſe. In ſuch families, there is generally ſome elderly and reſpectable perſon, who, though he might not have ſkill enough to ſelect, from a great variety of forms, the beſt or moſt appropriate, would be able to read a preſcribed form with diſtinctneſs and ſeriouſneſs; and, doubtleſs, even this would prove one effectual inſtrument of keeping up in the minds of thoſe members of the family who have but few opportunities of religious inſtruction or meditation, a ſenſe of their dependence on God, and of their obligation to diſcharge every particular of their duty for *conſcience* ſake; "not with eye-ſervice, as men-pleaſers, but as the ſervants of *Chriſt*, doing the will of God from the heart." For, as I before obſerved, it is one great uſe of prayer, that it enables us more ſucceſsfully to perform our *other* duties; not only by the aſſiſtance of divine grace, which may reaſonably be expected to follow, but alſo by frequently reminding us what thoſe duties are, and what are the encouragements, by which we ought to be prevailed on to perform them. "Let every man," ſays the pious Biſhop Taylor, "ſtudy his prayers and read his duty in his petitions; for the body of our prayer is the ſum of our duty; and, if we turn our prayers into precepts, we ſhall the eaſier turn our hearty deſires into effective practices."

To the Editors of the Orthodox Churchman's Magazine.

Gentlemen,

AMONGST the various means taken to diſſeminate ſchiſm and error of all kinds, one of the moſt prominent, and perhaps the moſt powerful, is the circulation of plain and cheap pamphlets. There are ſeveral ſocieties formed

formed for this expreſs purpoſe, and even the Unitarian faction have adopted this mode to propagate their blaſphemy. The late John Weſley, whoſe induſtry at leaſt deſerves imitation, well knew the influence which ſmall, plain tracts have upon common minds, and therefore he eſtabliſhed a preſs at the Foundry, in Moorfields, for printing ſuch pieces as were favourable to his views, and every preacher belonging to his connexion was obliged to furniſh himſelf with a large package of them when ſent forth to propagate Methodiſm.

The Religious Tract Society, "formed under the wing of the Miſſionary Society about four years ſince, have in their late report ſpoke great ſwelling words" of the ſucceſs of their plan; and if their boaſt be true, the friends of the Church of England have ſome reaſon to be alarmed, for, in proportion as the principles inculcated by that junto prevail, the intereſts of this Church muſt be weakened. The circulation of ſchiſmatical poiſon in this land muſt prove of very dangerous conſequences, if not checked by powerful antidotes. In the reign of Queen Elizabeth, the turbulent Puritans had recourſe to exactly the ſame device, and from their private printing preſſes circulated immenſe numbers of virulent libels againſt the Church, under the name of *Martin Mar Prelate*; and it is an incontrovertible fact, that the minds of the people were greatly perverted by the pamphlets which were diſperſed all over the kingdom in the reign of King Charles, by the *godly faction* who brought that pious prince to the block, and the Church to deſtruction.

My object in ſtating theſe examples is, to call the clergy in particular, as well as all true friends of our conſtitution in Church and State, to the danger which ſurrounds us. Let an inſtitution be formed inſtantly for the purpoſe of counteracting the pernicious practices of ſchiſmatics and enthuſiaſts, by the wide diſperſion of cheap and familiar tracts, calculated to open the eyes of well-meaning perſons who may have been duped by theſe deceivers, and to guard others againſt their devices. Communications on this ſubject, addreſſed to the Publiſher of the Orthodox Churchman's Magazine, will be gladly received by IOTA.

London, Jan. 14, 1803.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following is a correct copy of an hand-bill that was liberally diſtributed, a few day days ago, in the pariſhes of St. Magnus and St. Margaret. I ſend it you as a curioſity, inaſmuch as it ſhews the ſpirit of "thoſe who cauſe diviſions among us." Our newſpapers teem with theſe *theatrical* advertiſements of ſectarian exhibitions, but an handbill of this ſort has not before come in my way.

It may not be impertinent to obſerve, that although the Rev. J. Mann has been elected lecturer of the above pariſhes, yet that ſound, learned, and orthodox ſon of the Church, Dr. Rennell, has refuſed his ſanction to the election.

I am, Gentlemen,

Your ſincere well-wiſher, S.

"The worthy inhabitants are reſpectfully informed,
The Rev. J. Mann,
Lecturer of the united pariſhes of St. Magnus and St. Margaret,
Will perform Divine Service at St. Peter's Church, Cornhill,
On Sunday next, the 2d of January, 1803, in the afternoon.
Prayers to begin at three o'clock."

To

To the Editors of the Orthodox Churchman's Magazine.

Gentlemen,

HAVING heard a great deal ſaid of late on the *abuſe* of prophecy, and fearing leſt thereby the *uſe* of prophecy ſhould become doubtful, I venture to offer you a few remarks on this moſt important ſubject, profeſſing that I am one who does not pretend to fix the hour and the day, but who at the ſame time reprobates all thoſe who ſay that our Lord delayeth his coming. The primary deſign of prophecy, then, is, I apprehend, to acquaint mankind with future events, as Daniel informs us (Dan. xi. 28.), and a greater than Daniel declares (Matt. xxiv. 15. Rev. xxii. 10.). The reaſons why mankind are to be acquainted with future events are ſeveral:—(1.) They are to be prepared for the trials to which they will be called (Matt. 24, 25.), and to be encouraged by the view of aſſiſtance and reward. The ſtudent of prophecy is neither alarmed at the attacks of ſuperſtition or infidelity; he knows that the gates of hell ſhall not prevail againſt the true Church; in a word, he walks by faith, and not by ſight. (2.) Any particular prophecy accompliſhed before a man's eyes, was meant to be, and is a miracle performed by God to confirm his faith; ſo that the continual completion of the divine predictions may be conſidered as the continuation of miracles performed in the ſight of every ſucceſſive period of the Church. Agreeably to this, St. Peter, being about to cloſe his teſtimony of the miracles of Chriſt, and knowing that hiſtorical teſtimony muſt be much weaker than that of perſonal knowledge, ſays, "For we have not followed cunningly-deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt—we have alſo *a more ſure word of prophecy*, whereunto ye do well that ye take heed," &c. 2 Pet. i. 16, &c. (3.) Theſe ſucceſſive miracles ſupport and introduce particular revelations of God's will, addreſſed to each period of the Church. (Rev. i. 3.) Not only ſacred hiſtory, but miracles, doctrines and commandments are and *have been* continued to the true Church in the books of the Prophets. In the Goſpels, the general duty of every Chriſtian is taught; in the Prophecies, the particular duties of the age, and perhaps country of a Chriſtian may be found, and his peculiar dangers pointed out; for inſtance, to uſe the words of the great Warburton, "How extravagant ſoever ſome Proteſtant interpreters have been, when they gave a looſe to their imaginations, yet the ſobereſt of them have univerſally concurred with the wildeſt, that the man of ſin, this Antichriſt, could be no other than the man who fills the Papal chair, whoſe uſurpation in Chriſt's kingdom, and tyranny over conſcience, by intoxicating the kings of the earth with the cup of his inchantments, and himſelf with the blood of the ſaints, ſo eminently diſtinguiſhes him from all the other unjuſt powers, that the various Churches who broke looſe from his inchantments agreed in ſupporting the vindication of their liberty on this common principle, that the Pope or Church of Rome was the very Antichriſt foretold. On this was the Reformation begun and carried on; on this the great ſeparation from the Church of Rome was conceived and perfected; for, though perſecution for opinion would acquit thoſe of ſchiſm whom the Church of Rome had driven from her communion, yet, on the principle that ſhe is Antichriſt, they had not only a right, but lay under the obligation of a command to come out of the ſpiritual Babylon. On this principle (the common ground, as we ſay, of the reformation), the ſeveral Proteſtant Churches, how different ſoever in their various models, were all erected,

erected, though in courſe of time ſome of the leſs ſtable have ſlipped beſide their foundation."—Warburton's Works, vol. v. p. 448.

The method in which the prophetical books ought to be ſtudied is this: (1.) The literal ſenſe is to be exactly aſcertained by the ſtudy of the original text. (2.) The prophet is to be made his own interpreter, as far as poſſible. (3.) The other books of ſcripture, all of which proceed from the ſame ſpirit, are to be compared; for inſtance, the ſtudent of the Apocalypſe, by comparing Dan. ii. vii. Rev. xiii. xvii. will gain a key to the reſt of the viſions given by God himſelf, and by which he may open the temple of prophecy; for the prophetical or ſpiritual language is to be conſidered as always conſiſtent. The Holy Spirit has thought fit to point out the analogy of the viſible and inviſible world, and by the mediation of material things to ſpeak to us of ſpiritual things. Theſe ſimilitudes are not poetical and imperfect compariſons, but thoſe of him who made both matter and ſpirit, and gave them their relations; and this language is not ſubject to variation, as that of man, who makes and unmakes the meaning of words. Vide Zeph. iii. 9.

Hence, when by a good concordance we have made out the meaning of a ſymbol in one place, we have found it out, generally ſpeaking, in all places, and are not at liberty to uſe human conjecture, which has little or no place in the interpretation of prophecy. (4.) We ought exactly to ſtudy the hiſtories to which prophecy alludes. (5.) We ſhould ſtudy the original and ſtandard interpreters of prophecy, ſuch as Mr. Mede, who is, perhaps, worth all the reſt put together, and with whom whoever is acquainted, will not conſider the ſtudy of prophecy as vain and precarious, but will rather wonder, with the great Newton, that ſo much of it has been underſtood by thoſe who went to the bottom of the ſubject with humility, judgment, and learning. JUVENIS.

To THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I LATELY offered to you my ſentiments on the uſe of Prophecy, and pointed out a key to the predictions relating to us given by God himſelf. The Apocalypſe moſt particularly concerns the Chriſtian Church, and its viſions may and ought to be harmonized previous to any interpretation or reference to the old Prophets. "The event, too," ſays Sir Iſaac Newton, "will prove the Apocalypſe, and this prophecy thus proved and underſtood, will open the old Prophets, and all together will make known the true religion, and eſtabliſh it; for he that will underſtand the old Prophets, muſt begin with this." Still there is another door opened in the temple of prophecy, and an angel ſtands thereat, and it may be allowed to thoſe who prefer this door, to enter thereby. The connexion between Daniel's and St. John's predictions muſt be ſelf-evident to any impartial reader, though the connecting links ſeem not as yet to have been clearly pointed out by interpreters. I will endeavour to demonſtrate this connexion, and to point out the conſequences. The ſecond chapter of Daniel contains an account of the Babylonian, Perſian, Grecian, Roman, and Latin (temporal and ſpiritual) empire; the clay repreſenting the temporal and independent kingdoms of the weſt, and the iron the ſpiritual power of Rome. "The images of gold, or ſilver, or braſs (ſays Mr. Gibbon, vol. iii. p. 631), that might ſerve to repreſent the nations and

their kings, were ſucceſſively broken to pieces by the iron monarchy of Rome." "The perpetual correſpondence (he adds, p. 583.) of the Latin clergy, the frequent pilgrimages to Rome and Jeruſalem, and the growing authority of the Popes, cemented the union of the Chriſtian Republic, and gradually produced the ſimilar manners and common juriſprudence which have diſtinguiſhed from the reſt of mankind the independent, and even hoſtile nations of modern Europe." *Fas eſt et ab hoſte doceri.* "The robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion," Dan. xi. 14. The kingdom of Heaven is the fifth monarchy, and deſtroys the iron and clay, v. 34; and does not begin this deſtruction till the fall of the Papal power, which is effected by it, not all at once, but gradually: this circumſtance has not been ſufficiently attended to, except by Sir Iſaac Newton on the parallel place, Dan. vii. 26. Speaking of the time, times, &c. he ſays, "After which the judgment is to ſit, and they ſhall take away his dominion, not at once, but by degrees, to conſume and to deſtroy it unto the end." The expreſſion, "In the days of theſe kings," v. 44, may either refer to the four empires, during the time of which Chriſt aſcended to the right hand of God, and became the chief ſtone of the angle, and received the *promiſe* of an univerſal empire, and was by prolepſis conſidered as then poſſeſſing it; or rather it may refer to the days of the ten kings deſigned by the divided kingdom, or the toes, at the end of whoſe reign triumphant the head ſtone of the angle was to ſmite them, and upon whoſe final annihilation the ſtone ſhould be converted at once into a great mountain, or univerſal empire, Rev. xxi. 10. The angel interprets the firſt empire to be the Babylonian, v. 38. The a b c of prophecy, as Mr. Mede ſtyles the viſion of the four monarchies, is varied in chapter vii. and the latin empire and triple kingdom of St. Peter particularly deſcribed, though the explanation of the fourth monarchy was reſerved for St. John. From the ſeventh of Daniel, let us paſs to the thirteenth chapter of St. John. The riſe of the fourth beaſt out of the ſea is related in Dan. vii. 3, 7, and Rev. xiii. 1. St. John enlarges upon the fourth monarchy, and omits ſome circumſtances, becauſe already related by Daniel. The fourth monarchy is deſcribed as univerſal, becauſe not oppoſed here to the other three. Its two ſtates, temporal, and, ſecondly, ſpiritual, under St. Peter, after a political reſurrection, are particularized; the viſible Papal power, too, is ſignified by a ſecond beaſt, the agent of the former. for the Popes, in claiming imperial power, have always claimed it for St. Peter, as the well-known verſe by which the Pope beſtowed the German Empire on Rodolph teſtifies:—

Petra dedet Petro, Petrus diadema Rodolpho.

In Rev. xvii. xviii. xix. the viſion of Rev. xiii. xiv. is in the main repeated and explained, and the fourth monarchy pointed out to be the Roman by an angel; and leſt we ſhould ſuppoſe that the beaſt, when judged, was not the *ſpiritual* empire, it is ſaid, that "the beaſt was, and is not, and yet is," i. e. the empire was alive, and is dead, and is riſen from the dead, Rev. xvii. 8. Here, then, we have a key by which we may open the temple of prophecy given to us by God himſelf; let us make uſe of it, and we ſhall be enabled to go on from light to light, and to be admitted within the veil as far as was deſigned for us, I am, Gentlemen,

Your obedient humble ſervant, JUVENIS.

To

NECESSITY OF THE TEST ACT.

To the Editors of the Orthodox Churchman's Magazine and Review.

Gentlemen,

THOUGH the genius of Polytheiſm permitted each nation to reverence and reſpect the gods of their neighbours, yet every ſtate ſeems to have been extremely jealous of whatever oppoſed the eſtabliſhed gods of the country. About four hundred years before Chriſt, the Athenians ſentenced to death Diagoras the Milian for teaching Atheiſm in their city: and on his eſcaping, offered a talent as a reward for his head. About twenty years before that time they had proceeded againſt Protagoras another philoſopher for even doubting of the being of a God. The enemies of Socrates ſeem to have made it a chief part of their accuſations againſt him, "that he did not account thoſe to be gods, whom the city of Athens received and honoured as ſuch."* Not to multiply proofs, how eaſily was an uproar excited againſt St. Paul, when the multitude apprehended him to be a deſpiſer of the great goddeſs Diana?

The compilers of the Encyclopædia Britannica under the article *Teſt*, obſerve that a teſt may be neceſſary to ſecure to the church all "her rights and immunities"—this ſeems fair and candid—"But," continue they, "to receive the ſacrament can give her no ſuch ſecurity, whilſt it leads inevitably to the profanation of a ſacred ordinance"—ſurely this argument has been ſufficiently refuted. "A much better teſt would be, to require every man, before he be admitted to an executive office, to ſwear that in the diſcharge of it, he will be careful to maintain all the rights and privileges of the church eſtabliſhed by law. Such an oath no ſenſible and peaceable diſſenter could refuſe" probably not becauſe "it would not bind him to communicate with the eſtabliſhed church, and he cannot be ignorant that it belongs not to the *executive government*, but to the *legiſlature*, to determine what ſhall be the religion of the ſtate. On this account, we cannot help thinking that the members of the legiſlative body ſhould be ſubjected to no religious teſt whatever, *that they may be at freedom to reform the corruptions of the church, or to exchange one eſtabliſhment for another*, ſhould *they find ſuch exchange expedient*. If this reaſoning be juſt, it will be difficult to vindicate that clauſe of 25 Car. II. and of 1 Geo. I. in which it is enacted, that no member ſhall vote or ſit in either houſe of parliament, till he hath, in the preſence of the houſe, ſubſcribed and repeated the declaration againſt, &c. &c." Under the long white robe of candour out pops the cloven foot. Theſe ſentiments reſpecting the eſtabliſhed religion, are ſimilar to the ſentiments, reſpecting government, that prevailed at the time of Democratic rage. "The ſtronger party has a right to govern." If that be the caſe, I think gentlemen, we cannot be blamed for trying to keep the upper hand as long as we can. But ſurely, ſurely, my worthy friends and advocates for the good old cauſe, to adopt the ſentiments of theſe compilers, with reſpect to an eſtabliſhed religion, would be a dangerous ſtep. For, although it would be illiberal in any "ſenſible and peaceable member of the eſtabliſhment," even to doubt whether or not any "ſenſible and peaceable diſſenter" could "refuſe to take an oath to ſupport and maintain the rights and privileges of the church *by law eſtabliſhed*: eſpecially when he might

* Οἱ μὲ ἡ πολις νομιζει θεους, ου νομιζει. Xen. Mem.

 conſcientiouſly

conſcientiouſly take the oath, and perform the conditions, till conſcience told him his party were the ſtrongeſt, and ought, in the *faithful diſcharge of their duty*, to reform by law the corruptions of the church, and exchange Epiſcopacy for Preſbyterianiſm, becauſe it ſeemed to them expedient;" yet ſurely, even "ſenſible" members of the kirk would ſigh to find that the opinions of Emanuel Swedenborg, were by *law eſtabliſhed* as the ſtandard of national faith, and his viſionary and fanatical followers girded with the linen ephod of the eſtabliſhed clergy.

To admit that an eſtabliſhed religion is neceſſary, or even allowable, and not to admit of a proper guard and defence for it, certainly is not juſt. To all religious ſects is permitted liberty of conſcience, even to licentiouſneſs, if I may be pardoned the expreſſion. But this, it ſeems, is not ſufficient. Diſſenters of all religious opinions that are already known, or may by the authors of ſchiſm, be hereafter invented, muſt for reaſons well known to themſelves, though the reſt of the world are ſuppoſed not to have ſenſe enough to ſee them, be admitted members of the legiſlature. And this would not endanger the eſtabliſhed religion. So at leaſt the grave compilers of the Encyclopædia Britannica aſſure us. *Riſum teneatis amici?* Suppoſe them admitted, "would there be no ſchiſm in that heterogeneous maſs of legiſlators? No bickerings, no religious animoſities? Would the members all have the ſame care for each others principles? If one member ſuffered, if his opinions fell into general diſrepute, would all the members ſuffer with him? Or if one member were honoured, if his religious ſentiments became "more acceptable to the majority of all ranks in the kingdom,"* would the other members of the legiſlature, Jews, Turks, Infidels, Heretics, Methodiſts, and Socinians rejoice with him, and with Puritannical Hallelujah magnify the Lord for having cauſed the truth to prevail?

Would not pulpit, drum eccleſiaſtic,
Be beat with fiſt inſtead of a ſtick,
And civil dudgeons ſoon grow high
And men fall out, *we all know why?*
And hard words, jealouſies and fears
Set folks together by the ears,
And make them fight, like mad or drunk
For dame religion, as for punk?

Whoever has read the hiſtory of man with attention, muſt have perceived that religious opinions are defended with much pertinacity, whatever may be their influence on the moral conduct. Under this common principle of human nature we Orthodox Churchmen may be allowed to hold faſt our profeſſion, and I hope, without wavering, we may be allowed, in common with our adverſaries, to adhere together ſtrenuouſly, for what we hold to be the orthodox faith, to ſupport that eſtabliſhment we were ſo early taught to venerate, and, though we hope and pray, as I truſt we do, for thoſe peaceable days of the goſpel, when it ſhall every where produce "glory to God in the higheſt, and on earth, peace, and good will among men, yet, within the bounds of Chriſtian charity, firmly unite in withſtanding all, of every ſect and denomination, who may have an evil will at this our Sion.

OMICRON.

* *See Article Teſt, Enc. Brit.*

THREE

THREE OCCASIONAL SERMONS,

By the Rev. R. Polwhele.

SERMON II.

Preached at Topſham, at the Archdeacon of Exeter's Viſitation, in the Year 1794.

He that abideth in the doctrine of Chriſt, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God-ſpeed; for he that biddeth him God-ſpeed, is partaker of his evil deeds. 2 St. JOHN, 9, 10, 11.

THOUGH it be far from my wiſh to awaken the ſpirit of intolerance or perſecution, yet I cannot but lament the general ſupineneſs of the age, with reſpect to thoſe religious doctrines on which our trueſt intereſts ſeem greatly to depend. To maintain our creed with any degree of ardour is, in the eſtimation of the times, to betray too warm a temper, if not an illiberal turn of mind. But, to wave diſputation, where truths of the greateſt moment are diſallowed, to be ſilent even when perſonally attacked on the ſubject of our faith, rather than run the riſque of an unpleaſant difference by defending it, is required, at the preſent day, as a ſacrifice to that politeneſs which, with more than Chriſtian charity, "endureth all things." It is at leaſt expected, that the religious advocate treat his enemies with courteous attention, though they wantonly call in queſtion the very principles on which his deareſt hopes are founded. But in the things of this world no ſuch indifference is diſcoverable; it is only in religious concerns that negligence has a becoming gracefulneſs. It is merely from a regard to decency that people are deſirous of being called Chriſtians, as the revealed will of God's religion hath little weight upon the general mind.

The greater number of thoſe who profeſs themſelves Chriſtians, endeavour to draw a line between the morality and the Revelations of the Goſpel; to the former they pay ſome degree of deference, ſuch as they think its intrinſic excellence may demand; but of the latter, they either ſuſpend their judgment, or expreſs an unfavourable opinion, rejecting one part as uſeleſs, and another as incomprehenſible. They thus bring themſelves down, or, in their own eſtimation, riſe to a level with the heathen of ancient days, and have no higher ambition than to be placed upon a footing with the diſciples of a Socrates or a Seneca. Such, it ſeems, are the rational Chriſtians of the preſent day.

Of this claſs, indeed, there are ſome, who think Chriſtianity was ſomething more than a mere refinement of the old Pagan philoſophy; but they have certainly endeavoured to reduce it within too narrow a compaſs; under the idea of exhibiting the Chriſtian Religion in all its original ſimplicity, they have thrown over it a veil, the work of human hands, that hides its features, and that obſcures its form: inſtead of diſplaying its primitive beauties, they give it a character of their own, ſo unlike the genuine, that we no leſs wonder at the boldneſs, than the ſucceſs of the impoſture.

The people of this deſcription are chiefly divided into Arians and Socinians; the firſt denying the *divinity* of Chriſt, the ſecond both his *divinity* and *atonement*.

But

But the doctrines of our Saviour's divinity and atonement are the two grand eſſentials of the Chriſtian faith; they are features prominent throughout the ſcripture; they are diſcriminating lines, that have ſtrongly marked our Religion through all the revolutions of the Church.

The Arian, I confeſs, though diſallowing the divinity of Chriſt, yet leaves not the human nature to ſtand by itſelf; he adds another nature to the human, believing our Saviour to be an angel-man.

The Socinian, however, rejects "all that the Prophets have told us." With him our Saviour was a mere man; to him the atonement is an abſurdity; and to him the Trinity is a monſtrous fiction—an inſult to common ſenſe. The Socinian does not even admit the goſpel-ſcheme of morality, and the doctrine of a future ſtate, without ſeveral modifications of his own.

Thus ſtripped of its diſtinguiſhing characteriſtics, what is there in Chriſtianity that could render it a ſubject worthy of ſo particular a revelation from Heaven—of ſuch a ſeries of prophecies from the firſt ages of the world to the period of its appearance—of ſuch mighty ſigns and wonders as were wrought to introduce and eſtabliſh it? Natural Religion (or what is commonly ſo called) had inculcated the ſame doctrines long before. The creed of the Socinians, in truth, is no other than that of a Theiſt. And, indeed, the danger of departing from the written word of God may be clearly ſeen in the conduct of thoſe ſelf-ſufficient reaſoners—thoſe half-believing Chriſtians. We often obſerve, that, attempting to try the ſcriptures by the teſt of his philoſophy, the Arian ſoon becomes a Socinian; and, to complete the triumph of reaſon, the Socinian mounts up into a Deiſt. This is the regular gradation with the more arrogant; whilſt they, whom I have termed half-believers, either too indolent, or not ſufficiently at leiſure to purſue a ſeries of argumentation, unite in the pious wiſh, that, for the ſake of Chriſtian harmony, our religion might be ſo modified, as to ſuit all parties, and accommodate, if poſſible, even "Jews, Turks, Infidels, and Heretics."

Thus, in ſhort (as a late devout and learned prelate hath obſerved), if our governors were inclined to frame a new liturgy and conſtitution according to this liberal ſyſtem, ſhould we have, "a Religion without a Redeemer, without a Sanctifier, without Grace, without a Sacrifice, without a Prieſt, without an Interceſſor."

Thus much for the great maſs of modern religioniſts.

With reſpect to the clergy of the Church of England, the enemies of our eſtabliſhment have repeatedly remarked, that they do not believe the doctrines they have ſubſcribed; and that, whilſt they are profeſſedly Trinitarians, they are, in fact, Arians.

It is on this topic that the Unitarian arch-rebel has affected to triumph over us, and that the hiſtorian of the Roman empire hath inſulted us with a ſneer. The more thinking part of our brethren, we are told, are Arians—yet ſo blinded by intereſt, that they ſee nothing criminal in openly profeſſing one thing, whilſt they abſolutely believe another. And, for the reſt, they hover in ſuſpenſe, it ſeems, between the creeds of the Athanaſian and the Arian; ſometimes attracted to the former, and ſometimes to the latter, they ſtill proceed in this undetermined manner, inattentive to the remonſtrance of the Prophet: "How long halt ye between two opinions? If the Lord be God, follow him; but, if Baal, then follow him."

That ſuch, however, is the baſe duplicity of one part of our brethren,

or the mean irreſolution of another, is merely, I flatter myſelf, the report of our adverſaries, originating in ſome bad paſſion.

Many there are, among us, who, at this moment, ſtand forward, the ſtrenuous defenders of the true Chriſtian Doctrines; and ſome, within this dioceſe, not leſs ingenious and learned, than zealous and ſincere; who, whilſt they "ſpeak forth the words of truth," but echo, I truſt, your ſentiments and feelings.

Yet, notwithſtanding theſe juſt grounds for congratulation, I cannot but regret the apparent alacrity with which too many of the Clergy have abandoned ſeveral paſſages relating to the Trinity, almoſt as ſoon as they were attacked: and this, not only in the Fathers, but in the ſacred Scriptures. Among others, that memorable Text in the firſt epiſtle of St. John, where the three perſons of the Godhead are diſtinctly marked, was, after a very ſhort ſtruggle, given up, as ſpurious, by the worſhippers of a Trinity in Unity. And yet the authenticity of this Text was firſt called in queſtion by Antitrinitarians. It carried, on the very face of it, an irreſiſtible proof of the divinity of our Saviour. The attempt, therefore, to remove, if poſſible, ſo obnoxious a paſſage from the Scriptures, was extremely natural to the obſtinate Unitarian; who, rather than ſubmit to the meanneſs of recanting opinions, which he had adopted in the pride of his heart, would proceed to mutilate the word of God wherever his tenets were oppoſed, under the pretence of ſtriking off corruptions. And, in truth, there was a ſpecious neſs in the arguments produced againſt the verſe in queſtion—ſuch as to check for a while, all oppoſition: and the paſſage was diſmiſſed by many, as a palpable interpolation.

The genuineſs of the reading, however, hath ſince, I think, been proved. At all events, the Trinitarian hath a great advantage over his opponents. For, if this text be really ſpurious, the doctrine of the Trinity, has ſtill ſufficient ſupport from other parts of Scripture; but, if it be authentic, Unitarianiſm muſt fall to the ground.

(To be continued.)

AN EXPOSITORY ESSAY UPON ST. PAUL's EPISTLE TO THE ROMANS. *By the Rev.* T. LUDLAM.

ST. PAUL begins this Epiſtle, ch. i. 3—5, by declaring the nature and purport of his office to the Chriſtians at Rome; and he expreſſes his earneſt with to ſee them, 10, 11, that he might aſcertain his authority, and confirm his miſſion, by imparting to them ſome ſpiritual, i. e. ſome *miraculous* gift; to the mutual aſſurance and comfort of them all: for *thus*, he tells them, the goſpel would come unto them, not in *word only*, but alſo in POWER, and in the HOLY GHOST; and conſequently in *much* aſſurance; and *thus* being the *viſible* power of God unto ſalvation, would be worthy of all acceptation: and the Apoſtle informs them 17, that in this goſpel the righteouſneſs of God was *(firſt)* revealed from faith to faith, namely from one degree of faith to another; i. e. with various degrees of evidence. For it is the peculiar nature of *this mode* of receiving knowlege; that it admits of various degrees of evidence. Now *this righteouſneſs* of God, ſaid in this paſſage to be *firſt* revealed, cannot mean the *holineſs* of God, becauſe the holineſs of God, ſo far from being *then firſt* made known

known to mankind, *when* the Apoſtle wrote this epiſtle, had *actually* been made known to them from the *foundation* of the world. For God had revealed his wrath from the *beginning*, againſt all ungodlineſs, and unrighteouſneſs of men: even from the time, when he enabled them, by thoſe faculties, which he had originally given them, to ſee clearly his diſpoſitions; thoſe inviſible things of the Creator, which *can* be underſtood by the THINGS, that are MADE. For ſays the Apoſtle, God hath ſhewed unto mankind from the (works of) creation, the things which may be known of him; and that *ſo plainly*, that when men neglected this information, we are told, from the higheſt authority, that they were therefore without excuſe, i. 18, 19, 20, 21. But the righteouſneſs of God revealed in the goſpel, means ſalvation by Jeſus Chriſt. For righteouſneſs in ſcripture language often ſignifies mercy, loving kindneſs*, and hence is transferred to one effect of it, viz. deliverance from evil, i. e. ſalvation; which the Apoſtle ſays in another epiſtle, was *firſt* revealed unto the holy Apoſtles and Prophets; God having then made known to him (Paul), by Revelation, the myſtery, which in OTHER ages was NOT *before* made known unto the ſons of men.

The Apoſtle having thus ſhewn that the Gentiles were amenable to, becauſe they KNEW, the judgment of God, that they which commit iniquity were worthy of death, i. e. of puniſhment, i. 32. For where there is no law, no poſſible knowledge of law, there can be no tranſgreſſion, iv. 15, ſince ſin is the tranſgreſſion of the law, 1 John iii. 4; and therefore by law is the knowledge of ſin, iii. 20; i. e. the knowledge of offence, of guilt, of deſerving puniſhment: though it may not be the knowledge of the particular puniſhment to be inflicted; (the Apoſtle) proceeds further to ſhew, that however the Jews pride themſelves upon the Revelation which God had been pleaſed to make unto them, they ſtood in no leſs need of redemption than the heathen, who were ſtrangers from the covenants of promiſe. Becauſe it is not the hearers but the doers of the law only who are entitled to the divine favours, inaſmuch as he is *no* Jew, has no claim to the benefits of God's covenant, who is *only* one *outwardly*, but he *only* is a *Jew* which is one *inwardly*; that circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God. It was therefore no wonder that a doctrine ſo oppoſite to Jewiſh prejudices, and ſo offenſive to Jewiſh pride, ſhould provoke thoſe inſolent queſtions, iii. 1. "What advantage then hath the Jew?" Or, what profit is there in circumciſion?" To which the proper anſwer is, circumciſion verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumciſion is made uncircumciſion. The covenant (which was conditional, Deut. xxx. 1, 2, 3,) is made void, and the promiſe of none effect. And that this was the caſe with the Jews the Apoſtle proceeds to ſhew, as he had before ſhewn that it was with the heathen. Becauſe whatſoever things any law ſaith, it ſaith, and *can only* ſay to thoſe who are under, that is to thoſe who have received, ſuch law; by whatſoever mode this law may be made known unto them. Whether ſuch knowledge is collected from the works i. 20, or from the word of God, Deut. v. 24. ALL mankind therefore were amenable to the juſtice of God for their conduct, and liable to HIS wrath for their OFFENCES, becauſe in *this* point

* See Taylor's Key to this Epiſtle.

there

there is no difference between Jew and Gentile; and *therefore* redemption muſt be equally acceptable to them all; ſince no fleſh can be deemed to have kept the *divine* law, from that very *imperfect* compliance with its demands, which appears in the conduct of ALL mankind, whether Jews or Gentiles. But *now* the righteouſneſs of God,—not his holineſs (for how is the divine holineſs, i. e. rectitude witneſſed by the Moſaic, that is the ceremonial law and the Jewiſh prophets?) but the ſalvation of God, viz. that diſpenſation of the grace of God, of which the ceremonial law was a type, and to which ALL the Jewiſh prophets gave witneſs, is manifeſted, without any compliance with the Jewiſh ritual, even the righteouſneſs, i. e. the ſalvation of God, which is by faith of (in) Jeſus Chriſt unto all, and upon all them that believe (his atonement); for there is no difference between Jew and Gentile, ſince all have ſinned, and are offenders againſt God, but are now freely offered juſtification (i. e. acceptance and favour) through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his (God's) righteouſneſs (his favour and mercy) for the remiſſion of ſins that are paſt: to declare at this PRESENT time, his righteouſneſs (his favour and mercy, a *favour never* BEFORE DECLARED) that he might receive repenting and believing ſinners to everlaſting happineſs, without any impeachment of his holineſs, and therefore we conclude that repenting and believing ſinners may be received into the (preſent and future) favour of God, without conforming to the ceremonial law.

In order to prevail upon the Jews to quit the diſpenſation of Moſes, and to embrace that of Chriſt, (which is the great deſign of this epiſtle) and alſo to reconcile them to the admiſſion of the Gentiles, to what the Jews eſteemed their own *peculiar* and *excluſive* privilege, viz. the PARTICULAR favour of God, the Apoſtle ſhews that whatſoever favours men receive from God, like thoſe of creation and exiſtence, muſt ariſe from his *pure* benevolence, becauſe the creature cannot be profitable to its Creator*; and he proceeds to point out the mode by which the divine wiſdom has thought proper that the bleſſings of this new diſpenſation ſhould be conveyed to mankind. For though our enjoyment of the divine favour muſt ariſe from God's *undeſerved* goodneſs, yet the *mode* by which theſe bleſſings are to be conveyed to us, and the *conditions* upon which they are to be beſtowed upon us, may ariſe from, and be dependant upon the dictates of his wiſdom. Becauſe God is unqueſtionably maſter of his own favours, and free ſurely to beſtow them, whereſoever and howſoever he pleaſes, without aſſigning to any one a reaſon, beſides his own will, according to that of the houſe-holder, "is it not lawful for me to do what I will with mine own?" And if free to beſtow his favours upon the innocent, according to his good pleaſure, how much more his mercy upon offenders? And he has accordingly thought proper, that we ſhould be ſaved by grace—by HIS grace—that this ſalvation by grace, ſhould alſo be through faith—ſhould be the gift of God. Not that faith, i. e. the mere act of believing, ſhould be his gift, any more than any *other* way of attaining knowledge, is his gift; or that the influence of this faith ſhould be his gift, any more than the influence of any other ſort of knowledge is his gift: but that *this* DISPENSATION of *ſalvation through faith* ſhould be HIS

* Job. xxii. 2. Rom. xi. 35.

GIFT. That it ſhould not be of *ourſelves;* atchieved through any performances of our *own*; attained by any works of righteouſneſs which *we* have done, but of his *pure* and *undeſerved* mercy. When therefore God offers *gratuitouſly* to ſinners his favour, he is ſaid to *juſtify* them; that is to TREAT them as juſt, as innocent, as holy perſons: whether the reaſons for ſuch juſtification, are, or are not aſſigned. For juſtification, (unleſs accompanied by ſome other word) does not mean any *particular* ſort of favour; but it means God's *preſent* favour; the favour that he beareth to his people in this life; granted indeed it may be to *particular* perſons for *particular* reaſons, like thoſe inſtances mentioned in the Old Teſtament, and quoted as ſuch in the New. Of a ſimilar ſort is his acceptance of ſinful men: his treating them at *preſent*, as if they had *never* offended. But to treat ſinners as innocent perſons, is not to *make* them innocent—is not to make them *never* to have offended. An action *once done* can *never* be *undone*. If the action be of a criminal nature, indemnity may be obtained, but freedom from *puniſhment*, is not freedom from *guilt*, is not innocence. Sinners may repent, may be ſorry for what they have done—may reſolve to do ſo no more, and may keep their reſolution; but no repentance, nor any thing elſe can *make* them *innocent*, though this is often aſſerted, and oftener ſuppoſed. And as juſtification cannot make ſinners to have been holy for the time *paſt*, ſo neither can it make them holy for the time *to come*; for then it would be the ſame as ſanctification; nor does it ſignify pardon, for then it would be the ſame as forgiveneſs of ſins; but it means that God treats thoſe whom he juſtifies, as if they had never offended him—as his friends—his favourites—his dear children, ii Cor. vi. 18. By unholy conduct men are eſtranged from God—are alienated from the life that is in him. Their iniquities ſeparate between God and them, their ſins cauſe him to *hide* HIS *face* from them—what *that* is, the next words ſhew; they make HIM as it were to turn away from them; to pay no regard to them—they make him that he *will* not hear, for the prayer of the wicked is abomination to the Lord. Whatever then are privileges and advantages of the righteous in *this* life, *theſe*, and theſe *only*, are implied in the word juſtification, when ſingly and ſimply conſidered. Whenever the reaſons for, or the kind of God's favour, is meant to be announced by *this* word, ſome other word is always joined with it. Thus, we are juſtified freely by his grace: but how? through the redemption that is in Chriſt Jeſus. Juſtification in this place does not mean the *general* favour of God, but that which we obtain through, i. e. for the ſake of Chriſt, whatever that may be, Rom. iii. 24. So again, Ch. v. 1. being juſtified by faith, i. e. by faith in his atonement, we have peace, reconciliation with God, forgiveneſs of ſins; i. e. deliverance from puniſhment. Here faith is aſſigned as the *reaſon* of God's favour; and the *kind* of this favour is alſo expreſſed; it is peace, reconciliation with God, forgiveneſs of ſins, i. e. exemption from puniſhment. For Ch. v. 9. being juſtified by his BLOOD his *ſacrifice*, we ſhall be ſaved from wrath. Here again, the reaſon of this ſalvation is alſo aſſigned. So at verſe 18, it is ſaid the free-gift came upon all men, unto juſtification of life; by which the Apoſtle means, what is expreſſed in other words, Ch. vi. 23. the gift of God is eternal life through Jeſus Chriſt our Lord.—Here both the *kind* of favour, and the *reaſon* of that favour, is pointed out.

This explanation of the nature of juſtification is confirmed by the conduct of God towards the patriarch Abraham. For a *gratuitous* offer of

of the divine favour was made to him while he was *yet* an Idolater, and before he had given any proof of that diſpoſition*, for which he was afterwards ſo celebrated: and the Apoſtle's words upon another occaſion, are applicable to him, as they are to the followers of Chriſt, "that the love and kindneſs of God to Abraham appeared, not for works of righteouſneſs which he had done, or inſtances of faith which he had given; but according to, in conſequence of the divine goodneſs; and circumciſion was *afterwards* appointed, as a ſeal and acceptance of that faith which he ſhewed in uncircumciſion, by leaving his own country, his kindred, and his father's houſe, under a *general* reliance upon the goodneſs, and veracity of God, for he knew not whither he went, Gen. xii, 1. Acts vii, 2. Heb. xi, 8. And this faith of Abraham in the divine goodneſs and veracity, was imputed to him for righteouſneſs, i. e. was acceptable to God, becauſe the patriarch was unmoved with any ſeeming difficulties, and improbabilities, attending the divine promiſes; and thus by his confidence, he gave glory to God, being fully perſuaded that He was perfectly able to perform what He had promiſed. But when in proceſs of time he gave a ſtill ſtronger proof of his reliance upon the power, and veracity of God; perhaps the ſtrongeſt that human nature could poſſibly give, God was pleaſed not only to *accept*, but to *reward* this ſtill higher degree of confidence, and to aſſign the *conduct*, not the *mere faith* of Abraham, as the reaſon for this ſtill higher degree of favour, "for becauſe thou haſt DONE this thing, and haſt not withheld thy ſon, thine ONLY ſon from me, I will not only beſtow upon thee the bleſſings before declared, but will greatly increaſe them, for in *thy* ſeed ſhall ALL the nations of the earth be *bleſſed*—*Becauſe* thou haſt OBEYED *my voice*.

It does not appear from the light of reaſon, that created beings have any claim upon their Creator for His favour,* and revelation informs us that when they have done *all* that which was their duty to do, i. e. when they are perfectly innocent, they are then but unprofitable ſervants, having only yielded their bounden obedience. As innocent beings it ſhould ſeem that they may claim exemption from ſuffering; for it appears to be the dictate of that reaſon which God has given us, that ſuffering can alone *juſtly* follow *wrong* conduct, and ſcripture confirms the ſuggeſtions of reaſon in this point, for it tells us that God made not death, but ungodly men called it to them by their works. Yet it is undoubtedly the bounden duty of all created beings, and incumbent upon them as ſubjects of their Creator's benevolence, and therefore indebted to Him for ALL their happineſs, to obey His will, fulful His good pleaſure, and do thoſe things which are pleaſing in His ſight; although no actions of theirs can be profitable to God, or extend to his benefit in any degree, and therefore they cannot have any *claim* or *title* to recompence, Rom. xi. 35. It is nevertheleſs pleaſure to the Almighty, that His intelligent creatures are righteous. He delights in rectitude, Jer. ix. 24. He ſees with approbation whatever is *right* and good, and excellent; eſteems whatever is ſo in proportion to its excellence, and is diſpoſed to recompence right diſpoſitions and right conduct in His creatures according to its proper worth, i. e. in the degree in which it obtains. But if innocence has *no right* to reward, much leſs can fallen man reckon upon his *merit*, ſince experience confirms the ſinful conduct of ALL mankind, and reaſon ſhews that puniſhment may *juſtly* and certainly be

* See Locke on the Romans, iv. 5. note c.
† See Divine Legation, B. ix. Ch. 1. 8vo. p. 78.

expected to follow guilt. Under the *law* of *works* then, boaſting is excluded by the univerſal imperfection of human conduct; it is no leſs excluded by the law of *faith*, ſince it is impoſſible that men can have any hand in proving the *gratuitous* offers of favour, for then GRACE would be *no more grace*.

The Apoſtle having thus ſhewn the *nature* and the *value* of the divine favour, and having ſet aſide all human claims to the poſſeſſion of it (ſince as was before obſerved, experience confirms the ſinful conduct of ALL mankind, and reaſon ſhews that puniſhment may *juſtly* and certainly be expected to follow *guilt*), goes on to acquaint the Roman converts with *facts* which no human experience could aſcertain, and with *truths* which no human reaſon could diſcover; a knowledge which ſupernatural, i. e. divine information alone could give to mankind. Such is that knowledge which teaches how unholy beings could be the creatures of an *holy* God, for we are undoubtedly his offſpring, Acts xvii. 29; and alſo by *what* way thoſe who have loſt, may be reſtored to the divine favour. But though the knowledge of theſe facts, and theſe truths, could be conveyed to us *only* by divine information, yet we muſt obſerve, that this information is of a very *general* kind: we are made acquainted with little more than mere facts; that as by the diſobedience of ONE man the MANY were made ſinners, and thus became liable to *juſt* puniſhment, ſo, by the diſobedience of ONE man, the MANY were freed from puniſhment, and reſtored to favour. *How* it happened that the ſin of *one* ſhould affect a *whole* race, or *why ſinners* could only be ſaved from the juſt puniſhment due to their offences by the ſufferings of the *innocent*, we are *not* told. The ſchoolmen, indeed, and after them certain divines, have explained what God has not thought proper to explain; but theſe perſons were not inſpired, and Paul, though inſpired, has taken no notice of the grand inſtigator in this tranſaction of the FALL; nor do we find any mention of Satan in the Jewiſh ſcriptures till near three thouſand years after that event, in which he is ſymbolically repreſented as a principal actor in the ſeduction of the weaker of our firſt parents, 1 Tim. ii. 14. But though the very ſhort, and very obſcure account of this myſterious tranſaction, may not ſatisfy the inquiries of ſuch as hold themſelves *authorized* to *ſit* in *judgment* upon the conduct of God, or of thoſe who hold themſelves *obliged* to *vindicate* it, yet enough is clearly told to benefit ſuch as are diſpoſed to avail themſelves of the divine goodneſs; and the Apoſtle appeals to human reaſon for the concluſion proper to be drawn from the truth, thus miraculouſly revealed; for it is one thing to receive knowledge by *divine* revelation, and quite a different thing to reaſon juſtly from the truths *thus* made known, Luke xxiv. 45, Acts ix. 22, xvii. 2, 3, xviii. 4, 19, 28. He therefore warns thoſe who have received ſo ſingular an inſtance of the divine mercy againſt turning the grace of God into laſciviouſneſs, and making his merciful diſpoſitions an encouragement to offend him the more; and having hinted at the increaſed obligations of Chriſtians to holineſs, proceeds to ſet forth the abolition of that diſpenſation, under which the Jewiſh nation had ſo long continued; and he makes uſe of that metaphor ſo familiar to them, and ſo frequent in the Prophets, of conſidering the covenant of the law under the idea of MARRIAGE: according to that metaphor, he repreſents the Jewiſh people as the wife, and the Moſaic law as the huſband *. This law being *now* to *ceaſe*, and give way to one of a different kind, according to the prophecies, the Apoſtle repreſents, in chap. vii.

* Iſaiah, liv. 5. Jerem. iii. 4. xxxi. 32. Hoſ. ii. 2, 7, 16.

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the huſband as *dead*, and the wife, i. e. the Jewiſh people, as freed from *all* obligation to obſerve that contract; and he points out the ſuperior advantages of the Chriſtian above the Moſaic diſpenſation: "I was *alive*," ſays he, "WITHOUT the LAW *once*, but when the *commandment* CAME," Deut. xxviii. "enforcing obedience to *this* law, by the ſanction of rewards and puniſhments, ſin revived; the difficulties of obedience became apparent, the conſciouſneſs of frequent violation ſtrong, the guiltineſs of my conduct manifeſt; I ſunk under theſe difficulties, and became ſelf-condemned: I DIED." Scarce any text has been leſs conſidered, or more miſinterpreted. By the expreſſion *without* the *law*, certain divines have underſtood, without any knowledge of (what they call) the SPIRITUAL ſenſe of the law; now, in the firſt place, what are we to underſtand by the *ſpiritual* ſenſe of words? and whatever this ſenſe may be, how are we to know *when* words are to be underſtood *in this ſpiritual* ſenſe? Every one knows that words are *arbitrary* marks of our ideas; and when a word is annexed to ſome *preciſe* and *determinate* idea, the ſuggeſting ſuch idea by the ſound or ſight of the word is called the ſignification of that word, and this *preciſe* and *determinate* ſignification is called the LITERAL meaning of the word. To avoid the inconveniences of an endleſs multiplicity of words, the *ſame* words are frequently uſed in *different* ſignifications, that is, they are applied to ſuggeſt *other* ideas; for our ideas, from the nature of them, and from the ways by which we receive them, are more or leſs connected with each other; and theſe *ſecondary* ſignifications generally take their riſe from *ſuch* connexion, and are called the *metaphorical* ſenſes of words. The original and literal ſignification is transferred (μεταφέρομαι) to other ideas, which are in *ſome* degree connected with the original ideas implied by the word. Thus, a door, having the power of admittance as well as excluſion, is applied to ſignify an *entrance*; and ſo Chriſt calls himſelf a door in this latter and metaphorical ſenſe, though the original idea annexed to the word door, and the literal ſignification of it, is confined to that matter or ſubſtance which cloſes an entrance, and prevents admiſſion. The greater the number of circumſtances in which the natural and adopted, that is, the literal and metaphorical ſignifications agree, the more *appoſite* the metaphor. Thus, when a good houſewife told her female neighbour, who had married her man-ſervant, "that ſhe had made her napkin of her diſh-clout," the metaphor, as the phraſe is, ran upon all four.

Having thus briefly ſhewn, from the nature of language itſelf, the preciſe meaning and proper uſe of literal and metaphorical expreſſions in general, let us next attend to the *preciſe* meaning of the *words*, and ſhew, from the ſignification of *them*, what is the proper application of *thoſe* before us.

We muſt obſerve, then, and we muſt requeſt that this obſervation may be continually kept in mind, that the term ſpirit is one of thoſe words to which *no* poſitive, nor any *preciſe* idea is, or in our preſent ſtate can be annexed: it implies only what is called a NEGATIVE idea; but terms incapable of *poſitive* and preciſe meaning in their *firſt* application, cannot have any *poſitive* meaning in their *ſecondary* application; that is, words to which negative ideas only can be affixed, can only have negative ſignifications when uſed metaphorically. Now theſe negative terms do not inform us *what* a thing *is*, they only inform us *what* a thing is *not*; a very ſcanty ſpecies of information, and did we only know that men were NOT mice, our knowledge of the human ſpecies would be very imperfect. Yet from whatever cauſe it may ariſe, this is all the information we *actually* do,

perhaps

perhaps it may be all we *poſſibly can* attain, upon ſuch ſubjects as are not the objects of our principal corporeal ſenſes, or of our mental conſciouſneſs. By the word ſpirit, therefore, all we learn is our OWN ignorance; we learn that the being we call ſpirit does *not* conſiſt of *ſuch* matter as is the more particular object of our ſenſations; nor does it poſſeſs the power of exciting thoſe ideas which every kind of matter that we are acquainted with always does, for, if it did, matter and ſpirit would be the ſame thing. The ideas of extenſion, ſolidity, colour, &c. always accompany the ideas of ſubſtance. A ſpirit hath not fleſh and bones: they are not the component parts of it.

Under the ſame form, of what may not, perhaps, improperly be called *negative* deſcription, the *beings* of that future ſtate which we are taught to expect from revelation, the *mode* of their exiſtence, and the *happineſs* they enjoy, are obſcurely intimated to us in ſcripture. The bleſſed inhabitants of that world are ſpirits, for fleſh and blood, ſuch matter as we are acquainted with, cannot be admitted there, 1 Cor. xv. 50. The mode of their exiſtence differs totally from what we experience here: they neither marry nor are given in marriage; a divine inſtitution, on which the exiſtence of this world, and the continuance of its inhabitants, wholly depend; a matter, which, as it ſeems to be the fundamental law of our *preſent* ſtate, ſo it made the ſubject of the *firſt* command of Him who appointed *it*, Gen i. 28. But thoſe who, from this preſent ſcene of exiſtence, are to be admitted into that future one, will be, we are told, as the angels of God in Heaven. Had theſe words been intended to preſent any idea but a negative one, they would only explain *ignotum per ignotius*. In a ſimilar manner, the enjoyments of this happy ſtate are deſcribed as ſuch, which eye hath NOT ſeen, NOR ear heard; NEITHER hath it entered into the heart of man, i. e. into the human imagination (by any of thoſe ways through which ideas are admitted into our minds) to conceive.

So our Lord tells us, "God is a ſpirit, and they that worſhip him muſt worſhip him IN ſpirit:" that is, God is not a material being, like unto ſuch beings as are the objects of our ſenſes; and they that worſhip him muſt worſhip him ἐν πνεύματι * *with*, by the uſe of their mental powers and mental diſpoſitions, that is, by employing their mental powers in collecting *juſt* notions of God, and by exerciſing proper diſpoſitions towards him. And the reaſon why the term *ſpirit* is applied to the divine and the human mind is, becauſe the ſubſtances of both are ſuch as we are utterly ignorant of, and unacquainted with; both are equally removed from being objects of ſenſe, and however ſenſible we may be of the effects produced by the divine or the human mind, we have not the leaſt idea of either.

So again the Apoſtle ſays, the law is *ſpiritual*, but I am carnal. The law—the Moſaic diſpenſation, was a ſchool-maſter, a teacher, an inſtructor to bring the Jews to Chriſt, i. e. to the Goſpel, by acquainting them with the nature, purpoſes, and end of the Chriſtian diſpenſation, and of courſe with life and immortality; with that ſtate of happineſs prepared for the faithful followers of Jeſus. But in the preſent ſtate, the human diſpoſitions are powerfully engaged by the objects and enjoyments of *ſenſe*;

* See Xenoph. Memorab. l. iii. ἐν πέλταις ἢ ἀκοντίοις, ἐν τάξεις. Plut. in vita Philop. ἐν σπείρᾳ Θώρακι. Lucian Dial. Mort. xxiii. ἐν τῇ ῥάβδῳ and T. Hemſterhuis in locum & I. F. R. in ſect. v. Herod in Reitz edit. Luciani, 4 vol. 4to. Mr. Locke (on Rom. vi. 12, note i) obſerves, that St. Paul often uſes the prepoſition ἐν for *by*, but he brings no example of this uſe from the writings of that Apoſtle; 1 Cor. xv. 22 might have furniſhed him with an inſtance.

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and therefore, to be ſpiritually minded, to be attentive to, and deſirous of *this* happineſs, which is ſuperior to, and has no connection with the pleaſures of ſenſe †, is *life*; ſo our Lord ſays, his own words are *ſpirit*, and are life, are productive of that happineſs which is called LIFE. κατ' ἐξοχην. On the other hand, to indulge the gratifications of ſenſe, thoſe fooliſh and hurtful luſts which drown men in deſtruction and perdition, is to be carnally minded, is ſaid to be DEATH. Juſt in the ſame way a ſpiritual underſtanding does not mean a particular *kind* or *ſpecies* of underſtanding, for all underſtandings are ſpiritual, i. e. have no diſcoverable connexion with matter, as an object of ſenſe; but it relates to the ſubject in which the underſtanding is engaged, and it means a mind which is attentive to ſuch happineſs as has no connexion with the preſent objects of ſenſe, 1 Cor. ii. 14. Thus, again, ſpiritual ſongs are not ſo denominated from the *nature* of the muſic, but from the *ſubjects* of them: they regard matters which are not objects of ſenſe.

In theſe and every other application of the word ſpirit, and its derivatives, all the knowledge communicated is entirely negative, and to which we may properly apply the Apoſtle's words: "We now ſee through a glaſs, through negative deſcriptions, darkly, for it doth not *appear* at preſent what we ſhall be, becauſe, in this preſent imperfect ſtate, we know only in (a very ſmall) part, but when that which is in part ſhall be done away, *then* ſhall we know, even as we are *now* known."

The oppoſition of the words fleſh and ſpirit, ſo obſervable in the Chriſtian ſcriptures, is alluſive to the two great component parts of the human frame. The powers and faculties of one of theſe parts are plainly connected with *matter*; but the powers and faculties of the other have not as far we can diſcover, any dependence upon, or connection with it. The parts and actions of the body, are objects of the ſenſes of ourſelves, and others. The mind and its various operations are equally inviſible to all, and while they elude the obſervations of *ſenſe*, are known to the individual only by that inexplicable faculty called conſciouſneſs. For what man knoweth the thoughts, deſires and intentions of a man, ſave the ſpirit, i. e. the mind of a man, which is in him?

Thus then it appears that the literal and metaphorical ſenſe of words is ſufficiently intelligible, that expreſſions may be metaphorically transferred from ſignifications ſuggeſted by ſome of our ſenſes, to ſignify things, which neither are, nor can at preſent be ſuggeſted by any ſenſe at all. As when the things of another world are conveyed to us under the names of ſuch things, as we are well acquainted with in this, Mark ix. 44, 46, 48. Or things poſſeſſing another, Philip iii, 21, and it may be an unintelligible mode of exiſtence, 1 Cor. xv. 53, 54, are obſcurely ſuggeſted to us under NEGATIVE deſcriptions, that is, deſcriptions, *not* of *what* they *are*, but of *what* they ARE NOT. But though words may thus depart as it were from their original ſignification, and may admit of an imperfect, that is, an indeterminate application, yet is it poſſible that LAWS can be underſtood in any other ſenſe than what is conveyed by the literal meaning of the words in which they are expreſſed? What then are we to underſtand by *this* ſpirituality of the law, of which Mr. Newton, and other writers of that ſtamp talk ſo frequently? Is *this* ſpiritual meaning of the law a metaphorical meaning? For Mr. N. and theſe writers ſpeak of it as different from the literal meaning. (See his Sermons at Olney, Serm. viii. p. 126.)

† See Locke on 1 Cor. ii. 14, 15, note n, and iii. 1, note b and c, Rom. vii. 5, note m,

But

But is it poſſible that laws can be underſtood in a metaphorical ſenſe? Again, Preciſion in their meaning is the purpoſe of all laws, becauſe the purpoſe of all laws is to be a determinate rule of action; but it is of the very nature of metaphorical language to be indeterminate. Can then determinate conduct, which is the deſign of ALL law whatſoever, follow from words of uncertain meaning, that is from indeterminate commands? For who can ſet preciſe bounds to a metaphor? And then can laws have more ſenſes than one? And if there are not more ſenſes than one, of what uſe is this diſtinction of a SPIRITUAL ſenſe? And if there *are* more ſenſes than one, what are thoſe other ſenſes to which this ſpiritual ſenſe is oppoſed? Mr. Newton tells us, that while St. Paul was ignorant of THIS *ſpirituality* of the law, he affirmed himſelf to be *alive*, but when the commandment came, that is, according to his notion, when the *ſpirit* explained and enforced the commandment, in its *full extent*, as reaching to the thoughts of the heart, and requiring an obedience abſolutely perfect, Paul ſays, "Sin revived, and I died." Of what law is Mr. N. here ſpeaking? Of the Moſaic law certainly; For he ſays, St. Paul was never ABSOLUTELY WITHOUT the LAW. To be ſure not. For if he had, he muſt *abſolutely* have been an heathen. But in truth, Paul had no notion, whatever Mr. N. might have, that himſelf was ever without *any* part of the law, much leſs *without* the *whole* of it. Hear his own account of this matter. He calls himſelf an Hebrew of the Hebrews—equal, if not ſuperior to the moſt zealous of his countrymen, in his attachment to the Moſaic diſpenſation, in his obſervance of what he elſewhere calls a carnal commandment. In which, if any other man could have confidence, Paul thought, and perhaps juſtly too, that himſelf might have more. For he was circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin; brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, of whoſe traditions he was exceedingly zealous, ſo that he profited in the Jew's religion, above many of his equals. Yet when he frankly confeſſed his *jewiſh* faults, and acknowledges himſelf a blaſphemer, and a perſecutor, and injurious, he mentioned not one word of his ignorance of the *ſpiritual* ſenſe of the law; a fault one ſhould think he would by no means have omitted. But in truth he ſeems to have conſidered himſelf, both before and after his converſion, to have had all poſſible knowledge of the Moſaic law, whatever might have been his attention to the prophets; for he affirms that he was not only brought up, and taught according to the *perfect* manner of the law, but that he alſo lived after the moſt *ſtrict* ſect of it. It can ſcarcely therefore be ſuppoſed that ſo good a Jew as Paul muſt have been could have known nothing of the tenth commandment, which ſhews that the Jewiſh law reaches farther than the regulation of the outward conduct, that it extends to the *internal* ſtate of the mind. And it is ſcarcely to be ſuppoſed that ſo ſtrict an obſerver of the Jewiſh worſhip ſhould be ignorant that Moſes (whoſe writings were read in the ſynagogue every Sabbath day) pronounces every one accurſed, who continueth not in all things, which are written in the book of the law, to do them. But had this extent, or if you pleaſe this ſpirituality of the law, made a *neceſſary* part of the Jewiſh religion, when at the ſame time, according to Mr. N's. aſſertion, it could only be attained by *immediate* revelation; the Jews would have been no more blameable, for their ignorance of this ſpirituality of their own law, than they were for their ignorance of Chriſtian redemption.

(To be continued.)

REVIEW

REVIEW OF NEW PUBLICATIONS.

Friendly Addreſſes of a Miniſter to his People, on ſeveral ſolemn occaſions. Extracted from various writers. By a Preſbyter of the Church of England. "A Word ſpoken in due ſeaſon, how good is it." pp. 98. 12*mo*.

WE know not how we can better introduce this little work to the knowledge of our readers, than by giving the Editor's preface at large.

"The reader, if he derives either improvement or ſatisfaction from the following pages, is indebted for it to the following circumſtance:

"That the late Rev. Herbert Mayo, D. D. Rector of Saint George in the Eaſt, was one of the moſt exemplary Pariſh-Miniſters in the Metropolis, was demonſtrated, during a ſpace of more than half a century; and is a circumſtance well known to all that were acquainted with one of the moſt truly reſpectable characters in his own or any other profeſſion.

"Always intent on 'making full proof of his miniſtry,' and deſirous of ſpeaking what was 'good to the uſe of edifying, that it might miniſter grace and improvement to his hearers,' he drew up a number of ſhort, pious, and affectionate Addreſſes, which it was his practice to deliver to his people, on different occaſions:—theſe he put into the hands of the Editor, not without an intimation, that if, at ſome *future* time, they ſhould be thought likely to be uſeful to others, they might be made public; but, with that humility which formed a principal feature in his amiable character, he wiſhed them not to appear in his life-time.—He is now receiving the reward of his well-directed labours, through the merits of that Saviour in whom he truſted, for the acceptance of himſelf and them; and has left us at liberty to avail ourſelves of his pious induſtry and attention to his duty: and we are permitted to enable him, even after his deceaſe, to ſpeak to others in his own peculiarly affecting language; in which the Father, addreſſing himſelf to his children, as well as the Miniſter to his people, is repreſented in the moſt lively manner.

"The Editor, to whoſe hands the papers of this excellent man were entruſted, not pretending to the ſame ſimplicity, and ſingular happineſs of addreſs, which diſtinguiſhed his revered Friend, having ſome other ſhort occaſional compoſitions in his poſſeſſion, and hoping that they might be rendered ſubſervient to the ſame good end, with the genuine manuſcripts of Dr. Mayo, has ventured to ſubmit to the public eye ſuch as he has been able to collect; not doubting that the judicious reader will as eaſily diſtinguiſh the original from the additional Addreſſes, as if they had the initials of his name ſubjoined. It is confeſſed, that the ſtyle of his excellent Friend is attempted to be imitated, but not always with ſucceſs; there are ſome ſubjects which did not fall within the courſe of his miniſtry; but which, it is preſumed, might be not altogether unworthy of attention, on occaſions ſimilar to thoſe which produced them.

"If any benefit ſhould ariſe from this publication, the Author wiſhes, that the whole credit of it may be given to that truly venerable Perſon, whoſe name will be holden in the higheſt eſtimation, as long as unwearied aſſiduity, firm attachment to the doctrines and diſcipline of the Church of England, a ſtedfaſt belief of all the articles of the Chriſtian faith, and a cheerful conformity (as far as human frailty will admit) to all the precepts of the Goſpel, ſhall diſtinguiſh the character of the real Chriſtian, or the exemplary Clergyman."

The Editor, if we miſtake not, is a very eminent Divine of our Church; who, though a ſcholar of the higheſt form, has often ere now condeſcended to write in terms adapted to the edification of the young and the unlearned. Happy combination of talent and humility! Bleſſed exemplification of the

Chriſtian character! Our Lord and Maſter, "in whom were hid all the treaſures of wiſdom and knowledge," deemed it no diſgrace to "preach the goſpel *to the poor*."

We think the Addreſſes drawn up by Dr. Mayo terminate at the 51ſt page. The next page preſents "an Addreſs to Priſoners, as well thoſe under conviction, as thoſe committed for trial." This, we conceive, is the work of the Editor; who, if we conjecture rightly, has deſerved very highly of the county of Middleſex in his character of magiſtrate.

There is no table of contents in the volume; we ſhall therefore give the titles of the ſeveral Addreſſes, by which our readers may form ſome judgement of the nature of this intereſting tract. 1. "An Addreſs to new-married perſons. 2. To godfathers and godmothers, after the baptiſm of infants; and to all the congregation preſent. 3. To a woman, on coming to give thanks, after her ſafe deliverance in child-birth. 4. To the congregation, on the baptiſm of two grown perſons. 5. On viſiting the ſick. 6. To the attendants on a ſick-bed. 7. To the attendants on a funeral. 8. At the funeral of an infant. 9. To attendants behaving improperly at the funeral of a perſon of immoral character. 10. On the interment of a black. 11. To priſoners, &c. mentioned above. 12. To the pariſhioners on the opening a new Church in June 1790. 13. A ſecond Addreſs on the firſt anniverſary of opening the Church. 14. On the ſecond anniverſary. 15. On the third anniverſary. 16. On the fourth anniverſary. 17. A ſhort exhortation to an holy obſervance of the Lord's day. 18. Biſhop Beveridge's addreſs to his audience on Good-Friday."

We ſubjoin two ſpecimens; one, as we conceive, compoſed by Dr. Mayo, (*now with God*); the other by the truly pious Editor.

"A ſhort Addreſs on the interment of a black.

"*Men and Brethren,*

"Let me beſpeak a few moments of your attention, whilſt I deliver to you the word of exhortation and inſtruction, not without a mixture of reproof, for which your behaviour gives me but too juſt occaſion.

"I have obſerved with no ſmall concern, the brutiſh, diſorderly, and unkind behaviour of ſome of our own complexion towards perſons of the ſame colour and caſt with him whoſe remains lie here interred. It hath frequently hurt my feelings; and every ſuch inſtance of cruelty, or even of neglect, is a reflection and reproach to our national character, the generous character of the Britiſh people.

"What! Did not he that created us, make him alſo? Is not that Almighty Being, the GOD of the ſpirits of all fleſh, the LORD and Father of us all? Is He not the GOD of Jews, Gentiles and Chriſtians? Yes, ſurely: for with him there is no diſtinction of perſons; but in every nation, he that feareth GOD and worketh righteouſneſs, is accepted with him. The grand diſtinction hereafter will be—not between high and low—not between rich and poor—not between thoſe of a white and thoſe of a black complexion—but between the righteous and the wicked, between him that ſerveth GOD, and him that ſerveth Him not; in the day when GOD ſhall judge the ſecrets of all hearts by Jeſus Chriſt.

"With reſpect to our departed *Brother* (I call him *Brother*, inaſmuch as he was a child of GOD even as we are); I viſited him in his laſt illneſs, with much ſatisfaction, as I have viſited others of the ſame complexion; and I would to GOD I could ſay the ſame of many, who think themſelves much better, that I can ſay of him.

"Remember that we have no right to value ourſelves upon the outward privileges which we enjoy; which will only prove bleſſings to us, when we lead our lives in a manner worthy of thoſe privileges; otherwiſe, they will only riſe up in judgment againſt us, and condemn us. Hear attentively what the author of our ſalva-

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tion ſaith to thoſe who content themſelves with being mere nominal Chriſtians, without ſuffering the precepts of the Goſpel to have their proper influence on their hearts and lives. 'Not every one that ſaith unto me, LORD, LORD, ſhall enter 'into the kingdom of Heaven, but He that doth the will of my Father, who is in 'Heaven.'

"It is not the colour of the ſkin, but the purity of the heart, a lively faith in Chriſt, and a virtuous converſation, which, through the merits of Him that died and roſe again for us, and is gone into Heaven to prepare manſions for his faithful ſervants, will render us capable of a place at GOD's right hand, among his faithful ſervants out of every nation under Heaven.

"A ſecond Addreſs, on the firſt anniverſary of opening a Church, June 24, 1791.

"*My dear Friends,*

"The return of this Feſtival neceſſarily reminds me of what paſſed in our pariſh a year ago: it was on this day in the laſt year that our New Church was conſecrated for divine ſervice. Accommodation was then provided for the reception of you all, that high and low, rich and poor, might offer your devotions to Almighty GOD; implore the pardon of their ſins, the aſſiſtance of divine grace, and whatever elſe is needful for your ſouls and bodies; that you might give thanks to GOD for all his mercies; that you might hear his holy word read and explained; and that you might publicly declare, that you acknowledge Him to be the LORD your GOD, and yourſelves to be His faithful ſervants.

"More than fifty Sabbath-days have paſſed over you, ſince the church has been opened to receive you. I beſeech you ſeriouſly to conſider, *how many* of thoſe days have been ſuffered to paſs either wholly unemployed, or only partially ſpent by you in the public duties of religion.

"I flatter myſelf, that you think I know my duty:—if I did not, I ſhould, indeed, be very unfit to inſtruct you in yours. You will, perhaps, then pay ſome attention to what I ſay, when I declare to you, I truſt with no degree of vanity or arrogance, or affectation of more than ordinary piety, that if I were *ever* to abſent myſelf from the public worſhip of GOD on the Sabbath-day, unleſs prevented by ſickneſs, or by ſome indiſpenſable act of charitable attendance on others, I ſhould think I was guilty of *a great ſin*, and ſhould feel myſelf very unhappy at the end of the day: I ſhould think I had offended my GOD, and I ſhould not expect to proſper in the ſucceeding week: or, if GOD ſhould be pleaſed to withhold from me the tokens of his wrath and diſpleaſure *now*, I ſhould be doubly apprehenſive of the ſeverity of His judgment in the World to come.

"Now, why ſhould not *you* have the ſame ſcruples of conſcience that *I* have in this matter? I am not ſo conſtant in my attendance at church, merely becauſe I am a clergyman; I do not pray for hire; I do it, becauſe I can truly ſay with the Pſalmiſt, that I love the habitation of GOD's Houſe, and the place where His Honour dwelleth; and therefore, *I am glad when they ſay unto me, Let us go into the Houſe of the* LORD. I do it, becauſe, I hope, I am a Chriſtian; and becauſe I know it is my duty, not only as a Chriſtian, but as one that ought to live in obedience to the laws both of GOD and of his country. The law of GOD bids me *remember to keep holy the* SABBATH-DAY; and the laws of men have commanded me to do it, under penalties for profaning it.

In my addreſs to you laſt year, when the church was opened, I told you, that nothing would ever make me repent of the ſhare which I had had in its erection; but if I were ſo unfortunate as to ſee it ill frequented, I ſhould be tempted humbly and earneſtly to beg leave to retire from a ſervice, in which my endeavours were neither acceptable nor ſucceſsful; and ſhould wiſh to have my pariſhioners placed in better and abler hands.

"But I am happy to ſay, that I have no reaſon to be diſcouraged at preſent; I have much more cauſe to be thankful, that there are many very exemplary attendants on the ſervice of the church, who know it to be their duty, and who feel ſatisfaction from performing it. Yet I muſt be permitted to lament, that there are ſtill many, and eſpecially among the lower claſs of my pariſhioners, that are very negli-

gent in this reſpect. To theſe I particularly addreſs myſelf at this time; and I do it for this reaſon; that if, when we ſhall hereafter ſtand together before the judgment ſeat of Chriſt, they ſhould then be charged (as they certainly will) with diſobedience to one of the moſt ſolemn commands of GOD, they may not be able to transfer the blame of their negligence to *me*, by alledging that they never were admoniſhed of their duty in this reſpect. On the contrary, I admoniſh, I exhort, and I entreat you all, to attend conſtantly, with as many of every family as can poſſibly be ſpared, both on the morning and evening ſervice of the Sabbath-day: and eſpecially I exhort you to embrace *all* opportunities of receiving the Holy Communion; knowing, that with ſuch ſacrifices as theſe, GOD is well pleaſed; knowing alſo that thereby your furtherance and growth in grace will be promoted; and truſting in His mercy for a gracious acceptance of your religious ſervices, even as I rely on your good ſenſe, and kind partiality towards me, for your approbation of my preſent well-meant endeavours to advance your temporal comfort and your eternal happineſs.

"P. S. The ſmall portion of livery-ſervants that attend Divine Service, and the continual abſence of almoſt all of them, with ſcarce one exception, from the Holy Sacrament, is a matter of ſerious concern to me; and, I hope, will engage the attention of ſuch maſters and miſtreſſes, as have right notions of their own duty in this particular."

We made choice of THIS Addreſs, by way of ſpecimen of *the Editor's* part of this work; and on account of the important poſtſcript ſubjoined to it. L. C.

The Articles of the Church of England proved not to be Calviniſtic. *By* THOMAS KIPLING, *D. D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge.* 8vo. 1802. *Second Edition.*

IN the ſupplement to our ſecond volume, p. 414, one of our correſpondents had ſo fully expreſſed our ſentiments reſpecting this treatiſe, that we did not deem it neceſſary to notice it in our reviewing department. We think it right, however, to announce its appearance in a *ſecond edition*, more eſpecially as it is now enlarged by the addition of an *Appendix*.

The learned author, after premiſing, that all the peculiar opinions of Calvin, which are connected with the ſubject of his enquiry, may be compriſed under the ſingle doctrine of *predeſtination*, proceeds to prove, that the doctrines of our Church are not, as has ſometimes been aſſerted, in uniſon and correſpondence with thoſe opinions of Calvin. This he does, and in the moſt ſatisfactory manner, 1ſt. by delineating the Calviniſtic doctrine of predeſtination; and, 2dly. by comparing this doctrine with the Articles and Liturgy of the Church of England.

He conſiders the Calviniſtic doctrine of predeſtination as reducible to the following propoſitions.

"1ſt. That omnipotent Being, who has exiſted from all eternity, after he had decreed to create man in his own image, and had fore-ordained his fall from original righteouſneſs, by which fall Adam's own nature would be corrupted and depraved, viewed with the eye of preſcience the whole of Adam's offspring as a *maſs* of corruption and perdition.

"2dly. Among the vaſt multitude of human beings compoſing this maſs of corruption and perdition, Almighty God decreed, before the foundation of the world, to bring ſome to everlaſting ſalvation and to damn all the reſt eternally. This decree or purpoſe of God is denominated by Calvin *predeſtination*, ſome being thereby predeſtined to everlaſting happineſs, and others condemned by it to everlaſting miſery.

"3dly,

"3dly. The objects of this decree are, not collective bodies of men, as *Jews, Gentiles, Greeks, Romans*, but individuals, as *John, Matthew, Thomas, Peter*, every one of whose fate after death is fixed by it, before he is born, immutably and everlastingly.

"4thly. Adam, agreeably to the preordinance of God (for we are now come to the *execution* of his decrees) fell from innocence; and, in consequence of this lapse, the whole of man's nature, as the Deity had foreseen and foreordained, underwent a complete change. It became corrupt, depraved, vicious; and every descendant of Adam, through his first parents' transgression, became a lost, a damned, an accursed creature, and fuel for the flame of divine vengeance.

"5thly. From the birth of Abraham (if not from an earlier period) to this present time, the Deity, agreeably to his eternal purpose and immutable decree, hath constantly been taking, and will continue daily to take, those individuals, whom he hath predestinated before the world began to everlasting salvation, out of this mass of corruption and perdition. All the rest, every one, whom he passeth by, and leaves in this state of corruption and perdition, he reprobates; that is, abandons to wickedness in this life, and will torture eternally in the next. Those, whom he makes choice of, selects, and segregates for salvation, are called *elect*. Those whom he leaves in their original pollution, abandons, and will eternally torment, are called *preterites* (*præteriti*) but most commonly *reprobates*. By election and reprobation is executed the immutable decree of predestination.

"6thly. This discrimination made by the Deity between the *elect* and the *reprobates* is arbitrary; in no degree owing to any superior excellence, worth, or merit in the former, either present and actual, or future and foreseen, but wholly and solely to God's will and pleasure. He extricates the *elect* from destruction for a demonstration of his mercy and goodness. He leaves the *reprobates* in their original state of perdition for a display of his power and glory.

"7thly. The *elect* are put under the custody and protection of Jesus Christ; and, do what they will in this life, they cannot fail of being saved finally, being under an immutable decree, and guarded by omnipotence. The *reprobates*, how much soever they may exert themselves for the purpose, cannot attain everlasting salvation, being *hindered* therefrom, and *repelled* by Almighty God. As the final salvation of the *elect* is in no degree doubtful, from their first entrance into this world to their departure out of it, but is all that time fixed and certain; so neither is the eternal damnation of a *reprobate* ever uncertain, during his passage through this world, but is even before he is born unalterably fixed and sure. That he should perish, is the very purpose, for which he was created.

"8thly. Neither the best purposes, nor the best endeavours, nor the best acts, of an *elect*, even after regeneration, are in any wise *preparatory* to eternal salvation. On the contrary, as the elect people of God under the Mosaic dispensation, were commanded to desist on the Sabbath day from their worldly occupations, so, in respect of all *spiritual* concerns, the *elect* under the Gospel dispensation are injoined to bid adieu to all wills, works, and endeavours of their own, and to keep most religiously a perpetual Sabbath; that there may be free and ample scope within them for the operation of God's spirit.

"9thly. God, who of his own will and pleasure predestinated the *elect* to eternal salvation, *himself prepares* and fits them for it. The means used by him for this purpose are the preaching of his word, and the operations of his spirit; both which together constitute what is denominated *special calling*.

"10thly. The operations of God's spirit are manifold:—

1. He forms in the *elect* a new *understanding*.
2. He destroys their natural, and creates in them a new *will*.
3. *Every propensity* they may have, and *every effort* they may make, to do works pleasing and acceptable to God, is his.
4. He also, it is, who begins, continues, and finishes, every good *work* done by them; and who makes them persevere unto the end in well doing.

In

In each of theſe operations, he does not *concur* or *co-operate* with the *elect*, but is *ſole* and *entire operator*; and they are his inſtruments or organs.

11thly. Though the *elect* may, for a time, reſiſt the grace of God, they cannot finally overcome it. This grace is ſovereign, and invincible in its operation.

"12thly. God, who arbitrarily predeſtinated the *reprobates* to eternal deſtruction, himſelf alſo *prepares* and fits them for it. He does this by blinding their minds, hardening their hearts, ſtupifying their intellects, depriving them of the knowledge of himſelf, withholding from them the influence of his ſpirit, and delivering them over to the devil.

"13thly. The number of the *elect* is very ſmall. The *reprobates*, of courſe, are numberleſs.

"Laſtly. The *reprobates*, thoſe numberleſs rational beings, whom Almighty God hath raiſed up for the illuſtrating of his glory, are *hateful* to him. He alſo *hates*, in proportion to their naughtineſs, the choſen few."

When theſe propoſitions are brought together, and conſidered in one view, they almoſt induce us to think, that Calvin had ſet himſelf to collect all the abſurdities on the ſubject, which the human imagination was capable of conceiving. That the above is a faithful repreſentation of the opinions of Calvin on the ſubject of *predeſtination*, is moſt incontrovertibly ſhown by copious extracts from the writings of Calvin himſelf. Theſe extracts the learned reader will do well to conſult; but it is not neceſſary for us to tranſcribe them here. After this delineation of what Calviniſm is, we need not follow the author in his compariſon of it with the Articles and Liturgy of our Church; but may ſafely leave it to the judgment of our readers to determine, whether the doctrines of the Church can with any propriety be called *Calviniſtic*.

The two defenders of Calviniſm, whom Dr. Kipling has more particularly in view, are *Mr. Overton*, author of an Apology for the *Evangelical* miniſters of the eſtabliſhment", and the author of a work, entitled, "The Church of England vindicated, &c." who ſtyles himſelf a "Preſbyter of the Church of England", but who is underſtood to be the noted ſchiſmatic, *Dr. Haweis*. See p. 541 of our 1ſt. volume. Mr. Overton expreſſes his diſapprobation of the ſchiſm of Dr. Haweis; but we muſt confeſs, for our part, that the only difference we can ſee between the conduct of Mr. O. and Dr. H. is, that the one is endeavouring to overthrow the Church by *ſap*, and the other by *aſſault*. Which of them, in the end, may prove the moſt miſchievous to the Church, we ſhall not undertake to predict.

The *Appendix*, which may be had ſeparately, contains a reply to the remarks on this treatiſe, which occur in the *Chriſtian Obſerver* for September laſt. The intention of it is to ſhow, in oppoſition to the criticiſm referred to, that the force of Dr. Kipling's argument reſts, not upon any "new interpretation of the term *Calviniſtic*, which will allow it to ſignify nothing leſs than a *perfect identity* with the peculiar ſentiments of Calvin;" but on his having demonſtrated, that "between the Articles and Liturgy of our Church and the peculiar doctrines of Calvin a *very material* difference ſubſiſts." We greatly miſtake, if we have not, by the quotations given from the treatiſe itſelf, enabled our readers to decide on the validity of this defence. It is evident that Dr. K. has proved, not only that there is not a *perfect identity* between the doctrines of our Church and the opinions of Calvin; but that they are, in many important points, "either *materially different* from, or *utterly inconſiſtent* with, or *adverſe* and *repugnant* to, each other."

Thoſe,

Thoſe, who allow *authority* to have any weight in the deciſion of queſtions of this nature, will not deem it unintereſting to be informed, that Dr. Kipling, at the time of his compoſing this treatiſe, was the Deputy Regius Profeſſor of Divinity in the Univerſity of Cambridge. For it may thence very reaſonably be concluded, what we hope and believe is the truth, that he has delivered thoſe ſentiments on the ſubject, which are approved of by the generality of that learned body. Since the firſt appearance of this publication, the reverend author has been obliged, by the ill ſtate of his health, to reſign his ſituation as Deputy Profeſſor. We beg leave to expreſs our hopes, and feel a confidence in doing ſo, that his worthy ſucceſſor, *Dr. Seale*, late Chaplain to the Archbiſhop of Canterbury, will not be leſs ſtrenuous in his exertions to defend the genuine doctrines of the eſtabliſhed Church. X.

A Sermon preached in Lambeth Chapel, on Sunday, June 27, 1802, *at the Conſecration of the Right Reverend* GEORGE ISAAC HUNTINGFORD, D.D. *Lord Biſhop of Glouceſter. By the Rev.* WILLIAM HOWLEY, M. A. *Fellow of Wincheſter College. Publiſhed by command of the Archbiſhop. 4to. pp.* 22.

THE cauſe of Epiſcopacy, which is a *ſine qua non* of a Chriſtian church, has been ſo ably defended by learned divines at different periods, that little, if any thing new, can be advanced upon it. Yet while ſchiſm continues to have its advocates among men of apparent abilities and piety, it is neceſſary that the pure conſtitution of Chriſt's church ſhould be aſſerted and explained by way of guarding well-meaning perſons from their devices. At the preſent period, and in this kingdom particularly, it is become a matter of urgent neceſſity that this important ſubject be well underſtood, at leaſt by thoſe who are members of the national eſtabliſhment. Schiſm has entered into her very boſom, and there are thoſe who miniſter in her temples, and "eat of her bread," while they are endeavouring to undermine her foundations, and to reduce her to the duſt. One Preſbyterian of eminent ſtation and abilities has been at the pains of collecting from the Dailles, the Blondels, and the Smectymnuſans of the ſeventeenth age, all the arguments that could be muſtered againſt the order of Biſhops, and this magazine of combuſtibles has been publiſhed, and boaſted of with great parade, as irreſiſtible. Another writer, who is aſſumedly a member of our own epiſcopal communion, has in an ill digeſted compilation, under the pretence of being an eccleſiaſtical hiſtory, reduced the epiſcopal and preſbyterial orders into one, and raiſed even lay-preaching to an equality with both. Such performances as theſe, weak, and falſe as they are, have a certain extent of influence, and when we conſider the great ſpread of ſectarianiſm amongſt us, to the dividing and conſequent injuring of the eſtabliſhed church, it behoves all her friends to be zealous, and to plead for thoſe apoſtolical principles upon which ſhe ſtands. And glad are we to perceive many of the clergy exerting their talents in defence of the important cauſe. Some of theſe performances we have already noticed with pleaſure, and there are others in reſerve, of which we ſhall give a report as early as poſſible.

The diſcourſe now before us is one of the moſt luminous that we remember ever to have read upon this intereſting ſubject.

The conſecration of a biſhop in Chriſt's Church, whatever libertines, witlings, and ſchiſmatics may think of it, excites in our minds the moſt ſolemn

ſolemn and affecting ideas. Our thoughts naturally recur to that awful day when the "Great Head of the church gave his laſt commands unto the Apoſtles whom he had choſen." Acts, i. 2. That he intended by ſuch a deſignation of a peculiar body of men to perpetuate a viſible ſucceſſion of the ſame order to the end of time cannot well be doubted by any one who conſiders attentively the hiſtory of the Chriſtian church in the two firſt centuries.

That ſtriking paſſage St. Luke xvii 25, 26, "And he ſaid unto them, the kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve," the adverſaries of epiſcopacy have not unfrequently adduced in ſupport of their tenets. This text, therefore, Mr. Howley has choſen on the preſent occaſion, and not only reſcued it from the hands of the ſectaries, but he has proved its perfect agreement with that order of church government for which he is an advocate, with the greateſt clearneſs. He has exhibited the evidences in ſupport of epiſcopacy in a cloſe, neat, and perſpicuous manner; and he has examined with effect, the boaſted condition of thoſe Chriſtian communions which in modern times have rejected epiſcopacy. Dr. Adam Smith, for one, has ſaid, "that all the good effects both civil and religious, which an eſtabliſhed church can be ſuppoſed to produce are produced by the poorly endowed Church of Scotland, *as completely as by any other*. The greater part of the Proteſtant churches of Switzerland (adds the ſame writer) which in general are not better endowed than the Church of Scotland, produce theſe effects in a ſtill higher degree." This invidious but flimſy remark of the infidel philoſopher, is ſufficiently refuted by Mr. Howley, who juſtly aſcribes the advantages therein ſtated "to the local circumſtances of a country, where the ſpirit of religion has not yet been damped by the influx of enormous wealth." Having made this obſervation he thus proceeds;

"Without inquiring how far obſervation of fact may juſtify a doubt, whether the ſcanty proviſion made for the miniſters does not operate to their prejudice among the higher ranks; we muſt grant, that in truth their ſacred character, adorned by unaffected piety, ſtill commands the veneration of a ſimple and uncorrupted people. But it by no means follows, that the ſame cauſes, under circumſtances totally diſſimilar would be productive of the ſame effects. The diffuſion of wealth and ſplendor has a natural tendency to throw a ſhade of contempt on poverty and obſcurity: and it is no unreaſonable apprehenſion, that if, in a country where other profeſſions lead to high emolument and honor, the miniſters of the church alone were precluded from the hope of theſe diſtinctions, religion herſelf might loſe her influence. The people who are guided by appearances, might learn to deſpiſe an order, which had no outward claim to reſpect; and the proud and licentious would hear with ſcorn and indignation, their immoralities cenſured or reproved by thoſe whom they regarded as condemned to inſignificance by the meanneſs of their condition.

But in the caſe of a foreign church, which has been made the ſubject of ſtill higher eulogy, may we not be allowed from ſome recent events, to queſtion whether the circumſtances have been fully and correctly ſtated? Had the intereſts of religion been properly guarded, had its miniſters been ſupplied with ſufficient means of fulfilling their important duties, or ſufficient inducements to exertion, could the patrons of infidelity with any ſhadow of truth have boaſted, that in ſpacious diſtricts of a country, once the nurſery of the Reformation, not a ſingle Chriſtian was to be found? Had 'all the good effects, both civil and religious, which an eſtabliſhed church can be ſaid to produce, been produced by this church as completely as by any other;' could a people juſtly renowned for their military ſpirit, and hereditary deteſtation

teteſtation of tyranny, have ſunk almoſt without a ſtruggle, though engaged in the defence of all that can give dignity or comfort to human life; of national independence, of civil liberty, and Chriſtian religion?"

The learned preacher then adverts to the character and exertions of the miniſters of the Church of England;

"Who have been diſtinguiſhed above all others by ſucceſsful induſtry in demonſtrating the truth, and illuſtrating the doctrines of revelation; in detecting the fallacies, and unmaſking the hypocritical pretences of an irreligious philoſophy; and in oppoſing the impregnable barrier of ſound reaſon and ſcriptural wiſdom, againſt the inroads of ſuperſtition, hereſy, and infidelity."

Neceſſity here obliges us to cloſe our extracts from this admirable diſcourſe which we ſhould be glad to ſee printed in a cheaper form and thereby widely circulated.

W.

Anniverſary Sermon of the Royal Humane Society, preached at Groſvenor Chapel, April 4th, and with local alteration, at Holy Rood's Southampton, June 20, and at St. Helier's, in the Iſland of Jerſey, July 18, 1800, by R. VALPY, D. D. F. A. S. *Rector of Stradiſhall, Suffolk, and Maſter of Reading School.*

THE humane ſociety, for whoſe benefit this ſermon was preached before a moſt crowded audience, conſiſting of the firſt characters of the metropolis, in point of wealth, eminence, and reſpectability, and by whoſe deſire it was publiſhed, has a claim upon the feelings of every parent, friend, and relative, nay more, upon every one who values exiſtence in himſelf or others. In its deſign it is benevolent in the ſupreme ſenſe of the word, in its effects it is beneficial beyond all calculation. By the ſucceſsful efforts of this ſociety, under providence, how many have been reſtored to life, to health, to happineſs; how many have been recalled to repentance, to virtue, to reputation and honour! how many have been reſcued from the arms of death, and raiſed from the watery grave, once more, with joy unſpeakable, to behold thoſe earthly objects, from whom a ſuſpenſion of the animal powers had, to all appearance, ſeparated them for ever! To ſay that the humane ſociety deſerves encouragement and ſupport, is to ſay nothing. It ought to be raiſed above adventitious charity, and to receive an eſtabliſhment proportionate to the end of its noble deſign.

From the 1ſt of Kings, c. xvii. v. 22. the learned preacher takes a view of the interpoſition of the Deity at various times, by the hands of the prophets and the apoſtle, to reſtore life to the dead. But firſt of all he brings before us thoſe inſtances of re-animation, which the Lord of life himſelf, by his original and inherent dominion over all things, wrought in proof, among other ſtupendous miracles, of his divine power and abſolute authority, over the grave, to reſtore its victims. The daughter of Jairus, the widow's ſon of Nain, and Lazarus the brother of Martha and her ſiſter Mary, obeyed the voice of God, and at his word, *aroſe, ſat up, came forth, began to ſpeak*, and walked living teſtimonies of the control and ſympathy of him who had the keys of death, who had the power of laying down his own life, and the power of taking it up again."

"At an infinite diſtance from the Deity; follow thoſe favoured mortals, to whom the privilege of working miracles had been imparted from heaven, the prophets, and the apoſtles."

But "without ſupernatural aſſiſtance vain was their ſtrength, and fruitleſs all their efforts. By calling on the name of the Lord, by the application of that faith, whoſe efficacy could ſurmount every obſtacle, and *overcome the world* itſelf, they were enabled *to ſubdue kingdoms, to ſtop the mouths of lions, to draw down fire from heaven*, to expel ſpirits, to heal the ſick, and even to raiſe the dead. But in performing this laſt, this greateſt of all miracles, they proved that all the energies of which they were capable, were only rays reflected from the great ſource of light and life. They were permitted indeed to effect this great work of reſuſcitation: but it pleaſed the wiſdom of Providence, for the inſtruction of future generations, that ſecondary means ſhould be employed, as humble, but ſignificant auxiliaries of the Almighty hand, which guided the operation."

The ſuperior claim, which this, above every other benevolent inſtitution, has upon the liberality of mankind, is well depicted in the following obſervations, equally ſtriking, forcible and energetic.

"Some charitable eſtabliſhments are intended to multiply the comforts of human exiſtence; this is calculated to preſerve thoſe ſenſations, without which the brighteſt ſcenes are wrapt in gloom, without which nature itſelf is an univerſal blank, the bleſſings of perfect life. Other beneficent ſocieties are formed to diminiſh the evils, to which man is expoſed, to repel the attacks of diſeaſe, or ſooth the pangs of miſery: this reſcues the victim when he is already fallen under the violence of the king of terrors. Other inſtitutions direct the current of life: this bids the ſtream itſelf to flow. Let this therefore be conſidered as the firſt object of your patronage, here may you reap, in the aſtoniſhing effects, which you ſhall behold, the firſt fruits of your charity!"

This is an excellent diſcourſe, exceedingly well adapted to the occaſion upon which it was delivered. The ſubject of it is argued in a maſterly way, and illuſtrated, when illuſtration ſeemed to be neceſſary, with judicious and appropriate notes, which, for the depth of reflection contained in them, and the various reading that they diſplay of the author, ſhew him, in this, as he has heretofore appeared in his other productions, to be a writer whoſe mind is inured to deep reflection, enriched by exquiſite learning, and adorned by the beſt principles of human nature.

In the peroration Dr. Valpy is warm and pathetic, and as he ſpoke from experience, having had a child of his own raiſed to life by the reſuſcitative powers, the ſympathies of his nature were all alive, and vented themſelves in ſtrains of the moſt affecting and nervous eloquence. Well might this learned divine rapturouſly exclaim with Cicero, "Nullâ re homines proprius accedunt ad Deos, quam ſalutem hominibus dando," when he could ſay, that "while memory holds the ſeat, I ſhall derive exquiſite delight from the recollection that the hand, which writes this, has been the inſtrument of ſaving three eminent characters from periſhing in the Britiſh Channel, and in the Iſis. One has, ſince that fortunate event, diſtinguiſhed himſelf as a naval commander, another has applied chemical reſearches and medical practice to the moſt beneficial purpoſes; and the third is an honour to the clerical profeſſion, and exemplarily practiſes the doctrines, which he ſincerely and forcibly preaches."

The humane ſociety acted wiſely in requeſting the publication of Dr. Valpy's ſermon, a wide circulation of it cannot fail of being productive of much good to their cauſe, the common cauſe of humanity.

Sermon

Sermon on behalf of thoſe uſeful and benevolent Inſtitutions, called Friendly Societies; preached at Naveſtock, Eſſex, Auguſt 1802, *by* JOHN FILKES, B. D.

MAN is a ſocial and dependent being. Inſtitutions adapted to increaſe the comforts and leſſen the inconveniences of life, and formed for the purpoſe of promoting philanthropy and good will, are beneficial to the community at large; and when a number of perſons aſſociate together with a view to render mutual aſſiſtance, and to "bear each others burdens," and to do that in an aggregate, which could not be done in an individual capacity; ſuch a ſociety is a particular advantage. Hence what are termed Friendly Societies have been formed in the metropolis and in other parts of the united kingdom.

From Galat. vi. and 2. Mr. Filkes deduces this inference, that ſince affluence is denied to the greater part of mankind, and ſince "ſome men are diſtinguiſhed by the bliſsful and almoſt uninterrupted enjoyment of health," whilſt "others, on the contrary, are doomed to languiſh on the bed of ſickneſs, and to paſs whole months, and even years, in a ſtate of pain and debility," it becomes a duty in thoſe who are ſtrong, to ſupport thoſe who are weak. And the Almighty has ſo ordered it that we are directed to this principle of duty by the ſympathy of our nature; and the Chriſtian religion improving upon that diſpoſition in us "to acts of kindneſs and compaſſion" encourage us "to rejoice with thoſe that do rejoice, and to weep with thoſe that weep." And, with truth our Author aſſerts, that "the higher and the middle claſſes, the man of buſineſs, and the man of leiſure, have each of them, for the moſt part, a heart and a hand ready to relieve the ſufferings of their brethren. "Is any one hungry?" ſome one is ready to "give him meat." "Is he thirſty?" ſome one is ready to "give him drink." "Is he naked?" to "clothe him." "Is he ſick and in priſon?" to "viſit" and conſole him. Benevolence is a ſtrong feature in the character of a Briton, and as this country ſtands unrivalled for wealth, valour, and enterprize, ſo does ſhe eclipſe all other nations of the earth by her eſtabliſhments for the ſolace of human woe. Foreigners have candidly acknowledged the fact, and beheld with amazement and admiration our noble edifices for the purpoſe of public charity, and extending their view through the kingdom have witneſſed benevolence branched out into all it's ramifications.

Of the end and deſign of *friendly ſocieties* Mr. F. gives us this conciſe deſcription; "The members of theſe communities, by equal contributions, form, like the firſt chriſtians, a common ſtock, a fund, and adminiſter thence to the neceſſities of their ſick or diſabled brethren; and, with every appearance of reaſon, he conjectures "that the origin of theſe uſeful and benevolent inſtitutions, is to be aſcribed ultimately to the mild and benign influence of Chriſt's doctrines."

Having ſpoken of the utility of *friendly ſocieties* in general terms, the author proceeds to enumerate their beneficial tendency in a ſpiritual as well as temporal point of view. "The law of Chriſt is fulfilled, and the good of ſociety promoted by habits of induſtry, to which theſe communities tend. For "the member of a *friendly ſociety* "works" that he may "eat;" and that he may be enabled to contribute, at fixed periods, a

into any thing like an analyſis of the diſcourſes, as the titles alone will ſufficiently ſhew the purport of them, but we ſhall render ſome ſatisfaction to our readers, and excite their curioſity by giving two or three extracts:

"*Jeſus Chriſt*, ſays St. Paul, *hath brought life and immortality to light through the Goſpel.* Were then theſe objects, ſo intereſting to mankind, altogether unknown or covered with an impenetrable veil before Chriſtianity came to enlighten the Univerſe? Were the Heathens ſo deſtitute of hope as to have no idea of the immortality of the ſoul, of a future ſtate, and a happineſs promiſed to virtue? Did the Jews learn from the Patriarchs, from *Moſes* and the Prophets, to confine their views ſolely to the preſent without the expectation of a heavenly, as well as an earthly Canaan? Neither of theſe poſitions can be ſupported with any pretence of truth, ſince both the Heathens and the Jews had ſome information on the ſtate of man after death. Conſequently what the Apoſtle affirms muſt be underſtood not in an abſolute, but a comparative ſenſe, as if he had ſaid that the Religion of Jeſus Chriſt has diffuſed more light than ever on the hopes of a glorious immortality, that in this reſpect it has eclipſed the firſt reaſonings and moſt ſplendid conjectures of the Heathen Philoſophers: the cleareſt inſtructions and moſt poſitive deciſions of the Jewiſh Teachers."

This poſition, in which we perfectly coincide, is ably ſupported by appropriate and undeniable references to the beſt authorities, not of Heathens, or of Jews who have lived ſubſequent to the Chriſtian Revelation, and who may, therefore, well be ſuppoſed to have derived their knowledge from thence, but to Sages and Sects who flouriſhed long before that æra.

But this conceſſion does by no means imply, that the Jews or Heathens had any *juſt* or *clear* views of immortality. Our author guards carefully againſt any ſuch ſuppoſition in the following ſtriking paſſage;

"Repreſent to yourſelves the choiceſt of men, the fineſt geniuſes, the wiſeſt and beſt diſpoſed, leſs informed on their eternal deſtiny than a child of ten or twelve years among us, enlightened enough to comprehend that the ſoul does not periſh in dying, but not knowing whether it would be annihilated after a certain time, or whether God would let it exiſt for ever; ſtill leſs whether in pardoning the ſins of mankind, he would render them eternally happy--and (if as to the Jews there was an expectation that the body would be raiſed again, and united to the ſoul to increaſe its happineſs) ſtill leſs in this ſuppoſition, in what would conſiſt that happineſs which they were ſo ambitious to know, and after which they ſo ardently ſighed.—Repreſent to yourſelves a *Socrates* ſtruggling in the arms of death, and in this terrible moment, oppoſing alternately his deſires to his fears, the lights of his reaſon to the tremblings of his heart, diſputing with himſelf, wiſhing to revive his drooping courage by animated diſcourſes, trying to ſupport his wavering hope by plauſible conjectures, and at length bowing his head under the ſtroke of death and exclaiming, "God alone knows what will become of me!"—What an end! What a ſpectacle! and if ſuch was the fate of the very wiſeſt and moſt virtuous Heathens, in what horrible inquietude or what brutal inſenſibility muſt the generality of them have terminated their exiſtence."

The following pathetic addreſs to Chriſtians comes therefore moſt appropriately, and is expreſſed in terms of great energy.

"Oh, then, my Brethren, how has God loved us! When we reflect on it how tenderly has God loved us, in tranſporting us from this ſtate of *darkneſs* into the kingdom of *his marvellous light!* Have you never happened to ſay to yourſelves "What would have been my ſituation if I had had the misfortune to be born a few ages before the riſing of the *Sun of Righteouſneſs* amidſt a miſerable people, who walking in the *ſight of their eyes, and the ways of their heart, were without God* an-

and without hope in the world? Or in reſerving me for theſe latter times, by what ſpecial favour is it that he did not place me in one of thoſe barbarous climes on which the Goſpel has not yet diffuſed its rays, or ſtill more in the boſom of that civilized but ungrateful people, who in a paroxyſm of vanity and folly, have rebelled againſt the authority of Heaven as well as that of earth, and *who in denying the Lord that bought them* have loſt ſight equally of the path of enlightened reaſon? Alas, who knows but in ſuch a caſe, that carried away with the torrent, I might now have been a wretched apoſtate from the faith—a contemner of the principles and maxims, even of ſound Philoſophy, and (what muſt make not only the Chriſtian but the *natural man* ſhudder) a partaker in the moſt atrocious acts of impiety and cruelty? By what ſpecial favour is it that not born to be familiarized with the crimes of idolatry and murder, like the untaught barbarian or *the illuminated citizen of a neighbouring nation*, I enjoy all the privileges of a Chriſtian communion, I live in a country where the tranſporting hopes of the Goſpel are diſplayed in all their luſtre, plenitude and ſtrength? What did I do to preſerve ſo glorious a diſtinction? How did I deſerve to be placed in the boſom of light more than ſo many thouſands of my unhappy fellow creatures? *O the depth of the riches* of the goodneſs of the Moſt High! In this one circumſtance how does my ſoul perceive the work of his beneficent hand! I can no more doubt that my happineſs *is not of him that willeth or him that runneth*, but ſolely from the free unmerited grace of my God, *that God whoſe mercies are over all his works.*"

The fifth Sermon, which is "On Ridicule with regard to Religion," from Luke xxiii, 11, is extremely well adapted to the complexion of the times; and more ſo to the place where it was preached. The author ſeems to have been led to the choice of his ſubject, principally from the circumſtance, that *Shafteſbury's Characteriſtics* is a book ſtill much read in the faſhionable circles. On this occaſion he judiciouſly recommends *Mr.* (it ſhould be *Dr.*) Brown's Eſſays on the Characteriſtics as an admirable antidote againſt that affected and ſpecious, but miſchievous publication. There are many excellent obſervations throughout this ſermon, and religion is defended in a grave and energetic manner, becoming the ſolemnity of the ſubject. Dr. Gardiner has alſo properly expoſed the conduct of thoſe Chriſtians who are too apt to ſpeak *lightly* on religious ſubjects and *religious* characters, and who ſometimes quote paſſages of ſcripture "without ſerioufneſs or reflection."

Theſe reflections are ſeaſonable, and we hope with the author "that they will produce a ſincere and firm reſolution of revering or treating ſeriouſly, every thing connected with Religion, and never mingling things ſacred and prophane!" Here Dr. G. has ſubjoined a note which as affording ſome curious local information, we ſhall quote entire.

"On this ſubject a queſtion may ariſe, how far it is conſiſtent with propriety or religious decorum, to have the performance of Sacred Muſic in a profane place—I mean to hear in the ſame room on one evening the merry dance, the rondelo and glee, and on another the ſolemn and venerable accents of the inſpired penmen. As ORATORIOS are taken ſolely from the writings of the Prophets, it would appear to be advancing one ſtep further to make the ſame uſe, and in the ſame place of any of our Saviour's diſcourſes, or other parts of the New Teſtament. But the myſterious and heart-rending ejaculation of a Redeemer expiring on a Croſs, to be muſically rehearſed in a place where every ornament that meets the eye proclaims it to be dedicated to *Momus* and *Apollo*: This was a climax, a *chef d'œuvre* of the kind required for the modern refinement of piety at *Bath*, and which is of a too weighty nature in its tendency, to be paſſed over without notice. I will not ſay that this is literally *out-heroding Herod*, or that it is an actual revival of his and his courtiers mockeries, becauſe I am ſure that is not the intention of the performers, or the audience; but I will ſay that it bears too near a reſemblance to that

that famous ſcene [that is of Herod's mocking our Saviour] for ſuch a performance to be tolerated in ſuch a place. I ſhould be ſorry to offend the reſpectable author of the compoſition in queſtion.—I do not ſuſpect the ſincerity of his religious principles, nor the purity of his intention in this inſtance.—I know that he has ſpent a long and uſeful life, ſo as to conciliate the eſteem and merit the gratitude of his fellow-citizens, and as one of them, far be it from me wantonly to diſturb a moment of its cloſe—but he muſt excuſe my obſerving for the benefit of other lovers of the fine arts, that the ſublime and the pathetic, have their limits, which the greateſt geniuſes ought to reverence; and if ever words falling from a mouth more than human demanded the expreſſive homage of an awful and ſorrowful ſilence, they are thoſe which Dr. H.—— unfortunately ventured to ſelect for the exerciſe of his talents."

(To be concluded in our next.)

LIST OF BOOKS IN DIVINITY.

THE Prophecy of Iſaiah concerning the Birth and Kingdom of the Meſſiah, paraphraſed, or an Explanation of the Seven firſt verſes of the ninth chapter, Deſigned as an Inſtruction for Chriſtmas Day, By the Rev. Edward Brackenbury, A.B. Vicar of Shendley. 8vo. pp. 27.

Sermons preached to a Country Congregation, to which are added a few Hints for Sermons, intended chiefly for the uſe of the Younger Clergy, By William Gilpin, M. A. Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt. Vol. 3 8vo. pp. 454.

Concio ad Clerum, Provincia Cantuarienſis in æde Paulina Kal. Novemb. habita a Joſ. Holden Pott, A. M. Archidiacono Albanenſis 4to pp. 18.

A Third Dialogue between a Miniſter of the Church and his Pariſhioners concerning Goſpel Preachers, or Evangelical Miniſters. 12mo. pp. 75.

Quietneſs the gift of God, a Sermon preached at St. Mary's Woolwich, on Sunday, November 21ſt, and at the chapel of the Royal Regiment of Artillery, November 28, 1802, By the Rev. Samuel Watſon, A. M. late Student of Chriſts Church, Lecturer of Woolwich and Chaplain to the Counteſs Dowager of Elgin, publiſhed by particular deſire. 8vo. pp. 21.

Regeneration ſtated and Explained according to Scripture and Antiquity, in a Diſcourſe on Tit. III. 45, 6. By Daniel Waterland, D. D. late Chaplain in Ordinary to his Majeſty. 8vo. pp. 61.

The connection between the Political and Religious Duties of a State under a Divine Revelation, a Sermon preached at Bury St. Edmunds, before the Lord Chief Juſtice Alvanley, and the Honourable Mr. Juſtice Groſe, at the aſſizes held there, Auguſt 5th, 1802, By the Rev. George Mathew, A. M. Chaplain to the High Sheriff. 4to. pp. 24.

LITERARY INTELLIGENCE.

In the preſs and ſhortly will be publiſhed a 12mo. volume, an Engliſh tranſlation of Profeſſor White's Diateſſaron, with notes explanatory and practical, for the uſe of families and ſchools, by Thomas Thirlwall, M. A. editor of the Latin tranſlation lately publiſhed.

In the preſs and ſpeedily will be publiſhed, in an 8vo. pamphlet, "Methodiſm Inſpected," by William Hales, D. D.

The late Reverend John Hulſe, having bequeathed to the univerſity of Cambridge certain eſtates for the advancement of Religious Learning, and having directed in his will, that out of the rents and profits, ſo ſoon as annuities and other incumbrances would admit, an annual ſtipend ſhould be given to ſome "learned and ingenious perſon of the degree of Maſter of Arts, or of Bachelor or Doctor in Divinity, and of the age of thirty years or upwards, and then reſident in the ſaid univerſity, as ſhall be by the Vice-chancellor, the Maſter of Trinity college and the Maſter of St. John's college (appointed Truſtees for the diſpoſal of this benefaction), or any two of them, thought the beſt qualified, and by them or any two of them ſucceſſively elected for any term not exceeding five or ſix years, in order to compoſe ſome proper and judicious anſwer or anſwers every year to all ſuch new and popular or other cavils and objections againſt the Chriſtian or revealed religion, or againſt the religion of nature, as may in the opinion of the ſaid Truſtees, or any two of them, ſeem beſt or moſt proper to deſerve or require an anſwer, whether the ſame be ancient or modern objections, but chiefly ſuch as are moſt modern, and eſpecially ſuch as have appeared in the Engliſh

e of late years againſt Chriſtianity, and which may not ſeem to have re-
and ſufficient anſwer, if any ſuch there ſhall be, unto the year preceding
n; as likewiſe to be ready to ſatisfy any real ſcruples or objections in a
that may be brought, from time to time, by any fair and candid enquirer
ſame;—ſuch writer to be called, The Chriſtian Advocate; and ſuch his
ver to be in Engliſh; and only againſt notorious Infidels, whether Athe-
s, not deſcending to any particular controverſies or ſects among Chriſtians
except ſome new or dangerous error, either of ſuperſtition or enthuſiaſm,
y or Methodiſm, either in opinion or practice, ſhall prevail; in which
may be neceſſary for that time to write or to reaſon againſt the ſame: and
: or treatiſes to be every year printed, the expence whereof ſhall be de-
of the ſtipend, and the remainder ſhall be paid or given every year to the
ors ſucceſſively as a reward for the ſame: But no perſon ſhall be ever re-
at any time, after he has once filled the ſaid office, appointed thereto
he Vice-chancellor, the Maſter of Trinity college, and the Maſter of St.
ge, have given notice, that the eſtate appropriated to the office above
under the preſent annuities and incumbrances, admits of an annual ſti-
ty-five pounds to be given to the perſon who ſhall be elected to the ſame.
ich perſons as may be deſirous of becoming candidates for the ſaid office,
fied as the Will directs, do give in their names to the Vice-chancellor and
ruſtees, on or before Monday the eleventh day of December next: the
be on Chriſtmas-day, or within ſeven days after.
ject for Mr. Hulſe's prize, for the preſent year, is, "The external evi-
ne Truth of the Chriſtian Religion."

POETRY.

ORIGINAL AND SELECT.

: EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

TLEMEN,

nk the following verſification of a very ſublime pſalm, the 97th, worthy to
ted in your valuable Magazine, it is at your ſervice for that purpoſe.
ur readers may think, that the want of rhyme in the firſt and third lines of
i is an imperfection. I have, however, always thought, that, in verſes
truction, eſpecially on ſubjects of a *ſacred* nature, a frequent recurrence
is often ſought for at the expence of higher beauties, particularly the
ſimplicity. That the recurrence I refer to is, at leaſt, not neceſſary to
the pleaſing effects, which can be reaſonably deſired, is evident from the
the far-famed verſes of the 18th Pſalm, according to the old verſion:—

'd deſcended from above,
/'d the Heav'ns moſt high;
neath his feet he caſt
kneſs of the ſky.

On Cherubs and on Cherubims
Full royally he rode;
And, on the wings of mighty winds,
Came flying all abroad."

mple too of Mr. Addiſon, in his admired hymns, inſerted in the 453d,
513th numbers of the *Spectator*, is a further juſtification of the omiſſion,
: contend.

I am, Gentlemen, yours, &c.

, *Dec.* 10*th*, 1802. E. PEARSON.

PSALM XCVII.

1.
the mighty Lord, is KING:
nns, ye nations round!
d iſles in diſtant ſeas
ne grateful ſound.

2.
nd clouds about his throne
arches meet;
h and equity combine
his judgment-ſeat.

3.
Before him go conſuming fires:
His light'nings ſhine around:
His thunder ſtrikes each heart with fear,
And ſhakes the ſolid ground.

4.
At the dread preſence of the Lord,
The Lord ſupreme in might,
The hills like melting wax give way,
And ſink before his ſight.

5.
The heav'ns above, in wiſdom form'd,
His wondrous works record:
On earth, the people all have ſeen
The glory of the Lord.

6.
Confuſion ſeize the rebel race,
Who worſhip gods of ſtone,
Ye gods of ſtone! if aught ye know,
Confeſs him God alone.

7.
Exulting Sion hears with joy
Thy righteous judgments, Lord!
Judah's fair daughters join to ſing
Thy praiſe with one accord.

8.
For thou, O Lord! than all on earth
Art far exalted more:
Far above all the heathen gods,
Whom ſenſeleſs men adore.

9.
Ye, whom the love of God inflames,
Abſtain from ev'ry ill,
Safe ſhall he guard the life of thoſe,
Who keep his holy will.

10.
Still let the righteous praiſe the Lord,
And bleſs his potent ſway.
Then ſhall light riſe to guide their ſteps,
And joy ſhall cheer their way.

ΑΣΤΗΡ ΤΩΝ ΜΑΓΩΝ ΟΔΗΓΟΣ.

Ασηρ κυκλοδρομω ανταξιος ηελιοιο,
Ασηρ παρθενικης αγγελος ευτοκιης,
Θειοτερον, καλυδη παρα Βηθλεμηϊδι, βλεψας
Ηλιον, εξαιφνης λαμπρον εκρυψε σελας.

☞ We ſhould be obliged to any of our poetical Correſpondents for an Engliſh verſion of the above.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

JANUARY 1, 1803.

ON Thurſday ſe'nnight died at Cuddeſden, aged 28, the Rev. Thomas Davies, A. B. of Jeſus College, in the Univerſity of Oxford.

On Friday laſt died, at Wymondham, in Norfolk, the Rev. Richard Drake, rector of Milcham, Little Franſham, and Eccles, in that county, and formerly of Caius college, B. A. 1749, M. A. 1753.

On Thurſday died, at Harwich, John Robinſon, Eſq. M. P. in the 76th year of his age. He was born at Appleby, and at an early period of his life was elected, through the influence of Lord Lonſdale, then Sir James Lowther, Member for his native county, Weſtmoreland, which he repreſented in two ſucceſſive parliaments. In 1774, he was elected Member for the Borough of Harwich, for which he had been ſix times re-elected, and which he continued to repreſent till his death, when he was nearly the oldeſt Member of the Houſe of Commons. His talents recommended him to Lord North, as a proper perſon to fill the arduous and important office of Secretary to the Treaſury, which he continued to hold till the termination of that Noble Lord's adminiſtration, when Mr. Robinſon retired with a penſion of 1000l. per annum. In 1788 he was appointed by the late Miniſter, Mr. Pitt, to the lucrative office of Surveyor General of his Majeſty's Woods and Foreſts, which he held till his death. When a young man, he married Miſs Crowe, of Barbadoes, by whom he had one child, a daughter, who was married to the Earl of Abergavenny, and died ſix years before her father, leaving ſix children, to whom, and their noble father, Mr. Robinſon has bequeathed the bulk of his property.

22.] On Monday laſt died at Huntingdon, in the 78th year of his age, the Rev. Robert Hodſon, M. A. rector of all Saints, and vicar of St. Mary's, in the borough of Huntingdon, rector of Offord Cluny, in the ſaid county, and prebendary of Lincoln.

Lately died, the Rev. Mr. Favell, vicar of Alconbury, Hunts, which living is in the gift of the Dean and Chapter of Weſtminſter.

On Sunday laſt died, the Rev. Henry Heathcote, rector of Walton, near Liverpool, and brother to the Dowager Counteſs of Mansfield.

Jan. 1, 1803.] On the 23d of December, 1802, Mrs. Mary Hughes, wife of John Hughes, Gentleman. She was the daughter of the Hon. G. Sempill, Eſq. by Mary, only daughter of W. Mawheed the elder, of Finchley, Middleſex, and the laſt ſurvivor of that family.

Wed-

Wedneſday morning, Mrs. Corri, mother to Mrs. Duſſeck. This lady was well known in the muſical circles of the firſt faſhion.

Jan. 2.] At Mount-Panther, county of Down, the Rt. Hon. Francis Charles Earl of Anneſley, Viſcount Glerawly, and Baron Anneſley. His Lordſhip having died without iſſue, is ſucceeded in his title and eſtates by his brother, the Right Hon. Richard, now Earl of Anneſley.

At Altona, the Right Hon. Dowager Lady Clifford, mother of the preſent Lord Clifford, in the 91ſt year of her age.

Lady Wheate, relict of the late Sir G. Wheate, Bart.

H. Stanley, Eſq. Lieutenant Colonel of the Third, or King's Own Regiment of Dragoons.

On the 6th ult. Mr. Henry Binfield Wade, of Staples Inn.

5.] Monday, at Goſport, Thomas Curry, Eſq. a Juſtice of the Peace for the county of Southampton.

At Clapham, on Thurſday laſt, Abraham Wilkinſon, Eſq. of Dawſon-ſtreet, Dublin, one of the Directors of the Bank of Ireland.

On Saturday laſt, in his 80th year, John Bagnell, Eſq. of Early Court, in the county of Bucks.

On Friday laſt died, at his ſeat at Ham, near Richmond, Surry, Vice Admiral Sir William Parker, Bart. In June 1794, under Earl Howe, he eminently diſtinguiſhed himſelf; and under Earl St. Vincent, in February 1797, he diſplayed the valour of the Britiſh flag. In him the ſervice has loſt a meritorious and able officer.

6.] Sunday morning, at his houſe at Twickenham, in the 51ſt year of his age, Sir Richard Perryn, Knt. late one of the Barons of the Exchequer.

On the 25th ult. at Cheltenham, Thomas Crowder, Eſq. late of the Inniſkillen Dragoons.

On the 28th ult. at her houſe in Argyle-ſtreet, Edinburgh, Mrs. Monro, relict of Doctor George Monro, late of Auchinbuoy, Stirlingſhire.

On the 28th ult. at Glaſgow, Lieut. Thomas Burbridge, of the 14th Regiment of Foot.

On Wedneſday evening, T. C. Sharp, Eſq. at Great St. Helen's.

On Saturday laſt, of a fever, after a ſhort illneſs, at his brother's houſe in Wimpole-ſtreet, London, Azariah Pinney, Eſq. ſecond ſon of John Pinney, Eſq. of Somerton Erly, in the county of Somerſet.

7.] Friday ſe'nnight, at New Church, in Roſſendale, aged 61 years, ſuddenly, the Rev. John Shorrock, miniſter of the perpetual curacies of New Church and Walton-le-Dale.

Lately, at Mount Juliet, Ireland, the ſeat of the Right Hon. the Earl of Carrick, Mrs. Tunnadine, relict of J. Tunnadine, Eſq. and mother to the Counteſs of Carrick.

On the 19th ult. in her 80th year, Mrs. Primatt, wife of Lacy Primatt, Eſq. of Hillingdon.

8.] On Wedneſday, at her houſe in Baker-ſtreet, Portman-ſquare, Mrs. Beckford, relict of the late Francis Beckford, Eſq.

On the 23d ult. aged 83, the Rev. Benjamin Rogers, vicar of Seagry, Wilts.

Wedneſday ſe'nnight, ſuddenly, at his houſe in Cardiff, W. Morris, Eſq.

10.] Saturday laſt, at his houſe in Bath, Philip Champion Creſpigny, Eſq. of Aldenburg, in the county of Suffolk.

Same day, at Beacon-hill, aged 75, Mrs. Mary Lucy Billingſley, relict of the Rev. Philip Billingſley, rector of Brewington, Oxfordſhire.

11.] On Saturday, the infant ſon of Mr. J. Bellamy, of Abingdon-ſtreet.

Saturday ſe'nnight, Mr. Ruſſel, of Cambridge, of a mortification, occaſioned by a kick he received from a horſe while hunting a few days before.

A few days ſince, Miſs Mary Amyſs, third daughter of John Amys, Eſq. of Rickinghall, Norfolk.

On Friday night laſt, James Hawkſworth, Eſq.

At Madras, on the third of April laſt, Henry Waugh, Lieutenant and Adjutant of the Hon. Eaſt India Company's 17th Regiment.

12.] On the 2d inſt. at Glaſgow, in the 86th year of his age, the Rev. Dr. Patrick Hilbert, miniſter of Hutton.

Sunday ſe'nnight, at Edinburgh, Mrs. Elizabeth Boyd, ſpouſe of Mr. Henry Home.

Tueſday, in the 64th year of his age, Mr. Thomas Jones, of Bradford, formerly of Leeds.

Jan. 13.] On Wedneſday laſt, ſuddenly, Mrs. Hake, wife of the Rev. A. D. Hake, of Peterborough, and niece of the late General Phillipſon.

On the 15th ult. at Oporto, John Whitehead, Eſq. in the 76th year of his age, 47 years his Majeſty's conſul at that place.

On Sunday laſt, at Greenwich, Mrs. Maule, wife of Stephen John Maule, Eſq.

Lately, at Nottinghill-houſe, Kenſington, in the 78th year of her age, Mrs. Catherine Tutty.

14.] At Calcutta, in June laſt, of a bilious fever, William Holland, Eſq. merchant, aged 33, ſon of the late Rev. Nicholas Holland, rector of Stifford, in Eſſex.

On Sunday laſt, at Forty Hill, Maſter George Smith, ſon of Mr. Smith, of Hemel Hempſtead, Herts, of a ſcarlet and putrid fever.

On Saturday, the 8th inſt. John Leſlie, Eſq. of Buckingham-ſtreet.

At Bath; James Chamneſs, Eſq. of Twickenham, Middleſex, ſuppoſed to have been one of the richeſt commoners in England.

15.] On Tueſday, Mrs. Stainforth, many years houſekeeper to her Majeſty, at Buckingham-houſe.

At Dundee, on the 31ſt ult. John Henderſon, of Rochell-hill, Eſq.

17.] At Raphoe, in Ireland, on the 4th inſt. Mrs. Hawkins, lady of the Lord Biſhop of Raphoe.

This day ſe'nnight, Mr. Joſeph Waſſel, of Parliament-ſtreet, after a lingering illneſs of many years, which he bore with exemplary fortitude and reſignation.

On Thurſday laſt, at Woolwich, in the 72d year of his age, Thomas Butler, Eſq. of the Ordnance Office.

Laſt week, Richard Broome, Eſq. of Aldborough, Eſſex.

Lately, aged 81, Mrs. Long, of Waddon-houſe, near South Wraxhall, Wilts, ſiſter of Walter Long, Eſq. of Bath.

18.] Saturday ſe'nnight, in St. Simon's, Norfolk, Thomas Elwin, Eſq. aged 58 years.

Same day, aged 51, Miſs Margaret Gilbert, of Saint George's Tomland, in Norwich.

Yeſterday ſe'nnight, Miſs Elizabeth Pye, aged 20 years, one of the daughters of Mr. Samuel Pye, of Norwich.

Tueſday, at Swaffham, Norfolk, at the advanced age of 91, Mr. Smith Barker, many years linen weaver of that place.

19.] Yeſterday morning, at her daughter's, the Hon. Mrs. Damer's, in Upper Brook-ſtreet, Groſvenor-ſquare, the Counteſs Dowager of Aylesbury.

Lately, ſuddenly, while on a journey, the Rev. Robert Hemington, Rector of Thorp-arch, Yorkſhire.

On Saturday laſt, at his houſe at Vauxhall-walk, Mr. Henry Thomas, after an illneſs of four days.

On Saturday ſe'nnight, in Kilmainham Gaol, near Dublin, where he had been confined ſince his arreſt at Oliver Bond's, in March, 1798, Mr. Laurence Griffin.

20.] Yeſterday, David Steel, of Little Tower-hill, Eſq. He was univerſally reſpected by thoſe who had the pleaſure of his acquaintance, and has left a widow and large family to lament the irreparable loſs of an affectionate huſband and fond father, in the prime of life. Mr. Steel was originally employed in the Navy Office, but quitted his ſituation for the ſtudy of the law, and practiſed for ſeveral years with reputation as a Barriſter; he quitted the profeſſion on his father's death, and ſucceeded him in buſineſs as a Book, Map, and Chart-ſeller. The Literary World are under great obligations to him for the very active part he took as one of the Committee for obtaining the repeal of the duty on paper.

On Sunday morning laſt, Mrs. Capper, wife of Mr. Capper, of Ely-place.

21.] On Wedneſday evening, the lady of Colonel Greville.

On Sunday laſt, at an advanced age, C. J. De Boeck, a native of Bruſſels, in Germany. He was naturally attached to the ſtudy of painting, and from his infancy diſplayed the marks of great genius in that art. Being of a volatile diſpoſition, he ſet out on his travels, and went into Italy, with no other proſpect than what the efforts of his genius and taſte promiſed him. There he became acquainted with the works of the moſt celebrated maſters, and ſoon acquired a perfect knowledge of that art, in which he afterwards ſo eminently excelled. He returned to his native city,

where,

[illegible]

22. On Monday, at Bath, [illegible] of St. [illegible] Edinburgh.

Same day, in the 23d year of his age, W. Cox, Esq. He had been above ten years copper-plate printer to the Bank of England.

At Edinburgh, on the 7th instant, at 3 o'clock, Mr. Samuel, Mr. Robert Stewart, writer in Edinburgh.

Lately, at the Manse of Dallas, in the 80th year of his age, the Rev. John Reid, minister of that parish.

On Tuesday last, in Wimpole-street, Lady Parker, wife of Admiral Sir Peter Parker.

The Hon. Temple Luttrel, next brother to Earl Carhampton, of a fever, at Cork, on the 12th instant.

On the 19th inst. at Bellhanger-house, near Sandwich, Mrs. W. Courage.

Same day, at Clifton, T. N. Dyne, Esq. of Finchley, Commissioner.

23.] On Friday night last, at his house at Dunmow, Capt. John Whitby, of the Navy, leaving behind him a large family.

Friday last, Sir Henry Lambert, Bart. at his house in Manchester-square.

On the 21st instant, aged 80, Mr. Saunders, of Hillow-street, Paddington.

This day se'nnight, Mrs. Hatch, of Newington, Surrey, relict of the late Mr. Hatch, of Bridge-street, Westminster.

26.] Suddenly, on Tuesday, the 15th inst. at his cottage on the Parade, Carmarthen, Stephen Ludlow, Esq. in the 74th year of his age.

Lately, at Killymaenllwyd, in the parish of Penboyr, Carmarthenshire, after a short illness, John Rees, Esq. universally regretted and lamented by a numerous circle of friends and acquaintance. His duty as a Deputy-Lieutenant and Magistrate for the said county, he discharged with fidelity; a severe loss is sustained in him as a Magistrate, in that neighbourhood, whose pacific endeavours were ever successful in causing foes to depart friends, and thereby avoiding many litigations which otherwise would infallibly happen.

Yesterday, at his brother's house in Harley-street, Charles Beauvoir Tovin, Esq.

On Saturday last, in Holles-street, Cavendish-square, Mrs. Byde, aged 70, mother to Col. Byde.

Lately, William Tennant, Esq. of Ashton-hall, in the county of Stafford.

Lately, in her 89th year, Mrs. Taudman; she was for many years a domestic of the Duchess of Ancaster's, and accompanied her present Majesty to England.

Lately, Thomas Stokes, Esq. formerly in the Commission of the Peace, for the county of Monmouth.

At Bath, on the 22d instant, John Crisp, Esq. of Cormanden, Surrey.

On the 17th instant, at East Horsley, Surrey, Miss Elizabeth Currie.

27.] In Spanish Town, Jamaica, on the 8th of November last, Miss Affleck, daughter of the late Dr. Affleck, and sister of J. Affleck, Esq. barrister at law in that island.

Wed-

Wednesday se'nnight, at a very advanced age, the Rev. John Erskine, D. D. one of the ministers of the Old Greyfriars church, Edinburgh, and author of several useful publications.

Lately died, at Great Oakley in Essex, the Rev. John Townson, M. A. Fellow of Trinity College, vicar of Normanton in Yorkshire, and 19 years resident curate of Great Oakley. The vicarage of Normanton is in the gift of the Master and Fellows of Trinity College.

On Sunday se'nnight died, aged 58, the Rev. Joseph Garnett, B. A. vicar of Kenton in Suffolk, and formerly of Trinity College.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD, *January* 1, 1803.

THE Rev. Matthew Marsh, M. A. Student of Christ Church, is instituted, by the Lord Bishop of Salisbury, to the Rectory of Brinkworth, in the county of Wilts, on the presentation of the Right Hon. Lord Holland.

A few days since, the Rev. George Hancock, B. A. of Exeter College, was elected by the Reverend the Dean and Chapter of Hereford, a Vicar-Choral of that Cathedral.

Jan. 15.) Yesterday the first day of Lent Term, the Rev. John Lempriere, Bachelor in Divinity, of Pembroke College, was admitted Dr. in Divinity. The Rev. Henry Hippisley, Bachelor of Arts, of All Souls College, was admitted Master of Arts. Messrs. George Griffiths, of Hertford College; Frederick Iremonger, of Pembroke College; Charles Porter, and Thomas Golightly, of Brasenose College, were admitted Bachelors of Arts.

The Bishop of Winchester has instituted the Rev. Robert Henry Wright to the Rectory of Itchen Abbey, worth 500 l. per Annum.

On Tuesday the Rev. James Way, A. M. of Pembroke College, was instituted by the Lord Bishop of this diocese to the Rectory of Adwell, on the presentation of James Jones, Esq.

The Rev. Cuthbert Johnson Baines, A. M. of Pembroke College, and Chaplain to the Right Hon. the Earl of Home, has been instituted by the Lord Bishop of Lincoln into the Vicarage of St. Ives, with the Chapelries of Oldhurst and Woodhurst annexed.

The Rev. C. Talbot is installed Dean of Exeter.

The Right Rev. Foliot Herbert Walker, is elected Bishop of the Diocese of Hereford, by the Dean and Chapter of that Cathedral.

CAMBRIDGE, *December* 31, 1803.

The premium of Forty Pounds, left by the late Rev. John Hulse, is this year adjudged to Mr. John Scott, B. A. of Magdalen College, for his dissertation on "the internal evidences of the truth of the Christian Religion."

The Rev. Dr. Wingfield, Fellow of Trinity College, and Head Master of Westminster school, is appointed to a prebendal stall in Worcester Cathedral, vacated by the Rev. Mr. Talbot; and the Rev. Mr. Carey, student of Christ Church, Oxford, is nominated to succeed Dr. Wingfield as Head Master at Westminster.

The Rev. R. Bowstead, of Lancaster, is presented by Ayscough Bouchere, Esq. to the head mastership of the school at Caistor in Lincolnshire.

The Rev. Augustus Beevor is instituted to the Rectory of Bergh Apton, with the mediety of Holveston in Norfolk, also to the rectory of Otley, in Suffolk, both on the presentation of the Earl of Abergavenny.

The Rev. Charles Freeman Millard, B. A. is instituted to the vicarage of Didlington, with the rectory of Colveston annexed, on the presentation of R. Wilson, Esq.

Mr. John Ashley, B. A. of Jesus College, is elected a Fellow of that society.

The Rev. William Farley Wilkinson, Clerk, is instituted to the rectory of St. Lawrence, in Norfolk, on the presentation of the King.

The

The Archbiſhop of York has collated the Rev. Edward Mills, Prebendary of Lincoln, and Lecturer of St. James's, in Bury, to the vicarage of North Clifton, in Nottinghamſhire, on his own petition; a diſpenſation having firſt paſſed the Great Seal, that it might be held with the conſolidated rectories of Kirkby and Aſgarby, in Lincolnſhire.

Jan. 8, 1803.) A diſpenſation has paſſed the Great Seal, to enable the Rev. James Eyre, M. A. Head Maſter of Solihull Grammar School, and Chaplain to the Right Hon. Lord Chedworth, to hold the rectory of Nettleton, Wilts, together with the vicarage of Winterborne Stoke, in the ſame county, both on the preſentation of his Lordſhip.

Jan. 14.) Mr. John Plumptre, of King's College, is admitted a fellow of that ſociety.

The Rev. George Malim, M. A. late of Queen's College, is preſented by the Right Hon. Earl Fitzwilliam, to the vicarage of Higham Ferrers cum Chelveſton, together with the conſolidated rectory of All Saints and vicarage of St. Peter's, Irthlingborough, all in the county of Northampton.

The Rev. George Barnwell, M. A. is inſtituted to the rectory of Mileham in Norfolk, on the preſentation of Mrs. Barnwell, of Mileham hall.

Of the ten Candidates for the living of Aldermanbury, London, the Rev. James Saluſbury of Trinity-hall in this univerſity, was the ſucceſsful one.

Jan. 21.) This day, being Bachelors' Commencement, the following 75 gentlemen, from the under-mentioned Colleges, will be admitted Bachelors of Arts.

King's college. Mr. Morgan, 1.—*Trinity college.* Meſſrs. Bligh, Bullen, Collett, Coltman, Hawkeſworth, Hewgill, Hewitt, Hutchins, Jeſſett, Johnſon, Mawhood, Parke, Pryme, Roſe, Tuffnel, Walpole, Wiles, 17.—*St. John's college.* Meſſrs. Bowdler, Browne, Brown, Goſſi, Grant, Giles, Hoare, Holmes, Hutchinſon, Maltby, Moore, Oſwell, Parry, Roberts, Standly, Starkie, Waite, 17.—*Peterhouſe.* Meſſrs. Bryan, Jones, Mansfield, Paul, 4.—*Clare-hall.* Meſſrs. Bonney, Coles, Hewett, Hind, Molineux, 5.—*Pembroke-hall.* Meſſrs. Hamilton, Pinder, Syer, Wood, 4.—*Caius college.* Meſſrs. Deacon, Watſon, 2.—*Trinity-hall.* Mr. Villiers, 1.—*Bene't college.* Mr. Walker, 1.—*Queen's college.* Meſſrs. Brett, Ewbank, Foyſter, Headley, Mandell, Roſe, Smyth, P. Ward, W. Ward, 9.—*Catherine-hall.* Mr. Tennant, 1.—*Jeſus college.* Meſſrs. Ogle, Thompſon, Thomſon, Woodward, 4.—*Chriſt's college.* Meſſrs. Davys, Pitman, Pugh, 3.—*Magdalen college.* Meſſrs. Cole, Solly, 2.—*Emanuel college.* Meſſrs Bevan, Haſelfoot, Iſlip, Wood, 4.

The *Senior Wrangler* this year, is Mr. Starkie of St. John's College.

The Rev. William Clark, M. A. of Clare-hall, is elected a Senior Fellow of that ſociety.

The Biſhop of Lincoln has collated the Rev. Mr. Vince, Profeſſor of Aſtronomy in this univerſity, to the prebend of Lincoln, vacant by the death of the Rev. Dr. Burrough.

The Rev. Timothy Fiſh Foord, late of Trinity College, has been inſtituted to the perpetual curacy of Cowlam, in the eaſt riding of Yorkſhire, on the preſentation of his brother, Lieut. Col. Barnard Foord Bowes.

The Rev. Charles Dalton, M. A. late Fellow of Caius College, has been collated, by the Lord Biſhop of Saliſbury, to the vicarage of Weſt Lavington, Wilts.

The Rev. Thomas Brooke Morris, M. A. late of St. John's College, is inſtituted to the rectory of Shelfsanger in Norfolk, on the preſentation of his Grace the Duke of Norfolk.

The Right Hon. Lord Muncaſter has appointed the Rev. Peter Bulmer, vicar of Thorpe next Wainfleet, in the county of Lincoln, one of his Lordſhip's domeſtic Chaplains.

The Rev. Griffith Richards, Bachelor in Divinity, is inſtituted by the Honourable and Right Rev. the Lord Biſhop of Wincheſter, to the rectory of Farlington in Hampſhire, void by the death of the Rev. Dr. Burrough.

The

The following are the names of thoſe gentlemen who obtained academical honours on taking the degree of Bachelor of Arts, on Friday laſt:

Wranglers. Meſſrs. Starkie and Hoare, of St. John's college; Mandell, of Queen's; Wiles, Parke, Pryme, and Roſe, of Trinity college; Wood, of Emmanuel; Thomſon, of Jeſus; Davys, of Chriſt's; Ewbank, of Queen's; Goſſi, of St. John's; and Coltman of Trinity.

Senior Optimes. Meſſrs. Brett, of Queen's college; Bonney, of Clare-hall; Moore, of St. John's; Collett, of Trinity college; Hamilton, of Pembroke-hall; Standly and Waite, of St. John's college; Headly, of Queen's; Brown and Maltby, of St. John's; Jones, of Peterhouſe; Walpole, of Trinity college; Paul, of Peterhouſe; Brown, of St. John's college; Johnſon, of Trinity; Smyth, of Queen's; and Cole, of Magdalen.

Junior Optimes. Meſſrs. Bryan, of Peterhouſe; Hutchinſon, and Bowdler, of St. John's College; Pitman, of Chriſt's; Mansfield, of Peterhouſe; P. Ward, of Queen's college; Hutchins, of Trinity; Roberts, of St. John's; and Coles, of Clare-hall.

In the liſt of Gentlemen who were admitted Bachelors of Arts, Mr. Coleman and Mr. Iſherwood, of St. John's College, were omitted, and Mr. Watſon of Caius, and Mr. Solly of Magdalen, were inſerted by miſtake.

The following is a liſt of the gentlemen who were admitted to holy orders at the laſt ordination at Peterborough:

DEACONS.—Henry Kaye Bonney, B. A. of Chriſt's college, Cambridge; John Wilſon, B. A. of Queen's college, Oxford; Vere Iſham, M. A. of Brazennoſe college, Oxford; Henry Charles Iſham, M. A. ditto; John Boughton Beauchamp, B. A. of St. Edmund Hall, Oxford; Joſeph Stephen Pratt, late of Emmanuel college, Cambridge.

PRIEST.—Richard Williams, B. A. of St. John's college, Cambridge.

The Rev. Henry Tilney, M. A. one of the junior Fellows of Caius college, is elected a ſenior Fellow of that Society; and Mr. Gwilt, B. A. is choſen a junior Fellow.

The Rev. Henry Haſtead, M. A. lecturer of St. Mary, Bury St. Edmund's, and Fellow of Chriſt's College, is preſented to the rectories of Ickworth and Chedworth in Suffolk, vacated by the death of the Rev. Dr. Knowles.

ADDRESS TO CORRESPONDENTS.

"HINTS on the Augmentation of ſmall Livings;" will have a place in our next. The Reviews of Mr. Polwhele's Sermons, Mr. Wrangham's Sermon; Mr. G. Sharpe "on the definitive Greek Article, &c. &c." are neceſſarily deferred till our next number.

As we are certain that the principal part of our readers were diſſatisfied with the controverſy relative to the appellation of "proper Preſbyterians," having received ſeveral intimations to that effect, we muſt therefore beg leave to decline any farther diſcuſſion of it.

We have received a printed letter ſigned MELANCTHON, complaining violently of one of our Newſpapers for cenſuring the proprietors of a *Lady's pocket-book*, in giving the portrait of an eminent prelate, now living, in the ſame plate with the portraits of an Arian-Doctor, a high Calviniſtic Baptiſt, and a Methodiſtico-Independent, all joining hands, expreſſive of their uniſon. What the newſpaper writer has ſaid on that ſubject, we know not, but this we know, that no language is ſtrong enough to reprobate the conduct of the editor and publiſher of the pocket-book.

The "Addreſs to Methodiſts and Diſſenters" is better calculated for circulation as a tract than for a place in our Magazine.

We ſhould be obliged to any of our friends for the loan of a pamphlet, printed in the beginning of the laſt century, for Jonah Bowyer in Ludgate-ſtreet, entituled, "A true ſtate of the Caſe of the Reverend Mr. Greenſhields, late priſoner in the Tolbooth, in Edinburgh, for reading the Common Prayer in an Epiſcopal Congregation, &c." of which there were two octavo editions, beſides one in folio.

Original Letters of eminent divines, deceaſed, will be particularly acceptable to the Editors, more eſpecially if accompanied with Biographical Sketches and Anecdotes.

THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR FEBRUARY, 1808.

"In the last days perilous times shall come." ST. PAUL.

THE LIFE OF THOMAS KEN, D D.
Bishop of BATH *and* WELLS.

BISHOP KEN, whose piety and sincerity must ever recommend him to the esteem of Christians, was descended from a very ancient family of his name, seated at Ken Place in Somersetshire. He was the youngest son of Thomas Ken, of Furnival's Inn, and was born at Berkhamstead in Hertfordshire, July 1637. At thirteen years old he was sent to Winchester school, where he first became acquainted with Turner, afterwards Bishop of Ely, and commenced a friendship, which ended only with life. He was elected, in the usual way, to New College in Oxford, and was chosen fellow there in 1657. His application to his studies, joined with the pious, sober, and obliging manner of his behaviour, gained him the universal esteem of the society; to which he was not wanting afterwards in the most affectionate returns, one instance of which we mention; as soon as his circumstances would permit, he gave them one hundred pounds, as a small acknowledgment for his education, and towards erecting their new building.

Proceeding regularly to take both the degrees in arts, he entered into orders, and became chaplain to lord Maynard, comptroller of the houshold to King Charles II. In 1666 he was chosen fellow of Winchester College, to which place he removed; and as the munificent founder designed this college not only for a retired and studious life, but also to qualify the members better for the duties of the clerical function, Mr. Ken, in conformity to this end, kept a constant course of preaching, at St. John's Church in the Soak, near Winchester, (where there was no preaching minister, and which therefore he called his cure,) and brought many anabaptists to the church of England, whom he baptized himself. And that neither his studies might interfere with his hours of instruction, or, what he judged his duty, prevent his improvement, or both, his closet addresses to

God, he strictly accustomed himself to but one sleep, which often obliged him to rise at one or two o'clock in the morning, and sometimes sooner, which grew so habitual, that it continued with him almost to his last illness. Yet his temper was so lively and chearful, that he would be very sociable and entertaining to his friends in the evening, when it was perceived that he could with difficulty keep open his eyes: and then he seemed to go to rest with no other purpose than the refreshing and enabling him with more vigour, and chearfulness, to sing his morning hymn, which he used to do always, accompanying it with the lute, before he put on his cloaths. As he had been a benefactor by his purse to New College, so he was no less a benefactor to this of Winchester in its spiritual state, by drawing up a set of prayers and devotions for the scholars of the school, which he published, and which are now very well known under the title of "A Manual of Prayers for the use of the Scholars of Winchester School, and all other devout Christians."

Not long after his promotion to the fellowship of Winchester College, he was appointed domestic chaplain to Dr. Morley, bishop of that See, who presented him first to the rectory of Brixton in the Isle of Wight, and afterwards to a prebend in the church of Winchester, in which he was installed, April 12, 1669. His generous patron gave him also the rectory of Woodhey, in Hampshire; which, out of a principle of conscience, and thinking what he was possessed of sufficient, he soon resigned to Dr. Hooper, his brother chaplain. This was about the year 1673. In the latter end of the year ensuing, which began that of the jubilee in 1675, he took a tour to Rome in company with his nephew, Mr. Isaac Walton; two years after his return he took his first degree in divinity, and commenced doctor June 30, 1679.

Not long after, being appointed chaplain to the Princess of Orange, he went to Holland: but in the course of his office he happened to offend her consort, by obliging one of his favourites to fulfil a contract of marriage, with a young lady of the princess's train, whom he had seduced by that contract. This singular zeal, however worthy of his religion and his country, gave so much offence to the prince, (afterwards King William,) that he very warmly threatened to turn him from the service; which the doctor taking extremely unkind, begged leave of his mistress to resign; and accordingly threw up his office: nor would he yield to return till intreated by the prince himself; who, courting him to his former post and respect, he consented to continue there for one year longer, during which he was treated with an appearance of great familiarity. But at the expiration of the term he returned to England, where the king, who was no stranger to what had happened at his nephew's court, appeared to be well satisfied with the chaplain's conduct, (for Charles II. however careless of religion himself, had always sense and discernment enough to approve and to reward its sincerity in others,) and accordingly he appointed him chaplain to attend Lord Dartmouth,

Dartmouth, with the royal commission to demolish the fortifications at Tangier. About this time he wrote an epic poem, called Edmund, in thirteen books, containing an history of St. Edmund's life, which is published in the four volumes of his poetical works; and which, though above mediocrity, cannot claim any right to a place among the true productions of the epic muse.

Upon the doctor's return with Lord Dartmouth in 1684, he was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of this post, but the particularly gracious manner of conferring it, clearly evinced that it was intended as a step to future favours. This was so well understood, that, upon the removal of the court to pass the summer at Winchester, Dr. Ken's house, which he held in right of his prebend, was marked by the harbinger for Mrs. Eleanor Gwynn, the king's mistress. But no worldly considerations could move the chaplain to give up his concern for the interest of true religion and virtue: far from complying with an order which gave countenance to vice, even in his royal benefactor, he positively refused—(Rare instance of integrity and disinterested goodness!) to grant the lady admittance, and she was forced to seek for lodging in another place. This was a degree of religious intrepidity not unlike that which he had before shewn in Holland; and as it proceeded from the same spirit in the servant, so it had a similar effect upon the master; for the bishoprick of Bath and Wells becoming vacant soon after, his majesty stopped all attempts of the doctor's friends with this remarkable saying, "That Dr. Ken should succeed, but that he designed it should be from his own peculiar appointment;" and accordingly the king himself gave orders for a *Conge d'Elire* to pass the seals for that purpose: and he was consecrated Bishop of Bath and Wells, Jan. 25, 1684.

A few days after this, his majesty being seized with that disorder which soon put a period to his life, the bishop was pitched upon to manage his spiritual concerns; and during the king's illness he gave a close attendance to the royal bed, without any intermission, at least for three whole days and nights, suggesting such pious and proper thoughts and ejaculations as were most fit on so solemn an occasion.

Bishop Burnet, in the history of his own times, throws out some invidious censures upon Bishop Ken's conduct: but Burnet was apt to represent things in the most unfavourable point of view; and perhaps our bishop's disagreement with him in political sentiments might render him less candid. We shall give our readers Mr. Hawkins's account of this matter, to whose life of our author we are indebted for the present narrative: "The king's distemper seizing his head, and our bishop well knowing how much had been put off to that last point, and fearing the strength of his distemper would give him but little time, as indeed it proved; his duty urging him, he gave a close attendance to the royal bed, &c. watching at proper

intervals to suggest pious and proper thoughts and ejaculations. In this time the Duchess of Portsmouth coming into the room, the bishop prevailed with his majesty to have her removed, and took that occasion of representing the injury done to his queen so effectually, that his majesty was induced to send for the queen, and asking pardon, had the satisfaction of her forgiveness before he died. The bishop having urged home the necessity of a full, and prevailed, as it is hoped, for a sincere repentance, several times proposed the administration of the holy sacrament. But although it was not absolutely rejected, yet it was delayed from time to time, till, I know not by what authority, the bishop, and all others there, were put out from the presence for the space of about half an hour, during which time it has been suggested that Father Huddleston was admitted to give extreme unction: and the interval between this and death was so short, that nothing farther happened worthy notice concerning the bishop's behaviour."

Now, after this genuine account of our bishop's conduct, let us hear what Bishop Burnet says concerning it: "Ken applied himself much to the awakening the king's conscience, *and spoke with an elevation of thought and expression like a man inspired.* He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all who were present, except him who was most concerned, who seemed to take no notice of him, and to make no answer. He pressed the king six several times to receive the sacrament; but the king always declined it, saying he was very weak.

"A table, with the elements upon it, ready to be consecrated, was brought into the room, which occasioned a report to be then spread about that he had received it. Ken pressed him to declare that he desired it, and that he died in the communion of the church of England. To this he answered nothing. Ken asked him if he desired absolution of his sins: It seems the king, if he then thought any thing at all, thought that would do him no hurt: so Ken pronounced it over him, for which he was blamed, since the king expressed no sense of sorrow for his past life, nor any purpose of amendment. It was thought to be a prostitution of the peace of the church to give it to one, who after a life led as the king's had been, seemed to harden himself against every thing that could be said to him. Ken was also censured for another piece of indecency: he presented the Duke of Richmond, Lady Portsmouth's son, to be blessed by the king. Upon this some who were in the room cried out, that the king was their common father; and upon that all kneeled down for his blessing, which he gave them."

It is remarkable that Bishop Burnet speaks nothing of Lady Portsmouth's dismission, and the queen's access to the king, upon Bishop Ken's remonstrances; with an eye to which, a sensible writer* remarks,

* The writer of the article Ken, in the Biographia Britannica, Vol. iv.

remarks, " That we see here, contrary to what Burnet asserts, that the king gave a remarkable proof of his repentance in respect to the greatest irregularities of his life, and that he was brought thereto by Bishop Ken's ministration: who thereupon, according to the goodness of his nature, no doubt, thought himself obliged by that charity, *which believeth and hopeth all things*, not to withhold the benefit of the church's peace, in pronouncing her form of absolution over him. And after the bishop had prevailed to have the mother put out of the room, his presenting the son, though a bastard, to the father's blessing, is another lively effect of that same charity, which is the sum and perfection of the Christian life, and was a most amiable part of Bishop Ken's character.'

The bishop thought his attendance upon the king so absolutely necessary, that he thereupon delayed his admission into the temporalities of the See of Wells; so that when King James came to the crown, new instruments were passed for that purpose. He had not been long in full possession, before he wrote his " Exposition of the Church Catechism, or Practice of Divine Love," for the use of his diocese, which was published twice in the year 1685, 8vo. In the first edition some expressions respecting the sacrament were misunderstood or misrepresented; which he altered with great ingenuity in the second, " submitting, as he declared, the whole to the censure of the church of England, to whose articles he desires every thing of his may be conformable." The same year he also published, " Prayers for the use of the Bath." When he first came to his diocese, it was frequently said by many of eminence who knew him well, that they never met with any person so able and earnest to do good in such a station as he was. He had a very happy way of mixing his spiritual with his corporal arms. When any poor person begged of him, he would examine whether the party could say the Lord's Prayer or the Creed by heart; and he found so much deplorable ignorance amongst the grown poor people, that he feared little good was to be done upon them: but said he would try whether he could not lay a foundation to make the next generation better. This put him upon establishing many schools in all the great towns of his diocese for poor children to be taught to read and say their catechism; and for this end he published his excellent Exposition. By this method and management, he engaged the ministers to be more careful in catechizing the children of their respective parishes; and they were furnished by him with a stock of necessary books—nay indeed both before and after his deprivation he gave several large catalogues to places which were populous or had parochial libraries. The good ends he at that time proposed were seen and felt by the great success of the charity schools, which afterwards became very numerous.

In the summer time he went often to some great parish in his diocese, where he would *preach twice*, *confirm*, and *catechize*. And when he was at home on Sundays, he would have twelve poor men

or

or women to dine with him in his hall, always endeavouring, while he fed their bodies, to comfort their spirits by some chearful discourse, mixed with useful instruction. And when they had dined, the remainder was divided among them to carry home to their families. He often deplored the condition of the poor at Wells, who were very numerous. And as he was charitably disposed, so he was very earnest in contriving proper expedients of relief: among others, he thought no design could better answer all the ends of charity, than the setting up a work-house in that city; but judging it not practicable without the advice, or at least the assistance of the gentlemen, he often met and consulted with them; but not finding any suitable encouragement, he was forced to desist. We have since seen work-houses upon his plan very universally established; and which certainly, if they were well managed, are a comfortable provision for the poor. However, there was another thing which possibly might be the principal cause of Bishop Ken's failing in the attempt, the little assistance he was able for some time to contribute towards it himself. It is certain his own purse was very short: and we are assured, that at the time of his being made bishop, Mr. Francis Morley, nephew to the bishop of that name, knowing how little he had provided for the expence which attends the entry and continuance in such a state, most generously offered and lent him a considerable sum to defray his expences; which he would often mention with a grateful acknowledgement, expressing a particular satisfaction when he found himself in a condition to discharge the debt: nay, he was often observed by one of his chaplains to complain, that for this very reason no great matter was to be expected from him, as thinking himself obliged to be just before he could be charitable.

In such duties of the pastoral care, he spent his time as a private diocesan. Nor was he less zealous as a guardian of the national church in general, in opposing the attempts which were made in this reign to introduce popery. Indeed his temper was not turned to dispute; which also, with how much soever superior skill and learning, it was carried on by the protestants, yet he could not but see tended more to inflame and widen, than to heal and unite the breach with the papists. He therefore chose a method, which was more agreeable to his nature, and more immediately suited to the genius and spirit of christianity: the first principle of which is universal philanthropy. This he made the ruling principle of his conduct out of the pulpit. And in the pulpit to enforce the practice of it was the main business of his sermons; wherein having, by a truly religious oratory, got possession of the affections of his audience, he frequently took occasion, as the subject led him, and even in the royal pulpit, to mark and confute some of the errors of popery. Yet these things, though necessary not to be left undone, he esteemed only as the lesser duties of the Gospel: accordingly the king having not given his presence at divine service when a sermon against

against popery was preached, it was misrepresented to him by some of the court: upon which he sent for the bishop and chided him, but received nothing in answer except this fatherly reprimand, "That if his majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him." Notwithstanding this, he held the same place in the favour of King James II. as he had in the former reign: and some attempts were made to gain him over to the interest of the popish party at court: but he was inaccessible on that side, however unreserved in his loyalty. Of this, his conduct at the time of the rebellion, under the Duke of Monmouth, sufficiently assured the king: insomuch that although he daily relieved some hundreds of the rebel prisoners then at Wells, daily praying with them in person; his majesty, judging that it proceeded only from a principle of duty to distressed brethren, never so much as harboured any jealous thoughts of him; on the contrary, he was ordered to attend the Duke of Monmouth before his execution: and accordingly he did attend him, even to the scaffold;—"But there," says the writer of his life, to wipe off some invidious reflections cast upon him, "Bishop Ken never acted or assisted, save in the devotional part only. And this though a negative, may be proved to satisfaction.

Though King James did not mistake his integrity, yet certainly he was mistaken in him, on a much more fatal occasion: for when the declaration of indulgence of conscience was strictly commanded to be read, by virtue of a power claimed by the king of dispensing with the penal laws; then Bishop Ken was one of the seven who openly opposed the reading it, suppressed those which were sent to be read in his diocese, and petitioned his majesty not to pursue what was likely to prove so prejudicial to church and state. This being called a treasonable petition, he was committed to the Tower, with six other bishops, in order to a trial, upon which he was cleared by the jury.

But though he dared to disobey his sovereign, in order to preserve the purity of his religion, while the care of his flock was always nearest his heart; yet rather than violate his conscience, by transferring his allegiance, he chose to leave both himself and them to the protection of the Almighty. For when the Prince of Orange came over, and the Revolution was grounded on the abdication of King James, the bishop retired; and as soon as King William was seated on the throne, and the new oath of allegiance was required, being deprived for his refusal of it by the state, he relinquished his revenue, though not his cure, with as clear a conscience, and as generous a mind, as that by which it was once bestowed on him. Archbishop Sancroft, in one of his letters, speaks thus of Bishop Ken's appearing unreservedly in the time of danger. "It grieves me to have missed, when I was so nigh it, the seeing of my reverend brother of Bath and Wells: I am not surprized to hear that his in-

nocency and courage was so bold as to appear openly; but I am, I confess, that he did it safely."

After his deprivation he resided at Long-leat, a seat of Lord Weymouth's, in Wiltshire; where he sometimes made a visit to his nephew Mr. Walton, at Salisbury, in which church that gentleman had a prebend. He had an excellent genius for and skill in music; and whenever he had convenient opportunities for it, he performed some of his devotional part of praise with his own compositions, which were grave and solemn. He had also a great relish for divine poesy, and in this retirement he composed many excellent and pious pieces; especially after his cholic pains rendered him incapable of more intense study, this favourite entertainment served in some measure to palliate the acuteness of his pain. Of this he speaks in the following lines:

'Tis now two annual weeks, and more, since pain
Within my tender nerves began to reign:
Between my couch and chair my days I waste,
And of a book have but evanid taste:
As thirsty deer at *Nile*'s refreshing brink,
E'er he forsakes his bed, by snatches drink;
Still rolling to and fro their timorous eyes,
Lest the * Leviathan should them surprize:
Thus I on author's sip, can make no stay;
Pain from attention summons me away;
Pain haunting me I court the sacred muse,
Verse is the only laudanum I use:
Verse, in which harmony and picture join'd,
My dolors damp, and recreate my mind.

So close was his application to these studies, and so much was his mind bent upon quietness, that as he meddled not with any of the disputes or attempts of his party, so was he never disturbed in the quiet enjoyment of himself, and never suspected of any ill design. Though he did not concur in opinion with those nonjurors, who were for continuing a separation from the established church, by private consecrations among themselves; yet he looked upon the spiritual relation to his diocese, to be in full force during the life of his first successor, Dr. Kidder; but after his decease in 1703, upon the nomination of Dr. Hooper to the diocese by Queen Anne, he requested that gentleman to accept it, and afterwards subscribed himself late bishop of Bath and Wells: and the queen settled upon him a pension of two hundred pounds a year, which was punctually paid out of the treasury as long as he lived, and for which he dutifully sent the queen his thanks every year; when she used to say, it was too little for such grateful returns.

Bishop Kidder was killed in bed with his lady, by the fall of a stack

* Crocodile.

: of chimnies in the great storm, November 1703. Bishop Ken no good opinion of him; but of Hooper he entertained the est esteem; and in many of his poems, (especially in his dedi- n to him of his Hymns on the Attributes,) he expresses himself great warmth and satisfaction. And in the dedication of his ns to Lord Weymouth, his heart swells into rapture upon the ct.

STANZA VIII.

Forc'd from my flock, I daily saw with tears,
A stranger's ravage two sabbatic years *.
But I forbear to tell the dreadful stroke
Which freed my sheep from their *Erastian* yoke:
While Heaven was superfluently kind,
In sending them a pastor to my mind:
In whom my spirit feels the like repose,
As old *Valerius*, when he *Austin* chose.

STANZA IX.

I, crush'd by state decree, and griev'd with pain,
The pastoral toil unable to sustain,
More gladly off the hallow'd burden shake,
Than I at first the weight cou'd undertake:
And shall rejoice, when sinking to my grave,
That my dear sheep a worthier pastor have:
That living I had buried pastoral care,
And for my last was freer to prepare.

he bishop had been many years afflicted with severe cholic pains; first seized him about the year 1696. At length he was ob- ed to make bloody water. This symptom being ascribed to an r in his kidneys, he went to Bristol in the beginning of the year), where he spent the summer, and till November following; n he removed to Lewston, near Sherburne, in Dorsetshire, a belonging to the honourable Mrs. Thynne. There he was d with a dead palsy on one side, which confined him to his nber till about the middle of March; when being, as he thought, to take such a journey, he resolved to go to Bath, in hopes of ing relief from those waters. Nor could the persuasions of Mrs. nne, or any of his physicians, divert his design; though, at the e time, he laboured under the dropsy. In his way to Bath he d at Long-leat on Saturday, and spent that evening in adjusting e papers; all the next day he confined himself to his chamber. was remarkably patient in his last sickness; and when, upon uiry of his physician, how many days he thought he might nably live, desiring him to speak plainly and freely, and

* Bishop Kidder held the see from 1690, to 1703 inclusive.

telling him he had no reason to be afraid of dying? the physician answering, about two or three days; his only reply was, (his usual expression, and that without the least concern) *God's will be done!* desiring that no application might be made to make him longer in pain. It can be no wonder he should so little regard the terrors of death, who had for so many years lived in such constant preparation for it, and carried his *shroud* with him, as that, which, as he often said, "*might be as soon wanted as any other part of his dress.*" As he had for many years travelled with his shroud in his portmanteau, he put it on as soon as he came to Long-leat, giving notice of it the day before his death, that his body might not be stripped: and on Monday the 19th of March, 1710-11, this truly pious and exemplary Christian entered on a life of glory. Frome Selwood being the nearest parish, within his own diocese, to the place where he died, he was buried conformable to his own request, in the church-yard, under the east window of the chancel of that church, just at sun-rising, without any manner of pomp or ceremony, besides that of the order for burial in the Liturgy of the Church of England, on the 21st of March, in the 73d year of his age.

His lordship was never married, and left behind him but few relations: in his last will were these words, sufficient to discredit their calumnies, who have industriously represented him as tainted with some popish errors: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole church before the disunion of East and West: more particularly, I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the cross." William Hawkins, esq. of the Middle Temple, was appointed his executor; who published a short account of his life, &c. —to which was added, *a small specimen, in order to a publication of his works at large.* To this life we are indebted for the particulars of the present history, as well as to the ingenious authors of the Biographia Britannica, though indeed they, with us, have very liberally transcribed from Hawkins. This gentleman, in 1721, published *The Works of the Right Rev. Thomas Ken, D. D. late Lord Bishop of Bath and Wells*, in 4 vols. These are wholly poetical: two Sermons, with some Poems, were annexed to his Specimen of Bishop Ken's Works; and the bishop himself published two sermons and a pastoral letter in his life-time. There is a posthumous piece ascribed to him, called, "Complaints of the Church, &c. octavo." and some others, which we believe are not genuine.

Whatever may be our sentiments of the bishop's political opinions in the present day, no man can admit a doubt of his sincerity, and truly amiable simplicity of life and manners. He, who could so readily resign a high honour and large income, solely for conscience sake, must surely be esteemed an honest and a good man. Bishop Burnet himself, who has thrown out more severe hints and sarcasms against this eminent Christian than any other perhaps, cannot help acknow-

acknowledging, (though even in his praise there is a sting) "that he had a very edifying way of preaching; but it was more apt to affect the passions, than to instruct; so that his sermons were rather beautiful than solid; yet his way in them was *very taking*." There is a letter extant from our good bishop to bishop Burnet, concerning his refusal of the oaths to king William, which does great honour to him, and shall be inserted in our next Number. We will conclude the whole with this remark from the Biographia: "Notwithstanding our bishop cannot be supposed not to have foreseen for some time the probability of the change which happened at the revolution, and must have been sensible what would be his own fate, as well as that of many others therein; yet had he none of that wisdom of this world, which governs those who never fail to provide against a rainy day: so far from it, that if there can be an extravagance in good works, he was such in that most excellent gift of charity. His whole fortune lying in his preferments, those of his relations, who were necessitous, (but whom he would never regard the less for their being so,) were a continual drain upon his revenue: and he seemed to joy with those who lived in more plenty, not more for their own well-being, than that thereby he was at liberty to disperse the remainder of his income to necessitous strangers; which he always did with so open a bounty, that he became *a common father to all the sons and daughters of affliction!*—His charity was so extensive, that, not long before the revolution, having received from his bishopric a fine of 4000l. great part of it was given to the French Protestants; and so little regard he had to future contingencies, that on his deprivation, which was not long after, all his effects, after the sale of every thing excepting his books, (which he never sold,) would raise no more than 700l.—And this, with the generosity of his noble friend and eminent benefactor mentioned above, procured him a clear annuity of 80l. which he received in quarterly payments of twenty pounds from that noble peer, who made it a rent-charge on part of his own estate. This, amongst many other and greater favours, is thus thankfully acknowledged in the last will and testament of our grateful bishop: "I leave and bequeath to the right honourable Thomas Lord Viscount Weymouth, in case he outlives me, all my books, of which his lordship has not the duplicates, as a memorial of my gratitude for his signal and continued favours:" And as the fruits of these favours he dedicated his poems to Lord Weymouth. His dedication is in stanzas, of which the following are the two first:

I.

I, if the least may with the greatest * dare,
In grief, not gifts or graces will compare;
Forc'd from my flock by uncanonic heat,
In singing hymns thus solace my retreat:

* He means Gregory Nazianzen, the plan of this poem being formed upon the affinity of his case to that of Gregory, when persecuted by Julian the apostate.

Retreat, in which, when by the world depriv'd,
'Twas chiefly you, my Lord, who me reviv'd.

II.

When I, my lord, oppos'd, by powerful might,
No cottage had, where to direct my flight;
Kind Heav'n, me with a friend illustrious blest,
Who gave me shelter, affluence and rest:
In this alone I *Gregory* outdo,
That I much happier refuge have in you;
Where to my closet, I to hymn retire,
On this side Heav'n, have nothing to desire.

SACRED CRITICISM, No. XIII.

A CRITIQUE ON OUR LORD's PROPHECIES.

Matt. XXIII, XXIV, XXV.

PART I.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE *prophecies* recorded in these three chapters, and the parallel passages of the other Gospels, justly rank among the most important, comprehensive, and authoritative, the most highly interesting and impressive, to present and future generations, of any to be found in the whole range and compass of HOLY WRIT. They continue, connect, explain, complete and verify the whole grand chain of *Historical Prophecy*, delivered at "sundry times, and in divers manners," by *Moses* and the *Prophets;* reaching altogether from the beginning to the end of time: they were uttered by the SON OF GOD, the same whose ORACULAR SPIRIT dictated all the rest; 1 Pet. i, 11---and uttered, under circumstances of peculiar solemnity, at his last public denunciation in the temple, of the woes impending on that "wicked and apostate *generation* of the *Jews;* and immediately after, in his explanatory discourse to his confidential *Disciples*, on Mount Olivet, warning them of the signs or prognostics of "the wrath to come;" shortly before his own death, when "*the mystery of* GOD," respecting his incarnation, was to be "*finished.*" John xix, 30.

But the whole drift and scope of these mysterious discourses is "*hard to be understood.*" In several parts of them OUR LORD seems to have been designedly concise and obscure, especially in those relating to remoter periods, while he is full and explicit in his indications of the *signs of the times*, which were shortly to come to pass,

pass, for the Elect's sake," or the preservation of his chosen followers; of whom accordingly, not "*a hair of their heads was touched*" at the destruction of Jerusalem, because "*they read, understood,*" and obeyed his warning voice, in flying from that devoted city betimes. And the time will come, when the completion of the *later prophecies* also, which are now fulfilling and to be fulfilled, will remove the veil of obscurity and ambiguity, that still enveloppes the awful and profound decrees of OMNISCIENCE respecting futurity—those remoter "*times and seasons*" of revolution and renovation, which THE FATHER OF ALL hath reserved in his own disposal;" and which as *not yet known*, not even the *Angels in Heaven*, nor THE SON himself, but THE FATHER only." Compare Matt. xxiv, 36: Mark xiii, 32: and Acts i, 7.

Hence has arisen a great diversity of opinion among the learned, touching the true import and extent of the inquiry of OUR LORD's disciples, Matt. xxiv, 3.

Ποτε ΤΑΥΤΑ εσται; και τι το σημειον της σης ΠΑΡΟΥΣΙΑΣ, και της ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΑΙΩΝΟΣ;

which furnishes the best key to the interpretation of the foregoing and subsequent prophecies; for, as the inquiry itself was evidently suggested by the former, so our Lord's answer bears throughout a marked and continued reference to the several branches of the inquiry.

The principal *hypotheses* still afloat for solving these difficulties, suggested by the most eminent critics and commentators, are reducible to the following:

1. That the whole inquiry is reducible to a single head, and should be confined to the destruction of Jerusalem, and subversion of the *Jewish* polity by the *Romans*, under *Titus*. And this first hypothesis is maintained by *Hammond*, *Le Clerc*, *Whitby*, &c. Bishops *Newton*, *Pearce*, *Newcome*, &c. *Wakefield*, *Campbell*, *Gerard*, *Elsely*, *Nesbit*, &c.

2. That this indeed is the primary or leading sense of the inquiry, but that it has a *double reference*, extending, in a secondary sense, to the final advent of CHRIST at the *end of the world*. Among the chief advocates of this hypothesis, are to be found *Clarke*, Bishop *Porteus*, &c. which is patronized by the *British Critic* also, November 1802, p. 541---543.

3. That the inquiry is to be divided into two separate questions; the first clause referring to the destruction of *Jerusalem*, and the *Jewish* polity; and the two latter to the second *Advent* of CHRIST, at the end of the desolation, and the "*restitution* of all things" in "*the age to come*," or the age of the MESSIAH's glorious reign upon earth, according to the expectation of the *Jews*. And this is supported by *Tertullian*, *Beza*, *Lightfoot*, &c.

4. Admitting this interpretation of the first clause; that the two latter are to be referred to the final *Advent* of Christ, at "*the end of the world*," and the general judgment, as supposed by *Heinsius*, *Gilpin*;

Gilpin, &c. and it should seem, by the framers of our *Liturgy*, (see the Collects of the first and third Sundays of *Advent*, &c.) and by the translators of our English *Bible*, in their division of the inquiry into two questions only, and in their translation of the last clause.

5. That the whole inquiry of the disciples involves three distinct questions; the first clause relating to the destruction of the temple and city of *Jerusalem;* the second, to the next *Advent* of Christ at the *restitution* of all things; and the third, to the *end of the world*, and the general judgment. And this hypothesis is supported by *Grotius*, in his excellent commentary thereon, by the profound *Mede*, by the learned *Henry Taylor*, in his *Thoughts on the Grand Apostacy*, and by the ingenious author of the *Morsels of Criticism*, Mr. *King*, &c. and has been adopted and vindicated by the *Inspector*, p. 69---73; and *Irish Pursuits of Literature*, Art. *Rival Translations*, p. 43---45, as appearing to labour under the fewest difficulties, and to be most consonant to the context, and to the whole tenor of *prophetic* scripture.

But the profound difficulty, and momentous importance of the subject, imperiously demand fuller and stricter discussion, than was admissible in those *popular* and *desultory* publications; the more especially as the sole limitation of the inquiry, in its *literal* acceptation, to the destruction of *Jerusalem*, and the notion of the *double sense* of prophecy, which it was the principal object of the foregoing communications to question and invalidate, have been recently revived and countenanced by respectable and imposing authorities; altogether increasing the perplexity and embarrassment of Biblical students, how to decide between such contending hypotheses, and counter-balanced authorities. In order, therefore, to reduce, as far as the humble efforts of an individual can avail, this wide latitude of interpretation within narrower limits, by sifting these several hypotheses to the bottom, and rejecting the most objectionable; and to call the attention, and rouze, if possible, the joint exertions of *the most learned*, to the closest investigation of a subject, on which "*they may put forth all their strength*," without exhausting it, to the end of time; I have been induced to revise and re-examine my foregoing publications, by the help of such additional lights as my subsequent researches may contribute to throw on the obscurity of the subject.

In the present communication, I shall confine myself to the consideration of the first question of the inquiry; reserving, for a future occasion, the consideration of the rest; hoping, that by a critical analysis of its *terms*, we may be enabled, by fixing their proper meaning afterwards, to expunge every *hypothesis* irreconcileable therewith, and to prepare the way for a rational interpretation of the *prophecies* themselves.

I. Πότε ΤΑΥΤΑ *εσται*;

"*When shall* THESE [*woes*] *be?*

The

The import of this first clause is not doubtful; in every hypothesis it is referred to the destruction of the temple and city of *Jerusalem* by the *Romans*. It was indeed evidently suggested by our Lord's prophecies just before: "*Your house* [*of the* LORD] *shall be left unto you desolate.*" Verily I say *unto you, there shall not be left here one stone upon another which shall not be thrown down*:---and by his former, respecting the fate of the city: "*The days shall come upon thee, when thine enemies shall cast a trench around thee, and bem thee in on every side, and shall raze thee, and thy children within thee, to the ground, and shall not leave in thee one stone upon another, because thou knewest not the season of thy visitation.*" Luk. xix, 43---And also by the foregoing: "*Verily I say unto you, all these* [woes] *shall come upon this generation.*" (Ηξει ΤΑΥΤΑ ΠΑΝΤΑ επι την ΓΕΝΕΑΝ ταυτην) Matt. xxiii, 36.

The evangelical prophet *Isaiah*, in his astonishingly minute description of the MESSIAH's expiatory sufferings, in his 53d chapter, thus concisely characterizes his persecutors: "*And his generation, who shall describe!*"---And it was described by *John* the Baptist, "*Ye offspring of vipers, who hath warned you to fly from the wrath to come?*" Matt. iii, 7. And by OUR LORD himself, as "*a wicked and apostate generation,*" (ΓΕΝΕΑ πονηρα και μοιχαλις,) twice before, Matt. xii, 39, and xvi, 4. when the Scribes, Pharisees, and Sadducees, *tempting* him, demanded "*a sign from heaven;*" requiring *the sign of the prophet Daniel*, of the MESSIAH coming as a SON OF MAN, in the clouds of heaven, vii, 13; but OUR LORD, on both occasions, referred them to "*the sign of the prophet Jonah;*" so minutely fulfilled in both its branches: in his own interment during three days "*in the heart of the earth;*" and in the overthrow of *Jerusalem*, (because they repented not, like the *Ninevites*) within forty prophetic days, or forty years, from our Lord's first denunciation of the sign, A. D. 30, which accordingly took place, A. D. 70, thus verifying his similar denunciation against their forefathers, the *Israelites*, in the wilderness; "*Forty years long was I grieved with this generation, and said, it is a people that do err in their hearts, for they have not known my ways; unto whom I sware in my wrath that they should not enter into my rest,*" Ps. xcv, 10. Numb. xiv, 34; and see Ezek. iv, 6

The enormous wickedness, and signal chastisement, of "*the men of that generation,*" is thus described by an eye-witness, the illustrious Jewish historian, *Josephus*, Bell. Jud. 5, 10, 5, p. 1246. Hudson.

Καθεκαστον μεν εν, επεξιεναι την παρανομιαν αυτων, αδυνατον· συνελοντα δ' ειπειν, μητε πολιν αλλην τοιαυτα πεπονθεναι, μητε ΓΕΝΕΑΝ εξ αιωνος γεγονεναι κακιας γονιμωτερον.

"To recount, indeed, separately [all] their *iniquity*, would be impossible; but I may briefly say, Never did any other city suffer such [woes] nor was there *a generation from the beginning of the world more productive of* "*mischief.*"

Insomuch that he afterwards declares, p. 1256, Ουκ αν υπεστελλαιμην ειπειν α μοι κελευει το παθος· οιμαι Ρωμαιων βραδυνοντων επι τοις ἁλιτηριοις, η καταποθηναι αν υπο χασματος, η κατακλυσθηναι την πολιν, η τοις της Σοδομηνης μεταλαξειν κεραυνος· πολυ γαρ των ταυτα παθοντων ψεγκε ΓΕΝΕΑΝ αθεωτεραν· Τη γαν τουτων απονοια πας ὁ λαος συναπωλετο.

" I cannot forbear, what the calamity prompts me to say; I think, that if the *Romans* had delayed to come upon these *offenders*, the city would either have been swallowed up by an earthquake, or overwhelmed by a deluge, or partaken of the thunder bolt of *Sodom*, for it bore *a generation much more impious*, than they who suffered such [woes]; in whose phrenzy then *all the people perished together.*"

And again, p. 1314,

Εγενετο γαρ πως ὁ χρονος εκεινος παντοδαπης εν τοις Ιουδαιοις πονηριας πολυφορος, ως μηδεν κακιας εργον απρακτον καταλιπειν, μηδ' ει τις επινοια διαπλατειν εθελησειεν, εχειν αν τι καινοτερον εξευρειν· ουτως ιδια τε και κοινη πανες ενοσησαν, και προς υπερβαλειν αλληλους εν τε ταις προς τον Θεον ασεβειαις, και ταις εις τους πλησιον αδικιαις, εφιλονεικησαν· οι μεν δυνατοι τα πληθη κακωνες, οι πολλοι δε τους δυνατους απολλυναι σπευδοντες· ην γαρ εκεινοις μεν επιθυμια τυραννειν, τοις δε τε βιαζεσθαι, και τα των ευπορων διαρπαζειν.

For somehow, *that time* became *fruitful of all manner of wickedness* among the *Jews*; insomuch that they left no work of mischief unpractised: nor if a person wished to frame a crime, in imagination, could he invent any newer. So *diseased* were all, both in private and in public, and so ambitiously did they strive to exceed each other in acts of *impiety towards God*, and of *injustice towards their neighbours*, the powerful on the one hand, ill treating the populace, and the multitude on the other, eager to destroy the powerful, for the one wished to tyrannize, the others to commit violence, and to plunder the property of the wealthy."

(*To be continued.*)

INSPECTOR.

THE INTERMEDIATE STATE.

To the Editors.

Gentlemen,

I Have not been inattentive to the wish expressed by your Correspondent Quæstor, (Mag. for Nov. p. p. 274—5.) to know my sentiments concerning first, "*The common receptacle for departed souls*;" and secondly, "*The intermediate state between death and the general resurrection.*" The sentiments I entertain on those interesting subjects, I am willing to impart;—disclaiming previously all right to the epithets which he is pleased to give me, of "*learned*" and "*judicious.*" Those accomplishments, and that extended reading, and that deep research which distinguish *learned* men, belong not

not to me. With few books, and little leisure, and but small acquaintance with men of learning, I have done the best I could. I have tried to attain such information as might be useful to me as a parish-priest; so that, to parody a line of our great poet,

"I'm but a scholar for the working-day."

QUÆSTOR is welcome to such information as I can give him. My lamp burns not with much *brilliancy*, I am sensible;—but if it burn *steadily*, it may be of some service, nevertheless. Such as it is, I will not invidiously or selfishly hide it [illegible]; but I will place it on a candelabrum (ἐπὶ τὴν λυχνίαν) of as handsome a form as I can furnish; and much good may its light do your Correspondent, and all sincere inquirers into Scripture-doctrine who may want its assistance. Of the word *judicious*, I shall only say, that I shall endeavour to shew my judgment in the case before me, by diligently "keeping my feet" when I tread on sacred ground; by not being "wise above what is written;" by not making a vain, and perhaps impious endeavour, to draw from their hallowed recess, those "secret things which belong unto the Lord our God."

QUÆSTOR and I will sit down together, and first turn to those passages in the New Testament where the word HELL occurs: we will then look at the original term which in each text is thus translated; and then I think we shall come to a good understanding together, and form a tolerably correct notion of the subject: for, to use an expression of Mr. Locke, in his "*Conduct of the Understanding*," the matter *bottoms* in the appropriate meaning of the word, or words, interpreted by the term HELL.

1. V. Matt. 22. "*In danger of* HELL-*fire*." The word in the Greek, here rendered HELL, is *Gehenna*. Ἔνοχος ἔσται (βληθῆναι subaud.) εἰς τὴν Γέενναν τοῦ πυρός. This word *Gehenna* relates, in its primary sense, to that dreadful doom of being burnt alive in the valley of *Hinnom*, where the idolatrous Jews (in that particular spot of the valley called *Tophet*) burnt their children in sacrifice to Moloch; and in its secondary sense, it means the place, or the state, of the damned. *(See Parkhurst ad Vocem.)* *Beza* subjoins to this verse a note, which has an imposing air of research into Jewish polity. He enumerates the "*quatuor Suppliciorum Genera Hebræis usitata; Strangulatio, Gladius, Lapidatio, Ignis.*" To this our excellent WHITBY seems to allude in his *Commentary*; and, with more straightforward simplicity, thus determines the meaning of the passage. "*He that represents and censures his brother as a child of Hell, shall be obnoxious to Hell-fire.*—*Gehenna* means here *the place of torment* in the life to come; and it occurs in a similar sense in the 29th and 30th verses of this chapter. *Principal Campbell*, in his very curious "preliminary dissertations" to his *Translation of the Four Gospels*, says that the word Γεεννα does not occur in the version of the LXX. It certainly does not. But in xviii. Josh. 16. the word Γαιεννα represents what in our English bible is denominated the valley of Hinnom: this gives us the primary meaning of the word.

2, X. Matt. 28. "*Both soul and body in* HELL." Εν Γεεννη. Here too the word is used in its secondary sense.—By the way, what do *materialists* say to this distinct mention of "*both* soul *and* body," και ψυχην και σωμα?

3. XII. Luke 5.—The parallel passage to the preceding. HELL. Γεενναν.

4. XI. Matt. 23. and the parallel text, X. Luke 15. "Shalt be brought down to HELL." Εως (τοπον subaudit.) Αδε καταβιβασθησῃ ....Ἀδης is derived from α primitive, and ιδειν to see; and indeed the word was spelt Αιδης by the older Greek writers, at least the poets. Thus Homer IX. Il. 312. "Αϊδαο πυλῃσιν," "the gates of hell." Αϊδαο, *Eloice* for Αϊδε. "The Hebrew שְׁאוֹל (sheol) the Greek Ἀδης, the Latin orcus, (says the very learned Bishop of St. Asaph, in his critical notes appended to his elaborate translation of HOSEA) are words of one and the same import; signifying *the place appointed for the habitation of departed souls, in the interval between death and the general resurrection.* In the New Testament two words are indiscriminately rendered, in our English bible, by the word HELL, Ἀδης and Γεεννα: the latter a word of Hebrew origin, translated into the Greek language, *as the appropriate name of the place of the damned*; which was generally called so by the Jews of the Apostolic age. This use of the word HELL, in the English New Testament, has imposed a sense upon it quite foreign to its etymology, and abhorrent from its more general application." Our English, or Saxon word HELL, means a place *concealed* or *unseen*; in which it agrees with the Greek word *Hades.* "Another inaccuracy (says the Bishop) obtains in our English bible; the Hebrew שְׁאוֹל (sheol) being perpetually in the Old Testament, and the Greek Ἀδης sometimes in the New, rendered improperly by the word *grave*, which neither signifies. The Hebrew word for the grave is קֶבֶר, (keber) and the Greek Ταφος. The Hebrew names of *hell* and the *grave* are never confounded, nor the Greek by the sacred writers. No two things can be more distinct; *hell* is the mansion of the departed spirit, the *grave* the receptacle of the dead body." I find *Hades* translated *grave* but *once* in the *text* of the English New Testament, I. Cor. XV. 55; and once in the *marginal rendering*, XX. Rev. 14. The words *tomb* or *sepulchre* are translations of Μνημα, or Μνημειον; though this latter word is more than once rendered *grave* in our ordinary version.

The Bishop of St. Asaph enters still further into this subject in the Appendix No. II. in which (p. 201-2.) mention is made of a book entitled "Olam Hanashemoth, or a View of the Intermediate State," by the Rev. George Bennet, minister of the gospel at Carlisle. This book I have not seen; but I cannot refrain from transcribing what the Bishop says of it, in justice to the author and his Lordship. This Prelate's zeal has been mistaken before now for intolerance, and the dictates of his fervent spirit for the expressions of uncharitable intemperance. Let his calumniators read what follows; let them blush for the erroneous judgment they have formed

ed of his true character; and let them change that judgment, whilst they witness one of the most truly liberal descriptions of a book and its writer ever given. "It is a work of various erudition, and deep research. And a reader must be very learned, who finds not much in it to instruct him; very dull, if he is not delighted with the ingenuity that is displayed even in those parts, in which he may see reason to doubt the solidity of the author's argument, and the truth of his interpretations; and very captious, if in a variety of novel expositions, many of which he may think inadmissible, he find any thing to give him offence. I take a particular pleasure in bearing this testimony to the merits of an author, whom I suspect to be of a different branch of the christian family from my own, and who seems to have a different notion from mine, of the prophecies relating, as I conceive, to the final restoration of the Jewish nation."

The situation of *Hades* is always described as far beneath the surface of the earth; where a large vacuity is represented, part of which forms *Hades*; and a part lower still, nearer the centre of the earth's hollow sphere, in the site of *Gehenna*, the place of the damned, answering to the *Tartarus* of the ancient poets. The Scriptures speak of three places inhabited by intelligent Beings; *Heaven, Earth,* and what is styled *under the Earth.* V. Rev. 8. in Heaven, εν τω ουρανω; in Earth, επι της γης; and under the Earth, υποκατω της γης; are distinctly enumerated. Υποκατω της γης, can refer to no place except one within the crust of this earth's ball. Rational beings are scripturally denominated επουρανιοι, επιγειοι, and καταχθονιοι. Thus at the name of JESUS every knee must bow επουρανιων, και επιγειων, και καταχθονιων: ii. Phil. 10. *To go into the lower parts of the earth, or into the pit,* is to die; to come back to life, is to *rise* again. There is a word which may explain what I would here urge—"the DEEP"—the *abyss*;—X. Rom. 7. "την Αβυσσον." "Who (says the Apostle) shall descend into the *deep?* (the abyss—*Hades*—the place of separate spirits) that is, to *bring up* Christ again *from the dead*;—αναγαγειν.

The meaning of the expression then in the two texts XI. Matt. 23. and X. Luke 15. is this—"Thou, Capernaum, which art now very highly exalted, shalt be abased and brought low hereafter, by the just judgment of God."—*Hades* is here used in a figurative sense.

I have treated upon the words *Gehenna* and *Hades* the more diffusely on their first occurrence; because if we rightly apprehend their meaning in the outset, the progress of our inquiry will be much facilitated.

5. XVI. Matt. 18. "And the gates of HELL shall not prevail against it;" (see the Church of Christ) Πυλαι Αδου: the gates of *Hades*: the confines of death. The word is here used figuratively; and the expression, as Whitby has proved at length, amounts to this;—"My church shall continue for ever,—it shall never perish."

6. XVIII. Matt. 9. "To be cast into HELL-fire." "Εις την Γεενναν του πυρος. Here, as well as in the parallel passages, IX. Mat. 43. 45. 47. the meaning is the same with that laiddown under No. 1.

7. XXIII. Matt. 15. "The child of HELL." "Υἱον Γεεννης."—Verse 33. "The damnation of HELL." Της κρισεως της Γεεννης· HELL here means the torment, where burns "το πυρ το αιωνιον, το ετοιμασμενον τω Διαβολω και τοις Αγγελοις αυτου."

8. XVI. Luke 23. "In HELL he lift up his eyes, being in torments." "Εν τῳ Ἅδῃ." The rich man is here described as *in torments;* and therefore he must be supposed to be in that lowest *abyss*, (already mentioned under No. 4.) which, though in *Hades*, may be considered as *Gehenna*. This passage occurs in a parable; but it is more than probable that it is couched in terms agreeable to truth, and coinciding with the popular belief of the Jews. The ancients, generally, held the same opinion. Homer's *Hades*, and Virgil's *infernal regions*, are formed on the same model. You descend below the earth's surface; you behold the receptacle of separate spirits; and the place of the damned is comprehended beneath the same tremendous vault. The "Descensus Averni" leads both to Elysium and Tartarus. (See No. 12.) *Abraham's bosom* is *Paradise*, the receptacle of happy, and that part of *Hades* which we may call *Gehenna* of guilty souls.

9. II. Acts 27. "Thou wilt not leave my soul in HELL." "Εις Ἅδου." Verse 31. "Not left in HELL." "Εις Ἅδου." This passage refers to XVI. Ps. 10. where the word is *Sheol*, *Hades*. Our Lord's sufferings terminated at his death on the cross. There it was that he said, "τετελεσται," *consummatum est, it is finished.* He had nothing to undergo in the place of torment. The expression means only—"Thou wilt not leave my soul in the receptacle of separate spirits; it shall be re-united to my body, and I shall rise again." Our Lord told the repentant thief that he should be *with him that day in Paradise*—doubtless that place where the souls of the righteous are reserved, "in happy rest and tranquil hope," in the enjoyment of some portion of felicity, till the day of judgment.

A great deal has been surmised, and a great deal affirmed concerning I. Pet. 3. 18. 19. 20. "Christ was put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah while the Ark was preparing." Bishop Horsley interprets it in this way,—that "the soul of Christ went and preached to the souls not in prison, as we read in our English bible; but εν φυλαχη "in safe keeping," (if that text of St. Peter is to be understood literally, and I know not how it can be understood otherwise,) which one while *had been* disobedient (απειθησασι ποτε); but, as the expression "one while had been" implies, were at length recovered from that disobedience, probably by the preaching of Noah, and before their death had been brought to repentance and faith in the redeemer to come. To these souls our Lord Jesus Christ went in his soul and preached. But what could he preach to them? Not repentance. They had repented of their disobedience before they were separated from the body by death,

death, or they had not been found in the bundle of life. But, if he went and proclaimed to them (κηρυξη) the great tidings that he had actually offered the sacrifice of their redemption, and was now about to enter into glory; this was a preaching that would give new animation and assurance to their hope of the consummation, in due season, of their bliss. And this, by the way, I take to be the true sense of this text of St. Peter. *(Critical notes upon Hosea*, p. 158.*)*

But Bishop Pearson says, that "Christ preached τοις εν φυλακη πνευμασι), by the same spirit by virtue of which he was raised from the dead; but that spirit was not his soul, but something of a greater power. 2dly, That those to whom he preached were such as were disobedient. 3dly, That the time when they were disobedient was the time before the flood, while the Ark was preparing. It is certain then, that Christ did preach unto those persons, which in the days of *Noah* were disobedient all that time *the long-suffering of God waited*, and consequently so long as repentance was offered." * * * * * * * * * "It remaineth therefore, that the plain interpretation be acknowledged for the time that Christ did preach unto those men which lived before the flood, even while they lived." * * * * "For though this was not done by an immediate act of the Son of God, as if he personally had appeared on earth, and actually preached to that old world; but by the ministry of a prophet, by the sending of *Noah, the eighth* * *preacher of righteousness*; yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument." (Bishop Pearson on the Creed, p. 113. 10th edition.) The Bishop is here discussing the pre-existence of Christ before his incarnation. In his exposition of the article of the Creed "he descends into Hell;" after recapitulating this comment on the text in question, he refers his readers to the passage quoted. (p. 229.)

I will not presume to give an opinion upon the subject. I content myself with stating the interpretation of the two great prelates whose names I have mentioned; venturing, however, with great deference, to make a request to the Bishop of St. Asaph, that he would be pleased to publish the sermon which he preached *on the descent into Hell*, last summer, at Brighthelmstone.

10 I. Cor. 15. 55. The word HELL occurs in the *margin* here. In the text we have the well-known apostrophe, "O grave! where is thy victory?" Ποῦ σου, Ἅδη, το νικος;—*Grave* here, and *Hell* in the margin, mean only the place of separate spirits,—out of which "the prisoners of hope" shall come forth at "the resurrection of the just."

11. III. Jas. 6. "It is set on fire of HELL." φλογιζομενη (ὑπὸ Γλωσσας) ὑπο της Γεεννης. In this passage, though used figuratively in an hyperbolical

* Your Correspondent P. C. (Mag. for October last, p. 230.) will see that the way in which he renders Ογδοον Νωε δικαιοσυνης κηρυκα, (2 Pet. 2. 5.) was adopted long ago by Bishop Pearson.

bolical sense, the word means the place of everlasting fire, the place of torment.

12. II. Pet. 24. "Cast them down to HELL." "Ταρταρωσας;" casting them into *Tartarus*. The word hell here undoubtedly signifies the place of punishment prepared for the devil and his angels, "the angels that sinned."

13. I. Rev. 18. "And I have the keys of HELL and Death." "Και εχω τας κλεις τε θανατε και τε Αδε." Of Death and of Hades. HELL means here the place of separate spirits.

14. VI. Rev. 8. "Death and HELL followed with him." Ὁ θανατος καιὸ Αδης ακολεθει μετ' αυτε.—The same.

15. XX. Rev. 13. "Death and HELL delivered up the dead which were in them. "Ὁ θανατος και ὁ Αδης εδωκαν τες εν αυτις νεκρες."—These two passages (the last quoted and this), says Bishop Horsley, afford the boldest personifications of Hell which occur to my memory." Stript of its figurative form, and once more disembodied, *Hades* in each instance has the same meaning.—The bishop says, (p. 159.) "I am inclined to think, but I suggest it only to the examination of the learned, without venturing to assert, that death and hell are always conjointly personified by the sacred writers, never one without another." I submit to the learned a passage where HELL is personified *alone*. XIV. Is. 9. "HELL from beneath is moved for thee to meet thee (the King of Babylon) at thy coming; it stirreth up the dead for thee."

16. XX. Rev. 14. "And Death and HELL were cast into the lake of fire." Και ὁ θανατος και ὁ Αδης εβληθησαν εις την λιμνην τε πυρος." *Hades* has here the same meaning as in the two last quoted passages. It appears evidently that there is a place lower than *Hades*; into which abyss, being personified, together with Death, it is cast. Εις την λιμνην τε πυρος, is, I conceive, a phrase of the import as εις την Γεενναν τε πυρος.

Gehenna and *Hades* are perfectly well distinguished from each other in the New Testament, and are no more confounded than *Sheol* and *Keber* in the Old. Bishop Horsley, to whom the christian world is under lasting obligation for his translation of *Hosea*, specifies *six* instances where *Sheol may seem* to be used for *Keber*. We have found but *one* where *Hades appears* to have the sense of *Gehenna*; that which I have already explained under No. 8.

I have noticed twenty-three places where the word HELL occurs in the *text* in our English bibles, and one where it is found in the *margin*;—which we may call twenty-four in all. In *thirteen* of these, the word in the original is Γεεννα, and in one Ταρταρος; for this latter word is wrapt up in the participle ταρταρωσας; and in these it is to be deemed *the place of torment*; and in the remaining *eleven*, including the instance where it stands in the margin, it must be counted *the receptacle of separate spirits*.

Bishop Horsley, I perceive, (*Hosea*, p. 46.) says, "we find the word Hell in our English bibles in *twenty-one* passages." His lordship, though he counts *three* verses in V. Matt. viz. verses 22, 29,

32, in which the word [illegible]

[illegible]

[illegible]

I [illegible] the word [illegible]

1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
6	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
8	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
9	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
11	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
12	[illegible]	[illegible]			
13	[illegible]	[illegible]			

Thus much I have [illegible] of [illegible] departed spirits. [illegible] Number of your Magazine, I [illegible] give QUARTER my sentiments concerning the intermediate state between death and the general resurrection.

I am, Gentlemen,

Your's &c.

Feb. 7, 1803. A LONDON CURATE.

פרקי אבות

OR THE CHAPTERS OF THE FATHERS.

Chap. 3.

1 AKAVIA, the son of Mahallalel, saith: Ponder on three things, and thou shalt not fall into the hands of transgression. Know from whence thou comest, and whither thou art going, and before whose face thou wilt have to undergo judgment and to give account. From whence comest thou? From a fetid drop. And whither art thou going? To a place of dust and worms. And before whose face wilt thou undergo judgment, and

[illegible]

give account? Before THE KING, *even* the King of Kings, the Holy and Blessed One.

2. R. Chananiah, the suffragan of the high priest, saith: Pray for the peace of the kingdom: for unless fear *of the magistrates* were *maintained*, a man would devour his neighbour alive. R. Chananiah, the son of Theradim, saith: *Whensoever any* two are sitting *together, and the conversation* between them *is* not on the words of the Law, behold! that is the seat of the scornful; as it is written, (Ps. i. i.) And sitteth not in the seat of the scornful. But when two *are* sitting *together, and the conversation* between them *is* on the words of the Law, the divine glory resteth between them: As it is written, (Malachi iii. 16.) Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. But this, *it appears* to me, is only *where there are* two. *But* from whence *is it inferred* that, if *there be* only one who sitteth and exerciseth himself on the Law, the Holy and Blessed One assigneth to him a reward? *From that* which is written, (Lam. iii. 28.) He sitteth alone and keepeth silence, because he hath borne it upon him.

3. R. Simeon saith: Three, who eat at one table, and converse not thereat on the words of the Law, *are* as if they had eaten of the sacrifices of the dead: As it is written, (Isaiah xxviii. 8.) For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*. But three, who eat at one table, and converse thereat on the words of the Law, are as if they had eaten at the table of God: As it is written, (Ezek. xli. 22.) And he said unto me, This *is* the table that *is* before the Lord.

4. R. Chanina, the son of Chachinai saith: He who walketh in the night, and he who goeth on *his* way alone, and he who turneth aside his heart to vanity, behold! that man bringeth guilt upon his soul.

5. R. Nechania, the son of Hakahah, saith: Whosoever taketh upon himself the yoke of the Law, they remove from him the yoke of the kingdom, and the yoke of the way of *all* the earth, i. e. *the care of labouring for a livelihood*. But every one who shaketh off from him the yoke of the Law, they place upon him the yoke of the kingdom, and the yoke of the way of all the earth.

6. R. Chalaphtha, of the village of Chanania, saith: *Where* ten are sitting and busying themselves in the Law, the Divine Majesty resteth upon them: As it is written, (Ps. lxxixi. 1.) God standeth in the congregation of the mighty. But from whence *is the same inferred*, if *there are* only five? *From that* which is written, (Amos ix. 6.) And hath founded his troop in the earth. And from whence if *there are* only three? *From that* which is written, (Ps. lxxxii. 1.) He judgeth among the gods. And from whence if only two? *From that* which is written, (Malachi iii. 16.) Then they that feared the Lord spake often one to another, and the Lord hearkened

earkened and heard it, &c. And from whence if only one? *From hat* which is written, (Exod. xx. 24.) In all places where I record ny name I will come unto thee, and I will bless thee.

7. R. Eliezer, of Barthota, saith: Give unto him of his own, since thyself, and what *is* thine *are* his: for thus it is in David, who saith, (I. Chron. xxix. 14.) For all things *come* of thee, and of thine own have we given thee.

R. Simeon saith: He who walketh on *his* way, and learneth and desisteth from learning, and saith: How beautiful is that tree! or, how beautiful is that fallow ground! The scripture holdeth him in the same light as one who hath brought evil upon his own soul.

8. R. Dosthas, the son of Jannai, in the name of R. Meir, saith: Every one who forgetteth one thing that he hath learned, the scripture holdeth him in the same light as one who hath brought guilt upon his soul: according as it is written, (Deut. iv. 9.) Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen. Can this hold good when some difficulty impedes any one from learning? The text resolves this *doubt* by saying, (ibid.) And lest they depart from thy heart all the days of thy life. Behold! he doth not bring guilt upon his soul! until he sitteth and *deliberately* rejecteth them from his heart.

9. R. Chanina, the son of Dosa, saith: Every one whose fear of sin goeth before his wisdom, the wisdom of such an one is established. And every one whose wisdom goeth before his fear of sin, his wisdom is not established. He was wont to say: Every one whose works are more than his wisdom, his wisdom shall be established; but every one whose wisdom is more than his works, his wisdom shall not be established.

10. He was wont to say: Every one in whom the spirit of man findeth pleasure, in him the spirit of God findeth pleasure; and every one in whom the spirit of man findeth no pleasure, in him the spirit of God also findeth no pleasure. R. Dosa, the son of Harkinas, saith: Sleep in a morning, and wine at noon, and the conversation of children, and dwelling in the congregation of the ignorant, carry a man out of the world.

11. R. Eliezer Hamudai saith: He who profaneth the holy things, and despiseth the solemn feasts, and he who causeth the face of his companion to grow pale *through shame* before a multitude, and he who rendereth of none effect the covenant of Abraham our father, and he who uncovereth his face against the law, i. e. *he who wilfully transgresseth* in contradiction to the tradition, even although the law and good works be in his hand, yet hath he no portion in the world to come.

12. R. Ishmael saith: Be officious towards the *hoary* head, but be sedate towards the young man, and receive every man with courtesy.

13. R. Akiva saith: *Immoderate* laughter, and lifting up of the head, i. e. *self-conceit*, accustom a man to whoredom. The masora is the hedge unto the law; tithes are the hedge unto riches; vows are the hedge unto holiness; silence is the hedge unto wisdom.

14. He was wont to say, Man is worthy of love, inasmuch as he was created in the image *of God*. Abundant love was made known unto him; in that he was created in the image *of God*: As it is written, (Gen. ix. 6.) In the image of God made he man. The Israelites are worthy of love, inasmuch as they are called the sons of God. Abundant love was made known unto them, in that they are called the sons of God: as it is written, (Deut. xiv. 1.) Ye *are* the children of the Lord your God. The Israelites are worthy of love, inasmuch as He hath given unto them the vessel of delight, i. e. *the law*, since by it the world was created, abundant love was made known unto them, in that there was given unto them the vessel of delight: as it is written, (Prov. iv. 2.) For I give you good doctrine, forsake ye not my law.

15. All things are seen *by God*; but power is given *unto man*: and in mercy the world is judged: but every thing according to the frequency of the work *.

16. He was wont to say: Every thing is given *to man* in pledge; and a net is spread over every one that liveth. The warehouse is open, and the warehouse-keeper giveth long credit; and the ledger is open, and the hand writeth, and whosoever will take up *goods* upon credit, let him come and he may take them. And the collectors go their rounds continually every day, and exact payment from man whether he will, or whether he will not; for they have *documents* whereon they rely. And the judgment is the judgment of truth; and every thing is prepared for the banquet.

17. R. Eliezer, the son of Azariah, saith: Wheresoever the law is not, there is no *civil* polity: Where there is no civil polity, there the law is not. Wheresoever there is no wisdom, there the fear of *the Lord* is not: Wheresoever the fear of *the Lord* is not, there is no wisdom. Wheresoever there is no understanding, there is no knowledge: Wheresoever there is no knowledge, there is no understanding.

* The following is the substance of Bartenora's comment on this apophthegm of the ancient Jewish fathers, asserting the free agency of man as not compatible with the foreknowledge of God.

"All the works of man, whether done or to be done by him, are open unto God But say not thou, because it is known unto God what a man will do, that therefore he is forced to commit a good or bad action, for he doth good or evil according as he willeth, without any hindrance The case then being so, the world is judged in equity when sinners are punished, and the righteous rewarded, since the sinner sinneth wittingly, and consequently deserveth punishment, and the righteous wilfully doeth right and therefore deserveth a reward. But this reward is assigned in proportion to the number of their good actions, and their continuance therein: for he who gives away an hundred pieces of gold as an alms at one time, is not as he who giveth them away an hundred several times; the repetition of the act enforcing an habit of charity."

ding. Wheresoever there is no flour, i. e. *the necessaries of life,* e is not the law: Wheresoever the law is not, there is no flour. was wont to say: To what is that man like, whosoever wisdom ıore than his works? To a tree, whose branches are many, but ıse roots few: and the wind beateth against it, and teareth it up, turneth it upside down: as it is written, (Jerem. xvii. 6.) For ıhall be like the heath in the desert, and shall not see when d cometh, but shall inhabit the parched places in the wilderness, ı salt land, and not inhabited. But to what is that man like, ısoever's works are more than his wisdom? Unto a tree whose ıches are few, but whose roots are many; against which, if all winds in the world beat and blow, they do not move it from its e: as it is written, (Jerem. xvii. 8.) For he shall be as a tree ıted by the waters, and *that* spreadeth out her roots by the river, shall not see when heat cometh, but her leaf shall be green; shall not be careful in the year of drought, neither shall cease n yielding fruit.

8. R. Eleazer, the son of Hasama saith: *The treatise of* birds-nests, the sections *of the treatise* of the menstruous woman, *form* the y of the traditions. The revolutions *of the heavenly bodies,* and metrical studies, *form* the essence of wisdom.

Plan, most respectfully submitted to the Legislature, for encouraging he Residence of the Clergy, by providing adequate and suitable Parnage-houses.

To the Editors of the Orthodox Churchman's Magazine.

Gentlemen,

So much money has been, from time to time, expended in patching up and supporting old parsonage-houses, that are by no means rth supporting, or which for a time might very well be dispensed h,—in order, as much as may be, to exonerate the clergy from ı unnecessary expence, and to prevent young incumbents from hastily erecting mean and inadequate buildings, of which they y afterwards repent, I beg leave to suggest the following plan as licable to certain cases:

The cases I allude to are these: If the possessor of a living ere there is a bad parsonage-house be resident on some other ıefice, if he be himself the lord of the manor, or at least has a d house of his own in the parish, or be the relative of one that ı; or if he be engaged in the duties of a cathedral, or grammar ool, &c. supposing at the same time that the curate, if there be ; and the tenant, are elsewhere conveniently accommodated; in : above, and all similar instances, what I shall here take the rty to propose, might, I conceive, with the consent, and under : direction of the bishop, be of extensive utility.

First, then, let the dilapidations paid by the last incumbent be deposited as the basis of a fund.

2dly, Let the present incumbent also advance a certain sum, to be determined by the bishop, according to the nature and circumstances of the case.

3dly, Let the old house and premises be pulled entirely down, the materials sold to the best advantage, and the produce added to the above *.

And, lastly, Let the aggregate sum be vested in the public funds, for the sole purpose of rebuilding the premises, and there lie and accumulate under the controul of the bishop, till claimed by some future incumbent, or by the present, if he should afterwards see occasion to build for himself or his curate.

By such a plan as this, with whatever modifications or improvements it may be capable of, much inconvenience and expence, it is hoped, might be saved to the clergy—Dilapidations might gradually be diminished, or entirely done away—Handsome, modern, and respectable residencies might be substituted for dark, damp, and inconvenient ones. And, in some cases, new situations might be chosen, more healthy, pleasant and commodious, than the former ones. Thus many parishes might become, after a short period, much better supplied with ministers, as this would greatly encourage and facilitate the residence of the clergy.

I am, &c.

A RESIDENT CLERGYMAN.

THREE OCCASIONAL SERMONS,

By the Rev. R Polwhele.

SERMON II.

(Continued from Page 31.*)*

Preached at Topsham, at the Archdeacon of Exeter's Visitation, in the Year 1794.

He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God-speed; for he that biddeth him God-speed, is partaker of his evil deeds. 2 St. JOHN 9, 10, 11.

AFTER these general observations, I shall take occasion to consider, in a cursory manner, the words of the text, as applicable to Arianism. In illustration of which I shall refer you to a remarkable anecdote of its author; whence our own conduct towards our Arian brethren, may be, in some measure, determined.

At

* Or continue tenanted, if that be deemed preferable, and the rent applied to the fund.

At the time when St. John composed his Gospel, and probably when he wrote his three Epistles, he was resident at Ephesus. At this juncture, one of the apostle's greatest enemies was Cerinthus; who was strenuous in preaching to his followers in that city, what we now distinguish by the doctrine of Arianism.

Now we have it on the authority of Irenæus, that St. John published his Gospel, in order to check the growth of those dangerous errors which Cerinthus had propagated with so much industry.

That St. John wrote his three Epistles, also, with the same view, is extremely probable. The second Epistle (from which the text is taken) addressed to a certain honourable matron and her children, was admirably well calculated for this purpose.

And the text itself refers to the Arians, and possibly to Cerinthus himself; at the same time that it suggests a hint to the disciples of Christ, with respect to their behaviour towards heretics.

In the text, St. John observes, "He that abideth in the doctrine of Christ, hath both the Father and the Son." Here, it should seem, the divinity of Christ is held forth, in opposition to the Arian heresy. The apostle then proceeds: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him *God-speed*: for he that biddeth him *God-speed*, is partaker of his evil deeds." From these words it appears, that those heretical seducers, who, in the earliest days of the Church, denied the essential doctrines of Christianity, were considered as objects of detestation, and excluded from all communion with the true believer. And the prohibition *bid him not God-speed*, seems to have been borrowed from the Jewish form, or to allude to the Jewish practice towards excommunicated persons; who were not only cut off from all intercourse with their brethren, but even marked out as unworthy of common-place civilities.

If the text be pointed at the Arian with regard to the Arian, also, it furnishes a rule of conduct. The apostle directs the honourable lady and her family, to whom the Epistle is addressed, not to receive an Arian into her house.

The rites of hospitality practised in those days are well known. The rich considered it as a duty incumbent on them to pay every attention to the traveller, to receive him into their houses, and to furnish him with proper refreshments on his journey. And during the more simple ages, the stranger required no introductory formalities to secure his welcome. But, in the politer eras, when the manners became refined, both the appearance and the character of the stranger were particularly noticed.

Such must have been the state of manners at the place where St. John's female correspondent resided; since he exhorts her to be always on her guard against the Arian, not to receive within her doors a person so obnoxious to the Church; and, having denied him admittance, not to bid him *God-speed*.

This, though in the common acceptation a term of mere ceremony,

mony, was yet considered by the apostle in a serious light. To bid a man *God-speed*, was literally to wish him success in the name of God. And to wish such a heretic success in the name of God, was, in the apostle's idea, no other than to sanction his heresy; and in truth to become "a partaker of his evil deeds."

If merely to receive an Arian as a traveller, were unworthy the sincere believer, it would have been much more indecorous to treat him as an acquaintance, agreeably to the usual modes of intercourse. Perhaps this is the true meaning of the text—in which case, the apostle cautions the elect lady against entertaining an Arian in her house. And he might have pointed to some notorious Arian, possibly to Cerinthus himself.

That this explanation is just, is probable from several circumstances. But what more particularly illustrates the text, is the conduct of St. John himself, at an accidental interview with his grand opponent.

Cerinthus had revolted from the Church, controverting its received doctrines even in the face of the venerable apostle, and seducing the multitude from the genuine faith of Christ.

And so extremely obnoxious was this heretic to St. John, that the apostle one day meeting him at the bath, rushed from the bathing-house with the strongest expressions of antipathy. This anecdote, though there be every reason to believe it true, hath been often represented as apocryphal.

If, however, it be unfounded, the greater part of our historical records both antient and modern, must be discredited on the same grounds. But if we receive it as authentic, we shall see in the most striking light, "what a great object of aversion an Arian was to an Apostle."

I shall first state the fact exactly as it is related *. Irenæus informs us, that "at the time he wrote, there were people living who heard Polycarp declare, that John, the disciple of our Lord, entering a bathing-house at Ephesus, and seeing Cerinthus there, abruptly withdrew without bathing, and at the same instant exclaimed: "Let us fly, lest the roof fall down upon us, whilst Cerinthus is within, that enemy to the truth."

Irenæus tells this curious anecdote on the positive authority of some

* Εισιν οι ακηκοοτες αυτου [Πολυκαρπου], οτι Ιωαννης ο του Κυριου μαθητης, εν τη εφεσω πορευθεις λουσασθαι, και ιδων εσω Κηρινθον, εξηλατο του Βαλανειου μη λουσαμενος, αλλ επειπων, "φυγωμεν, μη και το βαλανειον συμπεση, ενδον οντος Κηρινθου, του εχθρου αληθειας." Irenæus, *Adv. Hær.* iii. 3, p. 204. For a more complete account of this incident, see Whitaker's Origin of Arianism, pp. 439, 442. At the conclusion of Mr. Whitaker's learned and ingenious note, we are forcibly struck with the following observation: "The faith of the generality of scholars, in the early and human history of our religion, is like the rocking-stone of our Heathen ancestors; a something thrown into a tremulous agitation, by the *stalk of an asphodel* touching it; while even the *arm of a giant* cannot really unsettle it from its centre!" What an admirable illustration is this! worth volumes upon volumes of cold phlegmatic reasoning.

some then alive, who had received it from Polycarp. And Eusebius cites Irenæus for the incident, as relating to Cerinthus.

In the mean time, it cannot be dissembled, that Epiphanius had applied the fact concerning the bathing-house to Ebion. But it appears, that Ebion preached his heresy equally with Cerinthus, in the place of St. John's residence. They were contemporaries, and both might have met the eyes of the apostle, at the time when he rushed from the bath. And as they were both preachers of Arianism, whether St. John had fled from Ebion or from Cerinthus, is of little consequence to the main point; since he thus expressed, in either case, his indignation against the doctrine. Instead, therefore, of doubting the truth of this incident, from this variation of Epiphanius I should rather consider it as now fully confirmed, by a collateral evidence.

In recounting the transactions of our Saviour's life, the four Evangelists differ much more from each other, than Epiphanius from Irenæus. But this difference is generally accepted as a proof of their historical independence; and serves, therefore, to corroborate their testimony with respect to the more essential points, which they all agree. From daily observation, indeed, we are sufficiently assured, that the narratives of two distinct persons, very seldom correspond in the subordinate circumstances of any transaction. This variation, then, of Epiphanius, seems an additional proof of the reality of the incident in question. The objection, therefore, of a famous writer, that it rests only on the testimony of Irenæus is false; since, in this case, we have the testimony of Epiphanius also.

Admiting, however, Dr. Middleton's objection, that it rests only on the testimony of Irenæus, shall we, for this reason, refuse our assent to the truth of it? If such an incident may not be received on the credit of *one* historian, what is to become of the general history of mankind? What shall we say to the histories of Thucydides, Polybius, or Tacitus?

But our objector still further urges, that it is told by Irenæus, at second-hand, or from hear-say. But it is founded on the evidence of Polycarp, a witness of the highest credibility, a disciple and companion of St. John, at the very time it happened. What evidence in history can be superior to this, but that of an eye-witness? And how was this testimony conveyed to Irenæus? Not by one relator, but by more——by persons actually alive at the time of Irenæus's writing; who had received it from the lips of Polycarp himself, and who had, themselves, recited the testimony of Polycarp to Irenæus. There is only one link, therefore, in the chain of this historical tradition between the actor and the narrators. If this evidence be not admitted, a Livy or a Suetonius, whose proof of facts prior to themselves, can be evidence only at second, third and fourth hand, must be no longer ranked with historians.

But the doctor urges an internal objection to the incident,—"St. John, it seems, does not act in this particular with the proper dignity

of an apostle." "St. Peter, he says, reproved Simon Magus; and St. Paul struck Elymas with blindness; but St. John only rushed out of the bathing-house at the sight of Cerinthus." But may not the conduct of an apostle, like that of other men, vary according to circumstances? Why should St John strike with blindness, or even reprove his antagonist, who was then only in the act of bathing? Simon Magus, when reproved, and Elymas, when struck with blindness, were in the act of offending. Meeting an enemy at a common bathing house, at that time perfectly inoffensive, what should seem the most natural conduct in the apostle? Surely, not to assault, but to shun him,—not, however, to retreat timidly, but to avoid him openly. And what could be more dignified than St. John's behaviour? "Let us fly, lest the roof that covers such an enemy fall on us,"—implied all the indignant zeal that, in such circumstances, could possibly be expressed. But, in Doctor Middleton's opinion, perhaps, he would have acted a more becoming part, had he invoked heaven, as he entered the bath, to throw down the roof and bury the heretic in the ruins; confident in his own sanctity as a sufficient protection against danger. This, indeed, (the Doctor might have added) would have been acting like himself. It would have been truly apostolic, not only as imitative of St. Paul, but as perfectly harmonizing with his own prior conduct in the days of his juvenility—I mean, when he exclaimed, on being repulsed by the Samaritan villagers: "Lord, wilt thou, that we command fire to come down from heaven, and consume them, even as Elias did!" But we must remember, at the same time, our Lord's reproof." Ye know not what manner of spirit ye are of—for the son of man is not come to destroy men's lives, but to save them." In truth, it appears, that the venerable apostle could not have acted, on the present occasion, in a manner more worthy his exalted character. Had he *reproved* Cerinthus, his reproof would have been out of place. Had he endeavoured to strike the heretic with blindness, or called the roof down upon the head of his enemy, he would have subjected himself, now in his old age, to the same censure that he so justly incurred, in the effervescence of his youthful zeal. All he could do, with propriety, was to avoid his adversary. And could he have done it in a more pointed manner? To make so precipitate a retreat, and to account for his retreat, by such an indignant exclamation, must, one should conceive, have struck Cerinthus himself, and all within the bathing house, with surprize, apprehension and alarm. Had Cerinthus obtruded himself at the bath, whilst St. John and his attendants were already there, and approached them with an air of personal insult; perhaps a more offensive conduct might have accorded with the dignity of an apostle. But, in the present case, St. John openly flew from his presence, and pointed out the reason for shunning him in the strongest language. An excellent comment on the words of the text; instructing the apostles of Christ to avoid all intercourse with the Arian seducer of their flock; either by refusing

fusing him admittance into their houses, or by flying from him with tokens of antipathy, should they accidentally meet him at any public place.

III. How far those instructions or this conduct of the apostle may be rendered of practical use at the present day, must be left to the judgment of every individual to determine, according to circumstances.

It may be said that, in the words of the text, St. John intended merely to give directions appropriate to the times in which he lived. But, generally speaking, I can by no means approve this method of rendering nugatory, with respect to Christians at large, the plain rules or admonitions of scripture.

And, for the case before us, if the great truths of the gospel be as dear to us, as they were to the apostles, and their immediate followers, we must feel it equally incumbent on us, to oppose ourselves, warmly and strenuously, to the enemies of those truths.

As to the manner of opposing ourselves to our spiritual adversaries, I am free to confess, that I see no reason why both the advice and the conduct of the apostle, should not, at this moment, be transcribed into practice—I mean under certain limitations. I am aware, that modern fashion would compel us to pay an indiscriminating attention to all whose pretensions to merit she may allow.—Pretensions, little connected with rectitude of faith, or with christianity, or with any religion at all.

Yet, if we really believe the doctrines which we profess, we cannot but distinguish, in our external behaviour, between the avowed enemy of "the faith which is in Jesus," and the sincere disciple of our Lord and Saviour.

It is to the clergy I would particularly address myself.—That they should receive, with open arms, the Cerinthuses of the present day—that they should treat, with every mark of respect, those teachers who would reduce the mysterious revelations of the gospel to a mere code of morality—though they have declared, and are still ready to declare, their implicit assent to the articles* of the Christian faith, as understood and explained by the church of which they are members. Such a demeanor appears so unaccountable, on the common principles of acting, that, were it not often exhibited before our eyes, we should consider it as a thing incredible. Not that I would recommend you that intolerance with which fierce and angry polemics too often treat their opponents; willing, if possible, to blow into a flame the dormant embers of persecution. This, surely, is not Christian zeal, but intemperate passion. It is not unfrequently, however, accompanied by honesty and integrity. Yet the professed Trinitarian, who countenances *the active enemies of the church*, by conversing with them, on terms of *the most familiar intercourse*, must

* It is with pleasure that I refer my Christian brethren to Bishop Pretyman for a clear and satisfactory exposition of the Thirty-nine Articles.

relinquish every claim to sincerity. That spirit of accommodation which generally passes current in the world, as the criterion of a courteous disposition, and which hath frequently been admired and praised, as flowing from a candour and gentleness truly Christian—(since "by this we are told, all men shall know that we are Christ's disciples,") alas! that spirit, when tried and analyzed, hath been resolved into little else than constitutional mildness, mental imbecility, and religious indifference. Often, indeed, it originates in servile timidity; and, wandering from opinion to opinion, at length becomes sceptically careless, and terminates in the basest duplicity.

Far be from us such characters, that "make the cross of Christ of none effect!" Be it ours, to "hold fast the profession of our faith, without wavering!" Be it ours, as we "press towards the mark of the high calling which is in Christ Jesus"—to point to that "incorruptible crown," which may animate the strong to perseverance, and inspire a confidence, to support the weak—to "strengthen their feeble knees, and to keep their feet from falling!" Let us, in these perilous times, in which we are exposed to secret machinations as well as open attacks from the adversary, put on the whole armour of God, our breast-plate, righteousness, and our helmet, the hope of salvation!—that we may "be able to withstand in the evil day, and, having done all to stand!" Thus shall we "finish our course as the good soldiers of Christ;" having assurance with the beloved disciple, that "this is the victory which overcometh the world, even our faith!"

CONVOCATION. NEW CHURCHES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN, *Feb.* 7, 1809.

IN your first Volume, pp. 241, 2, 3, 4, I had the honour to address a letter to you, respecting the ineligibility of clergymen to sit in Parliament. I reared my argument upon this ground, that the clergy sat, or were represented in a house of their own, viz. the house upper and lower, of CONVOCATION. I ventured, in that letter to express a wish that the CONVOCATION were once more in an efficient state, and that it were permitted to the CHURCH OF ENGLAND to deliberate in its ecclesiastical collective capacity, on such matters and things as concern christian doctrine and discipline. *The Church of England is the only church under heaven which does not so meet and deliberate.* I endeavoured to answer in that letter such reasons as are, or have been, vulgarly urged against the restoring to the church its rights, which, in my opinion it has, *Jure divino*, and *Lege Angliæ*.

I am not about to enter into that question afresh; I now take up

my pen to record one good act of the Convocation, in the year of our Lord 1711, to which the suburbs and environs of London owe the *erection of the fifty new churches.*

The parish of *Greenwich* having petitioned the House of Commons for assistance, in rebuilding their church, a committee was appointed to examine the petition, and an instruction was given them, to consider what churches were wanting within the cities of London and Westminster. Upon this, the LOWER HOUSE OF CONVOCATION sent *a solemn message by their prolocutor*, to the Commons, to thank them for this instance of their regard to the welfare of the Established Church, and to offer such lights as they were able to afford, in relation to the extreme want of churches in *London* and *Westminster*. The Commons immediately resolved, That they would receive all such informations as should be offered in this case by the Lower-House of Convocation, and would have *a particular regard to such applications as should at any time be made to them from the clergy, in convocation assembled,* ACCORDING TO THE ANCIENT USAGE, *together with the Parliament.* Pursuant to this resolution, *quickened by a recommendation from the Queen (who had been addressed by the Convocation)* they (the House of Commons) passed a bill for the building fifty new churches, and gave the duty of one shilling a chaldron upon coals, from Sept. 29, 1716, to Sept. 29, 1719, for raising the sum of 350,000l. for that purpose. This duty had been reserved for building *St. Paul*'s, which was now finished. (See continuation of Rapin, Vol. IV. p. 208.)

If there was a want of churches in the year 1711, there is at least an equal want in 1803. I know of none of those new churches which was consecrated later than 1729, when *Spitalfields* church received that solemn sanction and dedication to the service of ALMIGHTY GOD. How much is London, how much is Westminster, increased since 1729? What a prodigious accession of buildings have they received on their north-west quarter. Few cities in Europe can vie either in extent or population with the increase of houses in the parish of *Marybone* alone. However, in that part of the town a kind of accommodation is offered to members of the church, who wish to worship "God in the great congregation," and who are unwilling to omit "assembling themselves together as the manner of some is," in the buildings called *chapels*, erected here and there amongst the new edifices. But what is done in this way towards the *eastern* end of the town? Nothing—not a single chapel is to be found amongst the numberless streets which, within these last thirty years, have arisen in that district, which commences in *St. Luke's Old Street, &c.* comprehending *Hoxton* and *Finsbury*, the out-parts of *Shoreditch* and *Christ-church, Middlesex, Bethnal-green, Stepney*, and *St. George*'s, extends to *Poplar*, and will soon overspread the vicinity of the new docks. Not a single chapel is to be found in all this space. Miserable erections, I grant you, are to be met with, *called* chapels—but they are really *meeting-houses:*

thus are the bulk of the people, in that district, ***abandoned to the sectaries***. Here were employment for the Convocation! thither let parliament turn its eyes, if it be not wholly secularized, and provide for the spiritual wants of the members of the Church of England. Ten thousand pounds for ascertaining the nature of the *Vaccine Pock!* The money was well bestowed. But will parliament do nothing to preserve the people against the contagion of schism, against the desolating pestilence of factious heresy. How much is *Dr. Carmichael Smith* to receive for his experiments on the nitric acid, as an antidote against febrile infection? and shall nothing be expended on abating the fever of methodism, which rages among us, and will shortly, if it be not assuaged, emulate the plague of puritanism, which once laid waste both church and state.

I am, Gentlemen, your's, &c.

A LONDON CURATE.

ON EXPERIENCES. BRITISH CRITIC, &c.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THOUGH I have received no answer to my query, respecting the young pupil-mongers at Eton, (Vol. III. p. 97) yet I indulge a hope, that it may have produced, in some degree, the desired effect. I am greatly flattered by the approbation of your correspondent, Clericus (p. 232) and, as he rightly states, that we live in most perilous times, I think the subject should not be dropt, till some evidence shall appear, that there is no further occasion for similar inquiries. In the mean time, I beg leave most earnestly and affectionately to press upon all those who are engaged in the education of youth, the truly amiable example of Mr. Moyses, which your critic has so properly brought forward at p. 244.

Mr. Ludlam, in his excellent essay on Religious Conversation, p. 222, seems to use the word *Experiences* in rather too indefinite a manner. It appears to be a new-fangled expression invented by enthusiasts, for Johnson affixes no such sense to the word. They, I presume, understand by it those supernatural communications or inflations, and assurances of salvation, which their heated imaginations make them fancy themselves favoured withal. These are the very essence of enthusiasm, and ought to be reprobated as such But when Mr. L. afterwards mentions *Experiences* in a good sense as proper to be communicated in private families, he seems not to have sufficiently discriminated. The spiritual state of a man's soul can scarcely be communicable to a fellow man, except where spiritual advice is sought for. But if instances of a particular providence are here intended, I am fully persuaded that I have experienced many such. Once in particular my life was most mercifully preserved

erved by a supernatural agency, which I scruple not to assert was so evident, as to be perceptible even by my own senses. This I have often, with heartfelt gratitude, related to friends who, I knew, would credit me, but I dare not lay it before your readers, because to them, as they do not know me, I might appear to be no better than an enthusiast myself.

The *experiences* of sectarists or methodists are dignified, says Mr. L. with the title of their conflicts with the devil, their defeats by him, or triumphs over him. Now is not this exactly copied from the rankest popery? for what are the legends of their St. Anthonies, St. Francises, &c. &c. but so many details of their personal encounters and squabbles with this their very frequent attendant, though they seldom, I believe, have displayed the mock-modesty of owning themselves to be defeated? The above resemblance is not to be wondered at, for, as truth is uniform, so errors in all ages are found to be similar. But on this subject of popish legends I shall perhaps have something further to communicate hereafter.

I am sorry to find that there is a degree of irritation between your correspondent Inspector, and the British Critics, surrounded as the church is by causeless, and therefore implacable, enemies, there never ought to exist the smallest disagreement amongst her faithful and energetic friends: the mild and gentle spirit of their religion should urge to its true professors more forcibly than the voice of Moses did, "Sirs, ye are brethren, why do ye wrong one towards another?" Though public reflections should be avoided, yet there may be occasions when a respectful remonstrance in private may have a happy effect on liberal and enlightened minds. A soft answer can not only turn away, but prevent wrath. The hostility of former reviewers, and the too great indifference of the good, as well as the powerful, to what was published in the cause of truth, had for many years put a stop to the career of my authorship. At length, however, I once more trusted to the flattering and faithless press, in a confident hope of experiencing the warmest support from the British Critics. When, lo! by some unaccountable fatality, I was treated perhaps more unkindly by these expected friends, than by those who, I knew, must necessarily be my foes. From the latter I even extracted some handsome compliments, blended, however, in course, with charges of *illiberality*, *acrimony*, and *outrageous loyalty;* while the former, through some oversight, I am persuaded, took scarcely any notice of the book at all. I remonstrated mildly, though firmly, and have reason to think they were very sorry for the mistake, as they treated me with great politeness afterwards, though they did not do themselves the real honour of making some public acknowledgment or compensation. Even had they not apologized, I think, if I know my own heart, I should have continued warmly to recommend the British Critic; for, what is a private injury when compared with those public benefits which such a work as theirs, as well as your own, is calculated to produce? Whereas, had they

supported

supported me with half the ardour and affection they did Peter Porcupine, who, they say, has not been grateful, I too might have rendered some service to my country, and perhaps by this time might not have been

OBSCURUS.

BISHOP HORNE's LETTERS ON INFIDELITY.

LETTER XI.

P S. "Is the account of the fall of man, in the book of Genesis physical, or allegorical?"

I apprehend it to be an historical narrative of what really passed in the garden of Eden. With regard to the parties concerned, there is no dispute concerning three of them, the Creator, the Man, and the Woman. But there appears a fourth, whose nature and character it has been thought not so easy to ascertain. He is called *The Serpent*; but is throughout represented as an intelligent being, and treated as such. He proves himself also to be the *Tempter*. Can we doubt, for one moment, who this being is? The *Serpent*, the *Old Serpent*, the *Dragon*, are the appellations bestowed in the New Testament, upon the great adversary of mankind, the *Tempter*, the *Deceiver*, the *Accuser*, the *Murderer*. One question remains, whether, upon the occasion before us, he assumed the form of the natural serpent, or be only described under the name, and by imagery and expressions borrowed from the corresponding nature and qualities of that creature, and applied to him, by analogy? Either way, it is beyond all controversy, with us who believe the scriptures, that *he* is the principal agent in the whole affair: *he* is all along intended, and addressed; on *him* was the weight and force of the tremendous sentence to light: between *his* seed and that of the woman was the enmity to subsist; and *his* head was finally to be crushed by victorious Messiah. However Christians may have differed in their interpretation of particular words and phrases, this is the substance of what always has been, and always must be maintained among them, upon the subject. If all be confined to the natural serpent, or beast of the field, the account must then be, as Dr. Middleton contends, an *apologue*, or *fable*, with a moral couched under it. But the writers of the New Testament ever refer to it as true history, and invariably declare *Satan* to have been the *Serpent*, who "through his subtlety deceived Eve." The account of man's redemption is no *apologue*, but true history, built upon and presupposing the truth and reality of his temptation and fall, effected by the wiles of his enemy; who, for that reason, was to be crushed, together with his works, by the power of the Redeemer. As to the change wrought in the natural serpent after the fall (a subject on which the infidels divert themselves more than they will divert any body else) no man can deny that

that a change might take place; and no man can precisely ascertain the nature of such change, unless he knew the form in which that species of creatures was originally made. Nor does the sentence (so far as it may relate to the natural serpent) imply, that he should *chuse* dust for his food, or that it should be his *only* food. They who grovel in dust, must sometimes come in for a mouthful. The expression intimates to us the very lowest degree of prostration, humiliation, and the most abject wretchedness, similar to that other of the prophet, "His enemies shall *lick the dust.*"—Let gentlemen take care, that they are not of the number. The history of man's fall is no fable, and will hereafter be found no jest.

P. 6.—"A tree of life, which God was obliged to guard by Cherubim and a flaming sword, lest man should eat of the fruit, and become immortal?"

The passage here alluded to has long been a subject of ridicule among unbelievers. It may, perhaps, cease to be so, when the following particulars are duly weighed and considered:

1. There is no reason in the world for supposing the Cherubim here mentioned to have been different from those described at large, as exhibited in vision to Ezekiel, figures of which were placed in the tabernacle and temple. Moses says, "God placed *Cherubim.*" The people for whom he wrote were perfectly well acquainted with the nature, form, and design of them. The prophet, upon beholding them in vision, declares, "I knew that they were *the Cherubim.*"

2. The words rendered in our translation, "A flaming sword turning every way," may, and, it is apprehended, ought to be rendered, "A devouring fire, turning, or rolling upon itself;" as the Cherubim, which Ezekiel saw, are said to have stood in the midst of a fire "catching, or infolding itself." The expressions are equivalent, and correspond exactly.

3. This body of *fire*, generally attended by, and subsisting in a *cloud*, is styled "the glory of the Lord;" and always accompanied the appearance of the Cherubim.

4. The most antient expositions left in the world, which are the two Jewish Targums, paraphrase the verse thus: "And he thrust out the man, and caused the glory of his presence to dwell of old, at the east of the garden of Eden, above the two Cherubim."

5. If such be the real import of the passage, and it relate only to the manifestation of the divine presence, by its well-known symbol, above or between the Cherubim, may we not fairly and reasonably conclude, that the design of such manifestation, at the east of the garden of Eden, was the same as it was confessedly afterwards, in the tabernacle and temple; viz. to reveal the will of God for the conduct of his people; to accept the sacrifices offered to him; and favourably to regard the prefigurative atonement made by "the sprinkling of blood, without which there was (after the fall) no remission?" And all this was done to "*keep*, or *preserve*, the way to the Tree of Life," immortality being now the object of a new covenant, with other conditions.

conditions. There were good reasons why our first parent should not be suffered, in the state to which he had reduced himself, to "put forth his hand, and take, and eat." The dispensation of Eden was at an end. Old sacraments were abolished, and new ones were to be instituted. In the spirit of repentance and faith the delinquents were to wait, "till one happier man should regain the blissful seat," and "open the kingdom of heaven to all believers;" himself the true TREE OF LIFE IN THE PARADISE OF GOD.

To the learned and candid of all denominations these remarks are submitted. If there be any thing in them, the text in question, which has been so long the butt of infidels, and the stumblingblock of believers, not only becomes cleared of its difficulties, but throws a light and a glory on the whole patriarchal dispensation.

To THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THERE is so much trouble and difficulty attending the obtaining the bounty for the augmentation of small livings, that few persons are inclined to encounter them; and, consequently, the good purposes intended by the charity are in a great measure frustrated: the mode of application for it, at the time it was formed, was well calculated for the existing circumstances of that day; but, *tempora mutantur*, it is proper to adapt the measures to the times. I therefore take the liberty to recommend it to the governors, to take into consideration some alterations in the rules, to render the charity more generally useful. The difficulty of finding land to be purchased is very great, the interest paid by the governors for the money deposited is so small, that it is no object to a benefactor to advance it; and the title to the purchase is so scrupulously searched, that it is frequently a tedious time before the business can be accomplished. In order to obviate these difficulties, I wish to recommend it to the consideration of the governors, instead of laying out the benefactions in the purchase of land, to purchase into the public funds; the money then will be secure, the trouble of looking out for land will be removed, there will be no need of examining the title, and the clergyman will with ease receive the dividend half-yearly. Besides, there will not be so much land in mortmain, and government will have the advantage of having so much more in the funds. The clergy of the inferior class are so little acquainted with money concerns, and their connections with men of worldly knowledge and consequence, that they do not know how to proceed to obtain the bounty. There is a rule established to publish annually, in the Gazette, an account of the distribution of the bounty, and the value of the livings in rotation entitled to the bounty, but I believe that is not adhered to; and, supposing it was, few of the incumbents of such small livings would have an opportunity of seeing

seeing a gazette once in the year, it would therefore be an amendment to that rule to order the secretary to notify to those incumbents that they are entitled to the claim. If the Governors view the above plan in the same light as it strikes me, I have no doubt but they will adopt it, however it may induce them to make some amendment in the present mode of proceeding; with this view I send it to you to communicate to the Public through the channel of your useful Magazine.

A. B.

REVIEW OF NEW PUBLICATIONS.

Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By GRANVILLE SHARP, *Esq.* *Durham*, 1802.

Six Letters to GRANVILLE SHARP, *Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament.* *London*, 1802. 8vo.

THESE two works we introduce together to the notice of our readers, on account of their intimate connexion with each other.

The principal object of the former is, to deduce from the New Testament an important rule with regard to the structure of the Greek language; and afterwards to apply that rule to the correction of the translation of several passages in our established English version of the scriptures, which passages will be found, when rendered according to Mr. Sharp's ideas, to contain the most express testimonies to the divinity of our Saviour. The rule in question is briefly this: "Whenever two personal nouns come together (excepting proper names), which are connected by the particle και, and to the former of which any case of the definitive article is prefixed, both those nouns are invariably to be understood of the same person." A large collection of passages from the New Testament is here exhibited to afford sufficient and satisfactory instances of the rule thus laid down. After which Mr. S. points out certain other texts, which, containing in the original precisely the same construction, ought, he affirms, (and we apprehend with the fullest justice,) to be so translated as to convey to the English reader, that they are to be understood (according to the rule) of the same person. The texts referred to by Mr. S. and which bring with them, according to his system, the very important doctrinal conclusions which we have briefly mentioned, are the following: Acts xx, 28. (if we follow the reading, του Κυριου και Θεου). Ephes. v. 5. 2 Thes. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. (if we read του Θεου και Κυριου). Titus ii. 13. 2 Peter i. 1. Jude 4. all of which are, therefore, to be rendered severally in these significations:

(1) The church of him who is Lord and God.
(2) In the kingdom of Chriſt our God.
(3) According to the grace of Jeſus Chriſt our God and Lord.
(4) (5) Before Jeſus Chriſt our God and Lord.
(6) The glorious appearing of Jeſus Chriſt our great God and Saviour.
(7) Of our God and Saviour, Jeſus Chriſt.
(8) Our only maſter Jeſus Chriſt, both God and Lord.

The importance of this rule, especially on account of the very striking conclusions to which it thus leads us, will, we trust, sufficiently recommend it to the strictest investigation and scrutiny of the learned world. For ourselves, we freely declare, that having given the subject a considerable portion of our attention, we find, daily, fresh instances and exemplifications of the rule, and as yet have met with nothing which in any respect tends to impeach its certainty and universality. For it must be observed, that though Mr. S. has drawn all his examples from the New Testament, yet the rule itself he has expressed in general terms; and the application of it, therefore, is by no means to be confined to the books of the New Testament. His reasons for not himself applying it to classical and other Greek writers, were probably, that in so doing he must have greatly extended his work, without any equivalent advantage: whilst, by asserting the rule in general terms, he has boldly submitted it to the scrutiny of all readers of all kinds of Greek books, and has thereby put the public, we apprehend, into a much surer road of attaining a speedy and certain knowledge of its extent and truth, than he could have done by a long, tedious, and after all very unsatisfactory accumulation of passages from all the wide extent of Grecian literature. Let the thousands of readers of Greek produce a few instances* to contradict the rule, and then will be the proper time to consider whether or no it must be given up for ever.

The conclusions, however, which Mr. Sharp has drawn with regard to the interpretation of those texts of the New Testament above referred to, seem, in general, to be secured within a second wall by the interesting, and we will say *surprising*, result of the investigation of the laborious author of the "Six Letters." The general object of which work is, to arrive at those same conclusions by another road; to establish the same truths by a second, perfectly distinct train of reasoning. "It occurred to me (says this author), that I should probably find some, at least, of those texts, the vulgar interpretation of which you have called in question, cited and explained by the antient Fathers; not, indeed, as instances of any particular rule, but expounded by them *naturally*, as men would understand any other form of expression in their native language." If these interpretations, thus discovered, should differ from Mr. Sharp's interpretation, it would seem to follow, that his rule could not be true: if they accorded with his, it would then seem that those conclusions must now for a *second* reason be admitted; and the vulgar interpretation ought of course to be reformed according to the standard of the primitive authorities. This inference, however, would be still further secured, if we should discover from our investigation that those heretics who were most pressed with these passages of scripture, while Greek was understood as a living language, never devised so ready an expedient of eluding their force, as modern ages have perpetually had recourse to, viz. a pretended ambiguity in the form of expression in the original;—and if it should still further appear, in other instances, that the orthodox never betook themselves to this alleged ambiguity, even in those cases where, it may be shewn they must, from their principles, naturally have been inclined to do.

* As we consider the subject which we are now upon as of the very first magnitude, we shall be happy if any of our readers will favour us with communications (should they meet with them) to such effect. And we should be equally glad to insert any additional citations in the Fathers, which may have escaped the vigilance of the writer of the "Six Letters;" or any particulars which may tend to supply the deficiencies, or remove the *difficulties still* remaining in that investigation.

Upon

Upon this simple and unobjectionable ground-work these letters are founded. The remaining five, after the first, are principally occupied in laying before us, in a chronological order, the result of the author's enquiries on each particular text; and they present an example of well-directed patience and perseverance which has seldom been surpassed. Almost all the vast remains of the Greek Fathers, and a great part of the Latin, appear to have been closely examined; and, what is scarcely of less importance, the labour seems to have been carried on, as the work is written, in a sober, cautious, and candid temper. We cannot give a more correct general description of the work, than by saying, that it contains, as far as materials could be found, a history of the interpretation of the texts in question, from the earliest times, nearly to the age of the reformation. With regard to more *modern* translators and commentators, Mr. S. has given sufficient information in the latter part of his "Remarks." It is an important advantage of this history that we learn from it not only what is true, but we discover also the origin and progress of the false modern interpretation. The origin is undoubtedly to be traced to the imperfection of the Latin language; and the progress was accelerated and increased by the great number of Latin commentators, by the greater familiarity of our early interpreters with those writers—perhaps, also, by the inclination to heterodoxy in Erasmus, and others, and not a little, probably, by the reserve and timorousness of certain orthodox writers, forbearing and fearing to assert the true interpretation, not because they themselves did not hold it, but out of a love of peace, and because they knew it was denied or disliked by others.

Having mentioned Mr. Sharpe's conclusions, it seems but right that we should point out how far they appear to be established, or otherwise, by this second investigation.

In the first, fourth, and fifth instances, the readings in the Fathers do not correspond with Mr. Sharp's readings, and therefore the interpretation is, *as it ought to be*, different. In the second, it is proved to our satisfaction, "that no other interpretation than Mr. Sharp's was ever heard in all the Greek churches;" and further, (what may seem strange to those who come to the consideration of the subject only with modern ideas,) that *if they could*, the Greeks *would* (as the Latins *did*) have interpreted it otherwise. On the third example, the quotations are less numerous, and less satisfactory; sufficient, however, when combined with a series of other quotations, given in the fourth letter, to corroborate the general conclusion. The sixth instance, by far the most important of all, is confirmed by a profusion of evidence. The seventh and eighth have again little *direct* evidence; but what we have affirmed of the third is, we apprehend, true of them also.

In the last letter a long series of instances is given, tending to shew, that from the very times of the Apostles, the identical forms of expression used in these texts of St. Paul, &c, were applied *perpetually* and *invariably* in the sense which is agreeable to Mr. Sharp's rule, and hence proving sufficiently in what sense, even those writers who have not quoted them, did understand, and would have explained and interpreted the passages in question.

In this last letter, also, authorities are given which render it probable that the text of St. James c. i. v. 1. is to be added to those in which our Saviour Christ is called God.

Having thus given a view of the contents of these publications, we shall conclude with earnestly recommending them to the notice of the public; and especially to those who have imbibed an inclination to Socinianism, to which system a blow seems to be here given which must spread a sickness through the whole frame. And though far from being prejudiced in favour of novelties in divinity, we cannot but add, that these works are in our estimation calculated to produce the most remarkable change which has long been witnessed in the theological world; and as constituting together, though of small size, the most important defence of christian doctrines, which this age, by no means deficient in such, has produced. For, what is here done, (if *any thing* be done,) will have the remarkable distinction of being done *once for all*, and must be, not of a confined and temporary, but an universal and perpetual efficacy.

Remarks on a Pamphlet by T. Kipling, D. D. Dean of Peterborough, entitled, "The Articles of the Church of England proved not to be Calviniſtic." *By Academicus. p. p.* 32. 1802.

IN our Review of Dr. Kipling's treatise, we stated, that, by a comparison of the doctrines of Calvin with those of our church, as delivered in her Articles and Liturgy, he has endeavoured to ſhew the latter not to be Calviniſtic; and we gave it as our decided opinion, that his endeavours have been attended with complete success. The writer before us undertakes the arduous task of shewing the contrary. With what success his attempt has been attended, it ſhall be our present business to examine.

The first chapter of the work contains the "state of the question, and some preliminary observations." Among the latter occurs this:—"It may be neceſſary to inform some of my younger readers, that the doctrines which the Dean calls peculiar to Calvin, had been fully explained and strongly aſſerted, many ages before Calvin, by St. Augustin, a Father of the 4th century; whose writings, next to the holy Scriptures, were held in the highest estimation by Luther and Calvin, on the continent, as well as by the founders of the Engliſh Church." The evident design of this observation is to obtain, in favour of the writer's opinions, the authority of antiquity; and to induce the belief, that the system of Calvin is perfectly agreeable to that which was received in the early ages of the Christian Church. We have, however, the express authority of Mosheim for asserting, that "the peculiar doctrines, to which the victory was assigned by the synod of *Dort*, (*i. e.* the peculiar doctrines of Calvin) were absolutely unknown in the first ages of the church. Whether Academicus be himself young or old, we do not pretend to know; but we will venture to say, that, if he supposes all the doctrines which Dr. Kipling calls peculiar to Calvin, were entertained by Augustin, he is but young in the study of divinity. We would, in particular, ask this informer of youth, whether the doctrine of *reprobation*, as held by Calvin, was explained and asserted by Augustin? Now, it is part of Dr. Kipling's design to shew, and indeed Calvin himself has expressly acknowledged as much, that Calvin's peculiar notion of predestination cannot be supported, unless the doctrine of reprobation be also admitted.

admitted. It is at least probable, therefore, that Augustin's notion of predestination was different from that of Calvin's; and we are sure, that Academicus would find it no easy task to produce any positive evidence of its being the same.

Another preliminary observation is, that "Mr. Overton, in several parts of his work, ascertains the doctrines of the Church of England from her public declarations, according to their natural, obvious, and full signification." After what has been published in answer to Mr. Overton's work, particularly by Mr. Pearson, in his "Remarks on the doctrine of justification by faith," we cannot but consider this as a very bold assertion. Academicus indeed may tell us, that he has never read those Remarks. To this we can only say, that his time would have been better employed in reading them, than in writing on the subject before he had attained to all the knowledge of it, which was easily in his power.

The second chapter contains a "comparison of the Calvinistic doctrines, with some of the Articles of the Church of England." The first attempt, which the author here makes at a proof, is this:—"Upon examining the extracts produced by the Dean, as specimens of the peculiar doctrines of Calvin, which, he says, are almost all blasphemies, the following passages occur, "Seorsum a Christo nulla est in nobis bene agendi facultas." "Deus operatur in nobis velle." "Pauci electi sunt ex magno vocatorum numero." These agree perfectly in sense, and almost exactly in words, with the following texts: "Without me," says Christ, "ye can do nothing." "It is God that worketh in you both to will and do." "Many are called, but few chosen." These doctrines are so offensive to the Dean, that he ranks them among the peculiarities of Calvin; thus undesignedly confessing, that the words of Christ and his apostle, which so aptly express the doctrine of Calvin, are irreconcileable with his own."—These three passages of Calvin, our readers will be pleased to observe, are selected from the 27th, the 34th, and the 44th pages of Dr. Kipling's treatise. The first and second are *parts* only of passages, which Dr. Kipling produces as objectionable; and, in the latter of the two passages, the part, which is more particularly objected to, is entirely omitted. Now, it cannot be Dr. Kipling's intention to say, that *every tittle* of the numerous passages which he has produced from Calvin is objectionable, but that the *general tenor* of each of them is so. In transcribing a passage, to which an objection is intended to be made, it may be necessary to admit many parts of sentences, and even whole sentences, which are perfectly harmless in themselves, in order that the meaning of the author may appear; but it is an odd proceeding in the defender of such a passage to garble it to his mind, and then to urge, that the part, which he chooses to select, is free from fault. In the present case, the defender must have been hard put to it, not to be able, among the great number of passages from Calvin, brought forward by Dr. Kipling, to find more than these three, which he would undertake to reconcile with Scripture. But even in this he has undertaken more than he was able to accomplish. We will venture to affirm, that, however exactly these extracts from Calvin may agree with the alleged *words* of Scripture, they do not agree with it in *sense*. To consider them all, would lead us into too great a length; but we will, by way of *specimen*, consider the last. The words "many are called, but few chosen," are used by our Saviour, in the 20th and 22d Chapter of St. Mathew's Gospel, at the end

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of two of his inimitable parables; that of the *labourers of the vineyard*, and that of the *marriage of the king's son*. Now, what is the meaning of the expression in both these places. It is evident, that, in the latter, the invited guests were chosen or elected, not, as Calvin would have it, by an *absolute and irrespective decree*, but according to their several *qualifications* or *deserts*. It is expressly said, that one of the invited guests was rejected, "because he had not on a *wedding garment*;" *i. e.* because he was not endued with that *holiness*, without which, we are told, "no man shall see the Lord." In short, the words in question seem to have been an antithetical and proverbial expression, probably in frequent use among the Jews, and here made use of by our Saviour, merely in the way of *application*; as if he had said, "Thus it comes to pass, according to the proverb, that many are called, but *few* (*i. e. not all*) are chosen." It is observable, that, in the latter of the two parables, though the terms "few and many" are made use of, yet, in fact, only *one* of the invited guests was rejected; and that, in the former, though some of the labourers received a greater reward in proportion to their labours than others, yet *all* were rewarded. In both cases, too, the parables furnish us with a reason for the mode of proceeding, which is drawn from the *deserts* of the parties. As the rejected guest was rejected because he had not on a wedding garment; so the labourers, who were hired at the eleventh hour, were rewarded equally with the rest, not from any arbitrary and capricious determination in the lord of the vineyard, but on account of the equality of their desert; for, though they had remained so long idle, it was not through their own fault, but "because no man had hired them." Now, it is a matter agreed on, that we are to take the meaning of a parable, not from *particular expressions*, but from its *general scope*. If then, as is pretty evident, the words "many are called, but few chosen," were at first used by our Saviour in a proverbial, and therefore indefinite sense, it is without any reason that a definite and precise doctrine is now attempted to be built on them.

Academicus complains of Dr. Kipling's having departed from his proposed plan, and of his contrasting his quotations from Calvin with the *Articles*, instead of the *Liturgy*. The truth is, that Dr. Kipling, by first delineating the Calvinistic doctrine of predestination, and then comparing it with the Liturgy of the Church, has, in his *text*, adhered strictly to his proposed plan; though, by the addition of some *notes* to his second chapter, in which he contrasts Calvin's opinions with some of the *Articles*, he has done something more than he seems to have originally intended. This, it must be confessed, may increase the difficulties of him who undertakes the refutation of the work; but we do not see, that, in any other sense, it is a reasonable cause of complaint.

On the subject of *original sin*, this writer, in his attempt to reconcile the opinion of Calvin, that "men come into the world under the sentence of divine condemnation," with the 9th Article of our Church, in which it is said, that "the fault and corruption of every man born into the world *deserveth* God's wrath and damnation," makes this singular affirmation:—"There is no disagreement between these two propositions, 'We are under a sentence of condemnation,' and, 'We deserve to have that sentence executed upon us."—What, we ask, does he mean by *no disagreement*? Does he mean to say, that there is *no difference* between these two propositions? that it is the same thing to *be condemned*, and to *deserve* condemnation? If so, we may despair of convincing him of any thing, o

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which he is not already convinced. For our own parts, we believe, that there are many men, on whom the sentence of *hanging* has never been pronounced, who yet richly *deserve* to be hanged.

On the subject of *free-will*, the question is, whether, in the preparation of man for salvation, the grace of God does *all*, or whether it *co-operates* only with man's endeavours. Calvin's opinion is, "*solam gratiam* in nobis operare," that *grace alone* works in us. Academicus, with the like discernment as in the preceding instance, can in this find no disagreement with our 10th Article, which says, that the grace of God *co-operates* with us.

In his discussion of the 16th Article, Academicus endeavours to shew, from the supposed silence of our Church respecting the doctrine of *final perseverance*, that she does not intend to *deny* that doctrine. If, however, he had looked a little into the history of the Article, he would have found, that the Calvinists of former days were not satisfied with it, because, as they thought, it *did* deny the doctrine of final perseverance, or at least did strongly *imply* a denial of it. For, in addition to the words, "After we have received the Holy Ghost, we may depart from grace given, and fall into sin," they demanded the insertion of these, "yet neither totally, nor finally." This demand, however, was very properly not complied with; for, had it been so, it would have frustrated the principal design of the Article.

Academicus then expresses his disappointment, that Dr. Kipling does not go on to the consideration of the 17th Article, in which, as he supposes, the Calvinistic doctrine of predestination is plainly asserted. Triumphing in the advantage afforded him by this omission, which he attributes to the Dean of Peterborough's *discretion* in managing the controversy, he considers him as following the advice of the poet:

——————————*Quæ*
Desperat tractata nitescere posse, relinquit.

For all this we know not how to account, otherwise than by supposing, that Academicus wrote this part of his answer before he had read Dr. Kipling's book; for, if he had happened to cast his eye on the 15th, the 16th, the 77th, or the 78th page of it, he would have found, that his complaint and his triumph were equally without foundation. We looked, but in vain, for a list of *errata*, in which this blunder might have been corrected; more especially as the author himself seems afterwards to have discovered it.

On the subject of *predestination*, after citing the definition of Calvin, in which occur the words, "nullo humanæ dignitatis respectu," implying, that individuals are elected to eternal salvation, without any respect to their qualifications or deserts, he attempts, with what success the reader may easily guess, to shew its agreement with the 17th Article of our Church. He denies that it was the intention of the compilers of that Article to say, that "predestination is the purpose of God to save all who should accept the offers of grace;" and, at length, he arrives at a conclusion, in which, we presume, he will find but few modern Calvinists hardy enough to confess their agreement: *i. e.* "I conclude, from the very words of the Article, that our reformers held the doctrine of predestination, both with respect to the *elect*, and the *reprobate*." We are greatly mistaken, if our readers be not led, by this conclusion, to form another; *i. e.* that this new

advocate

advocate in the cause of Calvinism, has a great deal more zeal than either knowledge or discretion.

In remarking on the 31st Article, Academicus complains, that Dr. Kipling, having endeavoured to prove the necessary connection between the doctrines of *election* and *reprobation*, thence "derives a conclusion neither consistent with reason, nor with candour; *i. e.* that whoever believes one of these doctrines, cannot disbelieve the other." We are of opinion, that Academicus, in making this complaint, has justice on his side. A writer is at liberty to shew the necessary ill consequences of his adversary's opinion, and thus to deter him and others from entertaining it; but he is not at liberty, we think, to charge his adversary with clearly *perceiving* these consequences. We feel a confidence in thus deciding, from being able to allege the authority of the learned and judicious Dr. Hey, one of whose canons of controversy it is, that "They are to be censured, who charge the *consequences* of doctrines upon those who only hold the doctrines themselves*."

At the end of this chapter Mr. Overton comes in for a gentle reprimand, for not being sufficiently explicit in avowing himself an advocate for "absolute decrees." This castigation, however, is soon made amends for, by his being styled a "judicious Calvinist," and a "valuable writer." To the former of these characters we shall not dispute Mr. Overton's title; but we cannot allow of his being called a "valuable writer," except in the sense in which *all* writers on the side of error may be called so; *i. e.* on account of their being the occasion of drawing forth defences and explanations of the *truth*.

In the third and last chapter of his work, Academicus, following the order pointed out to him by his opponent, "compares the Calvinistic doctrines with the *Liturgy* of the Church." In the beginning of this chapter, as also in other parts of his work, Academicus complains of the severity which Dr. Kipling has shown, in attributing to those who differ from him, such causes of their differing as "mental derangement, an attachment to opinions early imbibed, and deliberate wickedness." Here again we must confess, that our author does not complain without reason; for here also Dr. K. transgresses a canon of controversy, laid down by Dr. Hey, which we wish to see scrupulously observed; *i. e.* "That no one accuse his adversary of indirect motives." In our review of Dr. Kipling's work, we were on the point of testifying our disapprobation of those intemperate expressions, which have here and there escaped him. We have since rather condemned ourselves for our lenity; but the truth is, we were restrained from the exercise of severity by the consideration, that, in subjects of this nature, it is extremely difficult to *feel enough*, and yet not to *express too much*.

To attend Academicus through all the parts of his comparison of Calvin's doctrines with the liturgy, would greatly exceed our limits. We must be content, therefore, with giving a specimen or two. These, however, will probably be sufficient to answer every purpose of utility. In his fruitless attempt to reconcile the opinion of Calvin, that "the reprobate are created for death and destruction," with the generous and explicit declaration of our church, in the form of *absolution*, that "God desireth not the death of a sinner; but rather, that he should repent, and live," Academicus displays an ingenuity, which we should have been glad to see exerted in a better cause.

* Norrisian Lectures, vol. I. p. 464.

cause. One passage deserves to be transcribed:—"We vainly imagine, that all the plans and works of the Supreme Being centre in our own happiness. Weak and ignorant as we are, we flatter ourselves that we can discover all the reasons of his government. What remote effects may arise in other worlds, from the ways of Providence displayed in this, it hardly becomes us even to conjecture. We are a mere point in the immense system of the universe. And, shall we proudly expect the dispensations of the great Author of all things to be subservient to our narrow views and partial interests? Or shall we consider it as an objection against an infinite scheme, that we are incapable of comprehending the use and design of all its parts?" P. 20.

So also, in his remarks on the office of *baptism*, he has evinced a considerable degree of shrewdness, and has convicted the dean of Peterborough of forgetting part of his catechism. His principal objection, however, which is that against his opponent's decisive argument from the consecration prayer in the baptismal office, is no other than a *sophism*. Dr. Kipling, after citing these words of that prayer "Sanctify this water to the mystical washing away of sin; and grant, that this child, now to be baptised therein, may receive the fulness of thy grace, and ever *remain* in the number of thy faithful and *elect* children," draws this conclusion; "It is therefore most certain, that, by an *elect* of God, the founders of our church understood *every* person whom some minister duly commissioned has baptised into the Christian faith; consequently, that, by election to eternal life, they understood, not, as Calvin did, the election of individual persons, but the election of that body of people which is denominated Christ's Church." To this Academicus objects, that, "if the words *baptised* and *elect* express the same precise and definite idea, it follows, that we may substitute one of these words for the other;" and he then makes an experiment to show the absurdity of this. Dr. Kipling, however, does not say, that *baptism* and *election* signify the same thing; but that in the language of our church, "whoever is *baptised*, is also to be considered as an *elect*; that baptism, though not election, is the *sign* or *seal* of election.*" That this is true, appears from a passage in the catechism, to which Academicus himself has referred. The passage is this:—Thirdly, "in God the Holy Ghost, who sanctifieth me, and all the *elect* people of God." As, in the passage immediately preceding, i. e. "Secondly, in God the Son, who hath redeemed me, and all mankind," the church encourages every child who comes to be baptised (and it directs *all* to come) to consider himself as one of those whom Christ has redeemed; so, in this passage, it encourages him to consider himself as one of the *elect*, whom the Holy Ghost sanctifies. This argument respecting the sense, in which our church understands the term *elect*, is so conclusive, that it is altogether unnecessary to add a word more.

On the whole, notwithstanding any thing which is advanced in this publication, Dr. Kipling's proof stands unmoved, and may glory in its strength. Whatever credit, therefore, this performance may reflect on the ingenuity of the author, it will contribute but little to the defence of Calvinism. On the contrary, we are inclined to think, that it will rather injure the cause which it was intended to promote; for it more than tacitly allows, what

* The 27th article calls baptism the sign of *regeneration* or *new birth*; but we suppose, that no Calvinist will wish to separate *regeneration* from *election*.

Dr. Kipling has so strenuously insisted on, that the Calvinistic doctrine of *election*, i. e. election of individuals to salvation, by an absolute and irrespective decree, cannot consistently be supported, (though many Calvinists, we doubt not, think it can,) without admitting also the doctrine of *reprobation*.

Considering the opinions of Academicus, it is no wonder that he has so warmly defended Mr. *Overton*; but he would probably have left the pretended *Presbyter of the Church of England* to defend himself, if he had known, what we have afforded the means of knowing, that he is no other than the noted schismatic, Dr. Haweis.* We call Dr. Haweis a *pretended* presbyter of the Church of England, notwithstanding his having been regularly ordained; because, when a man openly perseveres in a conduct which is utterly inconsistent with that sacred character, we cannot but consider him as having justly forfeited all real right to it.

The *style* of this work, as our readers will have observed, is greatly superior to the *reasoning*. It is probable, however, from the evidences of a good understanding, which the author has occasionally manifested, that, on any other subject than the present, his talent at reasoning would have appeared to more advantage.

Part the First, of an Address to the Public from the Society for the Suppression of Vice, Instituted in London 1802. *Setting forth, with a List of the Members, the Utility and Necessity of such an Institution, and its claim to Public Support.* 8vo. pp. 106, 2*s*. SPRAGG.

THE flourishing state of this excellent institution affords us great pleasure, and we trust that its exertions will be productive of the most beneficial consequences, in checking that alarming torrent of licentiousness, which for some years past has been increasing in this kingdom. It is consoling to perceive that while so many, even in the first ranks of society, are regardless of moral and religious character, yet there are numbers ready to unite their efforts and example in giving energy to those laws, without which nothing valuable is secure in civil life. The motto prefixed to this address, is taken from the works of that valuable champion of order Edmund Burke, and it is exceedingly striking and appropriate, *When bad men combine, the good must associate.*

The address itself, which is admirably drawn up, and evinces much patient attention with great accuracy of observation, commences with a picture of the times, from whence the *necessity* of such an institution may be more clearly inforced. To the truth of the following remarks no serious mind can withhold his melancholy assent:

"That tree, which was planted by infidelity, and nourished by licentiousness, has been found to promise but delusive blessings; blast and mildew have fallen from its leaves, and its fruits have been dissolution and death. We should willingly, indeed, indulge the pleasing hope that it is almost eradicated from among us; that we have witnessed its baneful influence, and are convinced that death alone can be its produce. Yet, the most formidable

* See Orth. Christ. Mag. vol. 1, p. 541.

formidable view of our present condition must convince us, that even should the plant be destroyed, its poisonous effects have not altogether disappeared. Our soil is still tainted; society is still infected *, religion is gradually waning into formality; a general negligence, not to say a disesteem, on this important subject, but too evidently prevails; undue freedom of thinking has produced an undue freedom of action; the prescribed barriers of exterior decency are surpassed; and by gradual encroachments vice is daily making such inroads among us, that, unless it be timely opposed, it affords but too certain a presage that licentiousness will abound; that the "cramps and bearings" which hold society together, will yield to the common pressure; and that when "the measure of our iniquity" is completed, God will "surely be avenged on such a nation as this."

Such being the corruption which prevails how is it to be resisted? Individual exertions can do but little in stemming a complicated mass of evils; "The only effectual barrier, perhaps, which can be opposed to the overwhelming tide of corruption which threatens our repose is, the united efforts of individuals combining in one extensive and firm association, the virtue, wisdom and energy of each. Societies not only act with the greatest effect, but they afford a security for upright and impartial conduct. In them all particular prejudices, all partial views, are absorbed in the prosecution of general good: in societies the greater temper and forbearance are discernible; the sanguine spirit of some is counteracted by the cool and dispassionate temper of others; here offences will be patiently and impartially considered; here correction will be mild and peaceable in prevention, and firm and unbending in punishment; here the execution of the laws will be prompt and comprehensive; here the application of justice will be indiscriminate and general: neither wealth nor poverty, no rank or degree will elude their attention; here vigilance will be tempered with delicacy, and correction regulated by wisdom. In short, whatever prudence or moderation may suggest, or vigour and resolution accomplish, may derive their most forcible effect from a society."

The objects of the present laudable Society having been specified in our first Volume, page 428, we shall forbear repeating them in this place; but we are happy to find, that "in the prosecution of these objects, short as their date has already been, the Society have had ample encouragement to proceed. Their existence indeed is but of yesterday; they have not been instituted above three quarters of a year, and yet have met with such ready support, such willing assistance, that their list contains above *five hundred and fifty members;* and so successful have they hitherto been, even in their infant state, in carrying some of the great objects of their establishment into effect, that they feel themselves emboldened already to state their pretensions to the attention of the public, and to claim their most zealous and extensive co-operation. Such a claim appears to derive support from the consideration, that we are reduced to a condition in which no ordinary measures will avail us, that something must be adopted, which will not

 apply

* We have but too authentic information of this fatal truth, "For the authority of religion and government, the duty of allegiance, regularity of subordination, and the respect due to superiors, have been much weakened here—though the flame has been smothered before it could break out: and I am much mistaken, *if you have not, every one of you, seen this in the inmost recess of every private parish.*" Bishop of Oxford's Charge, p. 7. This is no common authority, it is spoken Cathedrel, by a Bishop to his assembled Clergy.

apply a partial, local, or transient remedy, but a general, durable and effectual relief. Our malady, though almoſt desperate, may be yet recoverable; let the remedy be proportioned to the exigency of the case; the welfare of society is at stake, let society unite in protecting itself; let a temperate spirit of moral reformation be excited; let the co-operation be the most firm and extensive: the criſis of recovery may not yet have elapsed, let the attempt be large and comprehensive, and success will be more perfect and complete."

To this address is judiciously appended an abstract of the laws against Vice and Immorality, on a single sheet, which is also sold separately. It gives us pleasure to find that such societies promise to become general; and we learn that one has been formed in the city of Bristol, through the exertions of the worthy Dean of that Church.

To all who are engaged in this good work we cordially say, "The Lord prosper you: we wish you good luck in the name of the Lord!"

Memoirs of the Life of the Rev. Peard Dickinſon, A. M. in which the diſpenſations of Providence and Grace towards Individuals, are exemplified in ſome remarkable inſtances; written by himſelf, and reviſed and corrected by JOSEPH BENSON: 8vo.

THESE memoirs exhibit a curious specimen of a clergyman of the Church of England, graduated in the University at Oxford, joining himself with the Arminian Methodists, and being entirely led by Mr. John Wesley. We can have no objection to a good man keeping a *private* diary, or making any remarks on his own conduct, that he may learn caution, and correct what is amiss; but we have strong objections when these diaries are written with an avowed purpose of being publiſhed; of proclaiming the faults or the excellencies of any individual, or of supporting the interest of a peculiar party. A wise and good man may make a good use of a private diary. He 'communes with his own heart, and *is still*:' He does not publiſh the account of himself, which is too often the theatre of vanity, for the display of folly, and the uttering of deceit. Few journals can be read without having cause to lament how easily men may deceive themselves, and how little real self-knowledge there is in the world.

Spiritual pride, arrogant assumptions, the repetition of Scripture phrases without any accurate ideas, ignorance and fanaticism, generally mark these egotistical productions. The publication of them is to support the interest of a party: on which account this Book comes out with the *Imprimatur* of JOSEPH BENSON; *reviſed* and *corrected* by Joseph Benson. We can readily allow that it wanted correction, much more correction than Mr. Benson has applied: Probably in its original state it told some unpleasant truths about the Methodistical connection, and which it was not politic to divulge; or it held out no attractive lure for a clergyman of the church to leave the establishment, and to become a curate and perpetual drudge to Mr. Wesley and his Preachers; and to run about from the City Road to the Seven Dials, from the Seven Dials to Snow Fields in the Borough;' to read the prayers

to

to lay preachers, and sometimes to preach himself when one was wanted: literally to become a hewer of wood and a drawer of water.

We shall give a curious specimen of this work:

"My Soul (says he) was brought nearer and nearer to my God; and the work of the spirit was manifestly deepened in my heart. I now earnestly sought for the spirit of adoption, by offering strong cries and tears unto God; and the coming of the Lord was drawing nigh. One morning, after I had continued in prayer till I was near *fainting**, the spirit of God descended like lightening from heaven, and bore witness with my spirit that I was his adopted child. I looked up to heaven with confidence, and from this moment had a clear and divine evidence of the pardoning love of God, whom I was now emboldened to consider as my Father in Jesus reconciled." p. 20.

The sad delusion to which such things lead, must be obvious to every considerate mind. Religion is here made a matter of *feeling* and *fancy*, not of *principle* and *life*. St. John lays down one grand rule very different from this of Mr. Dickinson's, "hereby we know that we *know* him, IF we keep his commandments." Any other test must be false and deceitful; opening the door to the wideft fancies. The great CUDWORTH has a sermon on the above text, preached before Cromwell and his hypocritical parliament: the sermon is uncommonly good, and well adapted to the religious errors and subtle fanaticism of the present day.

The production of these memoirs we underftand is widely circulated among a certain class. These are the example for their people to admire; the copies for them to imitate. We cannot but lament the progress of such deluaions; that Englishmen and proteftants should quit the WORD of life, the fountain of living waters, and, instead of this, liften to the babbling of ignorance, the assumption of spiritual pride, or the wildest fancies of enthusiasm.

The instability of worldly power, and the insufficiency of human means; or, Divine Providence our only Shield. A Sermon preached at the parish church of the Holy Trinity, Minories, on Tuesday, June 1, 1802; being the day appointed for a general thanksgiving to Almighty God, for putting an end to the late bloody, extended, and expensive war, in which we were engaged. Published at the request of the parishioners. By THOMAS THIRLWALL, M. A. *Curate of the Holy Trinity, and Lecturer of St Dunstan, Stepney.* 4to, pages 23.

MR. THIRLWALL, from Ezekiel, xxxviii c. 8 v. applies "the hopeless and ruined condition of the exiled Jews," described in the vision of the prophet, to ourselves, and our own times. "Have we not," says he, "in this vision, a just and striking picture of what we have *lately* been, and what, by the blessing of God, is our *present* situation?" It is true that "we have lived in times to behold such scenes as our fathers before us never saw, nor heard of; and our children after us will scarcely believe when we tell them, we have witnessed powerful kingdoms, some totally subverted, others dismembered—illustrious princes hurled from their thrones, others driven into exile—nations, states, and vast provinces vanquished, prostrate,

* Fainting implies great weakness, both of body and soul; and are the fancies or the feelings of such a moment to be regarded in this light, are they evidences to bring forward as the foundation to build on for eternal life?

prostrate, and swallowed up in the dreadful vortex—religion proscribed, and publicly abjured by a whole nation—atheism and blasphemy professed, and triumphant. *We* have lived to behold the dissolution of entire ranks and orders of men; a king brought to the scaffold; nobles stripped of their splendor, rank and property; and a clergy massacred, banished, and seeking refuge in a strange land; a sudden panic and consternation spread through every established government, and Europe itself convulsed to its centre, and trembling for its very existence."

From a review of the consequences of the late political convulsions abroad, the preacher very properly calls upon his countrymen to testify their gratitude for the mercies which they have experienced at home. "War was in our gates, but there was peace in Israel." But adverting to the danger with which this country was threateued, in common with all those countries which had imbibed the revolationary poison, of which not less than eighty thousand among us were said to have "drank deep;" crushed, as all the states around us were, under the foot of tyranny, and subdued, as their spirits were, even to abject submission; when infidelity and atheism seemed boldly to stalk about our streets, and active emissaries to spare no pains for the dissemination of doctrines which struck at the root of social order, and aimed at the extinction of every religion and virtuous principle."—Adverting to these portentous evils, Mr. T. enquires, "Had we been asked at any of these alarming periods, as the prophet was, 'can these dry bones live?'—can this nation, exposed to such numerous dangers, and nearly crushed by the weight of their physical and moral calamities, revive and retrieve its character? the only answer our feelings must have suggested, would have been in the language of my text, "Lord, thou knowest."

The "practical inferences" to be drawn from, and the "lessons of improvement" which are taught, by a "retrospect of our late dangers," are pointed out by the author in strong terms, enforced with great energy, and impressed with animation and eloquence. In proof of this we select the following quotation:

"What a lesson has the worldly politician been taught, who calculates his success upon human instruments! It is upon the excellent form of government under which we live, that he builds his confidence of success against the designs of an invading foe? Alas! have we not been taught by lessons of bitter experience, that the eyes of a people can be blinded, and their minds deluded to their own destruction; that their hearts can be set to pull down the fairest fabric, and raise the most mis-shapen pile in its stead? What thousands amongst us at one period were so far infatuated by the impracticable and pestilent doctrines of the *Rights of Man*, as actually to meditate the overthrow of a Constitution, reared and matured by the accumulated wisdom of ages, and the envy and admiration of surrounding nations at the present hour? A Constitution, in which the interest of the prince and the subject is united; and is only fatal to both when it is supposed to be divided."

Again—

"The first sentiment that must arise in every serious and reflecting mind, is that of profound gratitude to the Great Author of our present deliverance. Much are to be lamented the folly, and the sin of attributing to the operation of second causes, our ordinary dangers and ordinary mercies; yet is it possible we look no farther than them, in the awful and unparalleled events we have now reviewed? We are but too apt, in the common occurrences of life, to be guilty of this error; to ascribe our recovery from sickness to the skill of the physician, and the virtue of his medicines; the improvement of our estate to prudent industry; the peace and prosperity of a kingdom to the wisdom of counsellors; a fortunate voyage to propitious gales, and the experienced judgment of the pilot; success in battle to the conduct of the general, and the valour of the soldier: Yet,

ut subtracting from the share of honour, respect and gratitude that is due to instruments, is it not a proof of wilful blindness not to see, and of incorrigible ot to acknowledge the interposition of a gracious Providence, when the mer- oy are conveyed to us by ways we cannot explain, and beyond the compass of ity? If there be some apology due for our inattention and indifference when , which constantly strike the eye, move in their accustomed orbit around us; glaring comet is suspended in the heavens, and presented to our view, how nd perverse must he be, who is not prevailed on, by the extraordinary appear- regular motion, to direct his thoughts to Nature's God, and receive a deep of his Almighty power and agency."

following exhortation we should do well to attend—

s humble ourselves under a sense of our manifold sins and repeated provoca- implore the assistance of Heaven to correct our own errors; and discoun- others, by the influence of our example, 'avarice, ambition, emulation, vari- h, strife, sedition, heresy;' with these, all the mischievous maxims of govern- false doctrines of religion, to the propagation of faction, the dishonour of the disturbance of the peace and happiness of society."

ave read this sermon with considerable pleasure: it is one of the able in point of diction, argument, and truth, that has appeared like occasion; and by recommending a serious perusal of it to our we discharge our duty, and feel convinced that we shall ensure robation.

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ions of Scriptural Characters: from the Four Gospels. By the R. POLWHELE, *Vicar of Manaccan, Cornwall.* 8vo. 1802.

genious author of this little work is advantageously known to the ic by various publications of considerable merit. His well-earned will certainly find no diminution from the present performance, there are many very ingenious illustrations of such incidents in Testament, as tend to throw light on our Saviour's Divinity. cimens of the work we shall select the two following articles:

THE LITTLE CHILDREN.

ng the incidental proofs of our Saviour's divinity, I have always numbered those pressions which argue his perfect intimacy with heaven and its inhabitants." tle children that are brought unto Christ, afford a pleasing illustration of this "Jesus called a little child; and set him in the midst of his disciples, and ily, I say unto you, except you be converted and become as little children, ye nter into the kingdom of heaven. Whosoever, therefore, shall humble himself le child, the same is the greatest in the kingdom of heaven."—"Take heed spise not one of these little ones; for I say unto you, that in heaven their angels behold the face of my Father which is in heaven."

passages, particularly the last, our Saviour's personal acquaintance with heaven ly displayed.
is every where else) our Lord speaks of the kingdom of heaven, of his Father, angels, in the same style of familiarity in which we speak of our home, in the tionate terms in which we notice our domestic endearments.
a too, he speaks, as of things which are self-evident, which are no subjects of disputation. He never attempts to prove the existence of the invisible world or ants; but in spontaneous language as occasion offers, and by a candid, open, and manner, that carries conviction to the mind, discovers his acquaintance with

THE

THE PENITENT THIEF.

If we look to our blessed Saviour upon the cross, we must necessarily perceive the rays of his divinity, unless "our eyes be blinded that we cannot see." The Penitent Thief was evidently a believer in Christ; and was impressed with the true notion of our Saviour's spiritual kingdom. And Jesus upon the cross, when the mask of his hypocrisy (if it ever existed) must have dropped off, still spoke in language familiar to Omnipotence: "Dost thou not fear God, (says the thief to his brother offender,) seeing thou art in the same condemnation? And we indeed, justly; for we receive the due reward of our deeds: But this man hath done nothing amiss. Lord, remember me, when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise." Whilst the malefactor displays charity towards his companion, piety towards God, the deepest humiliation on a prospect of his sins, and the strongest faith in Christ, whom, perhaps, until that solemn hour, he had never known or seen, the Redeemer of the world arrests with eagerness his last and dying moments, for the exhibition of infinite mercy, "not willing that any should perish; but that all should come to repentance."

We observe then, that even at the approach of death, our Saviour appears a more than human being, whilst he pardons the Penitent Thief, who took refuge in the Redeemer's merits. Thus in one moment we see the essential doctrines and sanctions of Christianity exemplified in the person of the thief, who repents of sin and flies to Christ for mercy; and of Christ, who graciously receives him, and promises to meet him in Paradise."

After giving these extracts, it is needless for us to multiply words in recommendation of this excellent and entertaining volume.

The Advantages of Diffused Knowledge. A Sermon, Preached at Scarborough, August 8, *and at Kingston upon Hull, December* 5, 1802, *for the Benefit of Two Charity-Schools, Instituted at those respective Places for the Education of the Children of the Poor. By* FRANCIS WRANGHAM, *M.A.* 4to. pp. 20.

THE ingenious author of this Discourse has ably advocated the right of the poor to the participation of knowledge, "against the bigot and infidel, who, opposed as they are in other points, agree in withholding intellectual light from the inferior orders."

Mr. Wrangham has incontestibly proved, that the *improved education of the lower classes has an extensive influence upon the general happiness of the community*, and therefore concludes in the language of his text, "their *candle* ought not to be *put under a bushel, but on a candlestick; that it may give light unto all that are in the house.*" Matt. v. 15.

The following quotation will, we have no doubt, give pleasure to our readers, and justify our character of this admirable Sermon, as a nervous, animated, and elegant composition.

"But ignorance, (continue our zealots,) is the mother of devotion; and, by way of bribing the feelings of mankind in favour of their barbarous maxim, the late terrible convulsions of EUROPE are industriously coupled with the preceding efforts of a few great bad men to disseminate infidelity. Alas! and can we require any better confutation of this, than a simple view of the country where those convulsions originated? can we be unapprized that, exclusively of those learned and wicked few, certainly but little known to her main population of peasantry, the realm of FRANCE *sate in darkness and in the shadow of death*? If the light of time, religion and genuine philosophy had furiously risen upon her, she could not have been thus fatally deluded by those earth-born meteo

metres of *solemn fairy* [illegible] troubled atmosphere &c.

——— [illegible]
Spirits purified to form translucent forms
Perform more subtle ———

"IGNORANCE. [illegible] and ecclesiastical [illegible] of ROME. [illegible] indeed, and [illegible] savage nonsense [illegible] the Inquisition, [illegible] the [illegible] alone, who [illegible] sense; that to *preach the gospel* [illegible] *serpents* is one of the [illegible] &c.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

On Friday the 18th of February, this Society held their annual meeting, attended by the Lord Mayor, Aldermen, Sheriffs, &c. at Bow Church, where an excellent sermon was preached by the Lord Bishop of Oxford, from 1 Corinthians iii. 6, 7,—*I have planted, Apollos watered, but God gave the increase: So then neither is he that planteth any thing, neither he that watereth; but God giveth the increase*—

The former part of the discourse was an elaborate account of the first settlement of Christianity among the Gentile nations, which of itself alone is an abundant proof of its divine origin. In the second part the right reverend preacher narrated the rise and progress of societies formed by different Christian communions for the propagation of the gospel, particularly that institution, the anniversary of which was then celebrated. In the course of his subject, his lordship took occasion to point some strong remarks against those enthusiasts who arrogated to themselves, as it were, the apostolic character, have undertaken to convert the "wild Indian and rude Negro," not to *civilized life* and *sober religion*, but to all the vagaries of mysticism. Civilization, it was justly observed, must prepare the way for the knowledge of Christian principles and the practice of Christian duties. His lordship dwelt with energy and feeling upon the condition of the eastern countries where our commerce has been so greatly extended, that where the mild influence of our holy religion has not had a correspondent success. A sister society indeed (that for promoting Christian knowledge) has done great things in the eastern world, but there is still room for more powerful exertions. This hint we sincerely trust will not be thrown away, especially as we understand the sectaries have been making attempts in that quarter.

LITERARY INTELLIGENCE.

We hear it is the intention of the Rev. T. Thirlwall, the editor of the Latin translation of "White's Diatessaron," at the suggestion of his friends, to publish the English version in duodecimo and octavo sizes; the former for the use of schools, the latter for that of families, in larger type and upon finer paper.

LIST OF BOOKS IN DIVINITY.

The uſe of Sacred History, especially as illustrating and confirming the great doctrines of Revelation, to which are prefixed two dissertations, by J. Jamieson, D.D. F.A.S.S. Minister of the Gospel, Edinburgh. 2 Vols. 8vo. 12s. boards.

A Serious Call to a constant and devout attendance on the stated Services of the Church of England, in an address from a Clergyman to his Parishioners, By Thomas Robinson, M. A. Vicar of St. Mary, Leicester. 12mo. pp. 84. 6d.

Practical Sermons on ſeveral important subjects. By the Rev. Theophilus St. John, LL.B. 8vo. pp. 394.

Cases reſpecting the Maintenance of the London Clergy, briefly stated and supported by reference to authentic documents. By John Moore, LL.B. Rector of St. Michael's-Bassishaw, and Minor Canon of St. Paul's. 8vo. pp. 54.

The instability of worldly power, and the insufficiency of human means; or, Divine Providence our only Shield. A Sermon preached at the parish church of the Holy Trinity, Minories, on Tuesday, June 1, 1802; being the day appointed for a general thanksgiving to Almighty God, for putting an end to the late bloody, extended, and expensive war in which we were engaged. Published at the request of the parishioners. By Thomas Thirlwall, M. A. Curate of the Holy Trinity, and Lecturer of St. Dunstan, Stepney. 4to. pp. 23.

POETRY.

ORIGINAL AND SELECT.

To the Editors of the Orthodox Churchman's Magazine.

GENTLEMEN,

THE following hasty translation of some Greek lines in your last Number, is transmitted to your inspection, (and for an insertion in your Magazine, if you deem it worthy of the favour,) by

Your constant reader,
Admirer and well wisher,
A. S.

A Star, the rivalling of the circling Sun,
The Star that erst a *Virgin's Child* proclaim'd,
Soon as it witness'd Bethlem's light divine,
"Hid its diminish'd head," abash'd, asham'd.

To the Editors of the Orthodox Churchman's Magazine.

GENTLEMEN,

IF you think the following versification of the Lord's Prayer, which is partly *original* and partly *compiled*, worthy of being inserted in the Orthodox Churchman's Magazine it is at your service for that purpose.

Remstone, *Dec.* 10, 1802.

I am, Gentlemen, yours, &c.
E. PEARSON.

THE LORD's PRAYER IN VERSE:

Father of all! supremely great!
Of heav'n and earth the Lord!
To thee all creatures owe their birth:
Be thou by all ador'd.

Soon may thy laws be truly known,
And o'er the world extend:
Soon, to thy wise and righteous sway,
May all the nations bend.

As angels in the heav'nly state
Thy blest commands fulfil;
So may thy servants here on earth
Obey thy holy will.

On thee we day by day depend,
And on thy care rely:
From daily dangers guard us safe;
Our daily wants supply.

A

past offences, Lord!
ıg grace bestow:
we to others grant,
mercy show.

When from without temptations call,
O'er lusts incite within,
Oh! give us strength each snare to shun,
And save our souls from sin.

EPITAPH ON A MOTHER.

s stone, by filial duty rear'd,
rief's returning steps endear'd,
nains of *her*, who gave me

ro' life, display'd no common

ınd to Nature's gift she ow'd,
he active virtues richly flow'd.
passions rul'd with strong con-

ligion harmoniz'd her soul.
cares from various causes prest,
ore them with unruffled breast.
province of domestic life,
, mother, and endearing wife,
long with brightest lustre

ith applause, which ev'n the
t own.
, *Dec.* 1, 1802.

The path assign'd her, she with patience trod,
To all around her kind, devout to God.
To his high will, when death approach'd her bed,
Meek and resign'd, she chearful bow'd her head.
No wish reluctant did her lips betray,
Come life, come death, she sought but to obey.
When the bright dawn of everlasting day
O'er man's reviving sight shall shed its ray,
By heav'n approv'd, oh! may I be decreed
To share her bliss; for that were bliss indeed!
'Till then, dear shade! tho' now I bid farewell,
Grav'd on my mind thy mem'ry still shall dwell.

W. P.

ILY OBITUARY, WITH AN ACCOUNT OF DISTINGUISHED PERSONS.

JANUARY 31, 1803.

Y died in the College at Ely, Catharine, the deeply-lamented wife of the George Downing, Prebendary of that Cathedral, and the tender mother of ı, two of whom only have the misfortune to survive her. Her constitution, gile, ſunk under the pressure of ſevere domeſtic trials; but, to adopt the a late pious and able Writer, Mrs. Downing, "with the weakneſs of a l all the fortitude of a man—I mean a Chriſtian." She received her re- with ſilent, humble reſignation; and bore up under them with *firm un-* tude, neither ſuffering in herſelf, or in thoſe around her, a ſyllable that in- ɔm or diſcontent under the myſterious allotments of an all-wiſe and all- isposer. Of this lady, and her now ſorrowing huſband, it may be juſtly y walked in all the ordinances of the Lord, blameleſs, and, as ſhe lived in ſs the life of a Patriarch, ſo ſhe died the death of a Patriarch." High in l hopes, calm, peaceful, and ſerene, her laſt hours were ſpent in prayer, ing thoſe around her. The domeſtic trials alluded to above were theſe:— g mourned the diſſolution of ſome of the neareſt ties which can bind the t to earth, her maternal tenderneſs was powerfully excited by the almoſt h of a beloved and *only* ſon, whoſe life fell a ſacrifice to his active exer- :utenant of the L. H. V. of London and Weſtminſter, during the ſcanda- n Sept. 1800; and this heavy domeſtic affliction was followed by another reſſing—the loſs of an amiable and beloved daughter, whom *grief for the r brother* brought to an early grave in July 1802, at Cliſton near Briſtol, was ſent for the recovery of her health. But they are all now united on ly ſhore, where public tumults and private griefs can never more diſturb here every tear is wiped from every eye;" and where ſorrow and ſeparation done away!

Happy

Happy in ruin! undivorced by death!
Or ne'er to meet, or ne'er to part, is peace!
O the soft commerce! oh, the tender ties!
Close twisted with the fibres of the heart!
Which broken, break them, and drain off the soul
Of human joy; and make it pain to live!——
And is it then to live? When such Friends part,
'Tis the Survivors die!——

Jan. 31.] This day, in the 80th year of his age, the Rev. Henry Bright, A. M. rector of Bilton, and vicar of Chedelhampton in Devonshire; and formerly Master of the Free School in Abingdon, and of New College School, in the University of Oxford.

Feb. 1.] On Monday last, at the Grove, Yoxford, in the 79th year of his age, Eleazar Davy, Esq. one of the acting magistrates of that county.

On Tuesday last, suddenly, at Briſtol, H. W. T. Hawly, Esq. first lieutenant of the King's Dragoon Guards.

Last week, in Bedford-street, Bedford-row, in the 60th year of his age, Mr. James Good.

2.] Yesterday, at his house in Charlotte-street, Portland-place, Mr. Robert Harper, in the 58th year of his age.

Friday last, aged 57, Mrs. Mary Harrison, Knightsbridge.

Lately, in Bedford-street, Bedford-row, in the 60th year of his age, Mr. James, many years an assistant at Soho School.

On Saturday morning, in the 74th year of his age, at his apartments in the British Museum, the Rev. Richard Pennock, rector of Abinger in Surrey, and of St. John's, Bermondsey.

Saturday laſt, at Kennington, after a long and painful illness, Mr. Samuel Linging, aged 56.

3.] Monday evening, at his apartments in the City Chambers, J. Vaughan, Esq. late Banker in Cornhill.

On Wednesday, the 26th ult. at Luton in Bedfordshire, Mr. Samuel Chase, Surgeon, aged 82.

On Saturday, the 20th ult. at his house at Layton in Essex, T. Oliver, Esq. in the 63d year of his age.

On the 24th ult. at her house in St. John's-street, Edinburgh, the Right Hon. Lady Elizabeth Wemyss, widow of the late Hon. James Wemyss, and sister to William late Earl of Sutherland.

On the 20th ult. at North Berwick, Mrs. Murray, wife of the Rev. M. Murray, late minister of that place.

At Greenock, laſt week, aged 83, Mr. Alexander M'Donald, who has been styled the Father of the Fiſhery in that quarter.

On the 20th ult. Margaret Clergne, ci-devant Member of the Convent of St. Claire in the city of Toulouse, at the age of 106. She had been confined to her bed for many years, and for the last two was totally deaf. Her hair continued to her death of the finest jet black, and scarcely a wrinkle deformed her countenance. She had been a perfect beauty in her youth.

4.] Thursday last, Mr. Peter Capper, of Lambeth.

At Port Royal, Jamaica, on the 21st of Nov. last, of the yellow fever, the Hon. Lieut. James Rollo, of his Majesty's ship Ganges.

5.] On Wednesday, Jan. 26, at his house, St. Michael's Grove, Brompton, Tho. Gibert, Esq. a Lieutenant in his Majesty's Navy.

On Thursday, at her house in Montpelier-row, Twickenham, greatly lamented, Mrs. Vaughan, relict of Harry Vaughan, Esq.

On the 1st inst. at her father's house at Ilford in Essex, Miss Miller, after a long and painful illness.

At her lodgings in Milsom-street, Bath, Mrs. Branthwayt, aged 71.

Lately, the Rev. Charles Chadwick, jun. under-master of the grammar-school in Sheffield, late curate of Mexborough and Ravenfield, and formerly of Trinity College, Cambridge; B. A. 1791; M. A. 1794.

Saturday last, after a long affliction, sincerely regretted by all her family and friends, Mrs. Fuller, of Brandon, in the 50th year of her age; by whose death the poor have lost a kind and liberal benefactress.

13.] On Friday the 11th inst. after a long and painful illness, which he bore with grea

eat christian fortitude, John Armstrong, Esq. of Pimlico, Middlesex, whose loss ill long be deservedly regretted by his family and friends.

Tuesday last, aged 80, Mr. Edward Smewing, late Manciple of Lincoln College, in ie University of Oxford—A man of strict integrity, and of exemplary piety.

On the 7th instant, at Bath, R. Fairfax, Esq. of Newton-kyme, near Tadcaster, in Yorkshire.

On Wednesday the 9th inst. after a few days illness, in the 36th year of his age, the Rev. John Hyde, M. A. a Minor Canon of the Cathedral Church of Peterborough, nd late of Emmanuel College in the University of Cambridge. His death is sincerely amented by a very numerous and truly respectable circle of friends and acquaintances. He was buried in the chancel of the Cathedral, with every mark of esteem, regard, and ffection, which he had so justly merited.—A reflection made during the funeral pro-ession through the grand aisle of the Cathedral, whilst a solemn dirge was played on the organ:

When hallow'd Airs breath thro' each peopled aisle
And swelling Organs fill the sacred pile:
When the Soul rises on Devotion's wings,
And, Seraph-like, the Saint both burns and sings;
Imagine then JEHOVAH from his Throne
Inclines his ear, and bows propitious down;
Regards his vot'ries with delightful Eyes,
And deigns to accept the tuneful Sacrifice.

Peterborough. A MINOR CANON.

On Saturday se'nnight, in the 66th year of his age, after a lingering illness, which he supported with fortitude and pious resignation, Mr. John Throsby, many years clerk to the parish of St. Martin, in Leicester. He was a man of strong natural genius, and during the vicissitudes of a life greatly chequered, rendered himself conspicuous as the Topographer of Leicestershire and Nottinghamshire. He attempted many expedients for the maintenance of a numerous family, few of which answered his purpose; and his last days would have been shaded with penury and disappointment, but for the assistance of those friends who knew his worth, and justly appreciated him as a man of honesty, integrity, and merit.

On the 21st of last month, at Nice, of a decline, the Hon. Mrs. Charles Ellis, only daughter of the late Right Hon. Lord Hervey, whose premature death on board the Zealous, which he commanded in the last war, was so deeply deplored by his friends and family. She fell a victim to that fatal disorder, at the early age of 22 years and five months, and supported her acute and protracted sufferings with a serenity and resignation never to be forgotten.

Feb. 8.] On Monday last, of a paralytic stroke, Mrs. Vigurs, wife of Mr. Vigurs, of Southampton-street, Strand.

Saturday last, at her house in Park-row, Greenwich, at an advanced age, Mrs. Moyle, widow of the late H. Moyle, Esq.

Lately, in the Mediterranean, the Hon. Captain Duncan, of the Guards, the eldest son of Lord Duncan. He had gone thither for the recovery of his health, and died at sea. His body was conveyed to Malta, where it was interred with military honours.

On Saturday last, at Twickenham, Middlesex, Mrs. Shakerley, relict of Peter Shakerley, Esq. of Somerford-Hall, Cheshire.

9.] Yesterday afternoon, about four o'clock, Mr. Rigby, many years an eminent linen-draper, on Ludgate-hill.

Yesterday morning, Mrs. Dewar, of Clapham Common, Surry.

On the 31st ult. at Carlisle, Miss Margaret Waugh, youngest daughter of the late Dean of Worcester.

On Sunday last, at her house in Brompton-row, Knightsbridge, Mrs. Thompson, relict of William Thompson, Esq. of Humbleton, Yorkshire.

On Sunday se'nnight, aged 55, Thomas Hammond, Esq. of York, and brother to George Hammond, Esq. Under Secretary of State in the foreign department.

Lately, at Yalding, in Kent, Mr. Thomas Trice, at the age of 85, of the small-pox, by infection. He had been previously inoculated for the cow-pox; but we trust, for the sake of this great discovery, that the infection was of a spurious kind.

Sunday last, at his house in Great Surry-street, Robert Evans, Esq. surgeon, in the 36th year of his age.

11.] On Friday last, Mr. John Case, of Thirske, in the 27th year of his age.

Yesterday, Mr. T. Londsdale, of King-street, Covent-garden, aged 66.

Early

Early in January, in the South of France, E. Estridge, Esq. in the 28th year of her age.

Lately, at Kirkcudbright, in Scotland, Mrs. Martin, in the 91st year of her age.

12.] On Monday last, at the Provost's lodgings, in Worcester college, in the 79d year of her age, Mrs. Landon, relict of the late Rev. John Landon, rector of Tedstone Delamere, and vicar of Dormington, in the county of Hereford, and mother of the present Vice-Chancellor.

On the 9d instant, at Goring Heath, in this county, the Rev. J. Lichfield, B. D. rector of Aston Tirrold and Tubney, Berks, and late Fellow of Magdalen College.

Sunday last, aged 69, John Webb, gent. of Middleon Stoney, in this county, many years steward to the Earl of Jersey.

Tuesday evening last, at Hodcott, in the county of Berks, in the 85th year of his age, John Head, Esq. many years one of his Majesty's Deputy Lieutenants for that county.

Yesterday evening, aged 65, Mr. Rd. Howman, butler of Christ Church. His loss will be severely felt, for he was a worthy and benevolent man.

On Saturday last, Lieut.-Colonel F. Manners, of the 96th regiment.

Monday last, in the 25th year of her age, Mrs. W. Eade, wife of William Eade, Esq. of Clapton.

Thursday, in College-street, Westminster, Mr. Ginger, aged 76, bookseller to the Royal School, Westminster.

Thursday, at her house in Grosvenor-place, Mrs. Long, sister to the late, and aunt to the present Sir James Tylney Long, Bart.

On Saturday last, at Clifton, near Bristol, Mrs. Seton, wife of James Seton, Esq. of Parliament-street, daughter of the late, and sister to the present Henry Wilmot, Esq. of Farnborough-place, Hampshire.

On Saturday last, Mrs. Norris, wife of Mr. James Norris, wine-merchant, Bury-place, Bloomsbury.

On Thursday, at Knightsbridge, Mrs. Hester Oates, wife of the late Dr. Oates, of Dartmouth-street, Westminster.

On the 30th ult. at Nice, in Italy, Mrs. Ellis, the wife of W. Ellis, Esq. of Clermont, near Esher, in Surry, and grand-daughter of the Earl of Bristol.

Lately, at Florence, Robert Fitzherbert, Esq, son of the late Thomas Fitzherbert, Esq. of Swinerton Hall, Staffordshire.

15.] At Plymouth, Lieutenant John Newton, of the Royal Navy, aged 67, out of which he was 43 years a Lieutenant.

Lately, Thomas Hammond, Esq. of York, aged 55.

On the 6th instant, in the 69th year of his age, Mr. John Webb, of Middleton Stoney, in the county of Oxford, many years steward to the Earl of Jersey.

On Thursday last, universally lamented, John Oxenford, Esq. of the Custom-house, London.

16.] Friday last, at Clapton, aged 70, Miss D'Augilar, daughter of Diego D'Augilar, Baron of the Holy Roman Empire.

On Friday last, at Bath, John Buchanan, Esq. of Devonshire-street, Portland-place.

17.] On Friday last, at his mother's house, in Devonshire-place, Capt. Henry West, of the navy, aged 26.

On Monday, Mr. Thomas Trotter, engraver.

On Sunday last, in the 32d year of her age, Mrs. Pinero, wife of M. Pinero, Esq. of Charles-street, Cavendish-square.

On Sunday last, the 13th instant, at her son's house, in Walcot-place, Lambeth, Mrs. Charlotte Kappen, aged 83, late of Southampton-street, Covent-garden.

Last Saturday, at the house of John Thackrah, Esq. Miss Myers, after a few weeks illness.

On Wednesday se'nnight, suddenly, at his lodgings in Bath, Capt. Chilcot, of the navy, a very worthy young man.

On Thursday, in the 65th year, James Morrison, Esq. many years deputy-master of his Majesty's mint.

18.] On Monday last, Paul Parry, Esq. of the Royal Navy.

On the 15th instant, Mrs. Ward, mother to Mrs. Roberts, the lady of the Rev. Dr. Roberts, High Master of St. Paul's School.

19.] On Wednesday last, Miss Sarah Rush, of Sackville-street, Piccadilly.

Tuesday evening, Mrs. Stewart, wife of Joseph Stewart, Esq. of Somerset-place.

At Marseilles, on the 31st ult. John Dunnage, Esq.

On Monday last, at his house at Woodhatch, near Ryegate, Surry, Mr. Rowland Yallops, late of Old-street, aged 59.

On

On Monday last, at his house in Church-street, Edmonton, Jacob Jamet, sen. Esq. late of Spital-square, in the 84th year of his age.

On Monday last, Mrs. Schwenck, wife of I. A. Schwenck, Esq. Vauxhall Walk.

22.] On Friday, Mrs. Macleod, wife of P. Macleod, Esq. of Bread-street, aged 73.

On Thursday, at Vauxhall, in the 80th year, Mr. Charles Rashfield, many years an inhabitant and deputy of Candlewick Ward.

Lately, at Fulham, Mrs. Batchelor.

On Friday last, in the 73d year, at his house in Hornsey, John Danvers, Esq.

On Thursday last, at Sidmouth, where he went for the recovery of his health, the Rev. John Barton, prebendary of Canterbury, and late chaplain of the House of Commons.

On Friday last, at his house in Wigmore-street, Thomas Little, Esq. in the 63d year.

Saturday night, at his house in Gloucester-place, Portman-square, of six days illness, of what was called a common cold, John Crosbie, Esq.

23.] Thursday last, at his house in Percy-street, Bedford-square, John Morgan, Esq. one of the principal examiners in the High Court of Chancery.

On the 12th instant, at Cork, after a very few moments illness, the Hon. James Tonson, brother to Lord Riversdale.

Last week, Mrs. Marriott, Princes-court, Storey's Gate, Westminster.

At Edinburgh, on the 14th instant, Captain Burnett, brother to the late Sir Thomas Burnett of Leys.

On the 8th instant, Miss Jean Alexander, daughter of the late William Alexander, Lord Provost, and Member of Parliament for the city of Edinburgh.

At Edinburgh, on the 12th instant, A. Tweedie, Esq. of Quarter.

On Monday last, aged 53, Mrs. Twining, wife of Mr. Twining, of Isleworth. And in July last, at Arrah, in Bengal, aged 22, Mrs. Twining, the wife of Mr. Thomas Twining, and daughter of Mr. Cock, of Benares.

Lately, at Calcutta, in an advanced age, Sir C. Blunt, Bart.

CHURCH PREFERMENTS, GRADATIONS, &c.

OXFORD, *January* 29, 1803.

THE Marquis of Winchester has nominated the Rev. Robert C. Caswall, of Burford, to the perpetual Curacy of Yateley, in the county of Hants, void by the resignation of the Rev. John Richards, the late incumbent.

Saturday, the 15th instant, Mr. Ralph Deane, Bachelor of Arts, of Magdalen College, was admitted Master of Arts.

Saturday last the Rev. J. Reed, and Michael Dupre, Master of Arts, of Exeter College, were admitted Bachelors in Divinity.

Thursday Messrs. William Skelton, of Queen's College; Robert Cholmelev, of Corpus Christi College; and Walter Williams, of Worcester College, Bachelors of Arts, were admitted Masters of Arts.—Mr. Abel Handy, of Oriel College, and *Maxime* in the last year's public examination, was admitted Bachelor of Arts.—Also Messrs. George Knight, of St. Edmund Hall; Samuel Whittingham, and William Tugwell Williams, of Corpus Christi College; and Geo. Bliss, of Christ Church, were admitted Bachelors of Arts.

Feb. 5.] Thursday the Rev. Thomas Butler, Master of Arts, of Magdalen College, was admitted Bachelor of Divinity.—And the Right Hon. Hugh Fortescue, Viscount Ebrington, of Brasenose College, was admitted Bachelor of Arts.

Yesterday Abraham Des Carrieres, Esq. 2nd Bachelor in Civil Law, of St. Mary Hall, proceeded Doctor in Civil Law, Grand Compounder.—And Mr. C. Townsend, Bachelor of Arts, of Magdalen College, was admitted Master of Arts.

The Rev. John Rymer, Master of Arts, Vicar of Restington, Lincolnshire, is instituted to the Vicarage of Exmouth and Littleham, in the county of Devon, on the presentation of the Dean and Chapter of Exeter.

19.] Thursday, the 17th instant, the Rev. George Markham, Master of Arts, of Christ Church, and Dean of York, was admitted Bachelor and Doctor in Divinity, Grand Compounder. The Rev. Robert Jackson, Master of Arts, of Oriel College, was admitted Bachelor in Civil Law. Messrs. Abel Moysey, and Henry J. Cholmeley, Bachelors of Arts, of Christ Church, were admitted Masters of Arts. The Rev. Matthew Purcell, of University College, was admitted Bachelor of Arts, Grand Compounder. And Messrs. Francis Lewis, and John Sutcliffe, of University College; Edward Bathier, of Oriel College; Francis Henry White, of Worcester College; Henry Harris, of Pembroke College;

lege; William Harrison, and Horace Parker, of Lincoln College; James Townsend Lawes, of St. Alban Hall; Love Parry, of Christ Church; and Thomas Prankard Phelps, of Hertford College, were admitted Bachelors of Arts.

Yesterday the Rev. Robert Jackson, Bachelor in Civil Law, of Oriel College, was admitted Doctor in Civil Law.

Wednesday se'nnight Thomas Collins, Esq. of University College, was elected Fellow of Magdalen College.

The Rev. Dr. Hoskyns, of Magdalen College, is presented, by that society, to the rectory of Appleton, Berks, vacant by the death of the Rev. Dr. Brickenden.

A dispensation has passed the Great Seal, to enable the Rev. Allen Fielding, M. A. Chaplain to the Right Hon. Lord Viscount Nelson, to hold the vicarage of St. Cosmus and Damien in the Blean, together with the vicarage of St. Stephen, both in the diocese of Canterbury.

CAMBRIDGE, *February* 11, 1803.

Lord John Edward Fitzroy, youngest son of his Grace the Duke of Grafton, our Chancellor, is admitted of Trinity College.

The Rev. James Allott, B. A. of Catherine-hall, is elected a Fellow of that society.

The Rev. Thomas Penton is instituted to the rectory of Mundesley, in Norfolk, on the presentation of the King, by virtue of his Duchy of Lancaster.

The Archbishop of Canterbury has been pleased to appoint the Rev. Alien Fielding, vicar of St. Stephen's, to be Master of Eastbridge Hospital, in that city.

The Rev. John Rymer, M. A. vicar of Ruskington, in Lincolnshire, is instituted to the vicarage of Littleham, in the county of Devon.

Mr. Hubbard, the curate of Bethnal Green, is, it is said, appointed the successor of the late Mr. Penneck in the living of St. John's, Bermondsey. Mr. Hubbard was many years curate to Mr. Penneck, in that parish, and is a gentleman of distinguished poetical abilities.

18.] Mr. Benjamin Heath Drury, scholar of King's College, is elected into one of the Classical Scholarships founded by Lord Craven, vacated by the cession of Mr. Charles Le Bas, of Trinity College.

We hear the Dean and Chapter of Rochester have appointed the Rev. W. S. Staines, one of the minor canons, to the perpetual curacy of Strood.

TO CORRESPONDENTS.

OBSERVATOR has our thanks for the extract which he sent us from the letter of a learned prelate; but though it is so highly flattering to us, as expressing a high approbation of the plan and conduct of our work, yet from motives of delicacy we must decline printing it. Our friend's other communications will appear in our next Number.

The Correspondent who suggests an alteration in, and enlargement of, our Magazine, is not aware of the difficulty attending such a measure. For one who would be pleased with it, many would probably be dissatisfied. Part of his observations shall be attended to.

R. on "the inaccurate manner of printing Common-Prayer Books;" T. W. R. "On the state of Churches in our Foreign Settlements;" H. on the Rubricks, &c. &c. in our next.

To give farther extracts from a publication already noticed, when we are in arrears to such a number of friends for original communications, would be inconsistent with the rule we have laid down for ourselves, and to which we find it necessary to abide still more strictly every month.

The Review of Dr. Gardiner's Sermons has been unavoidably deferred this Number, but will be concluded in the next.

The conclusion of Mr. Ludlam's Essay upon the Epistle to the Romans is unavoidably delayed till our next.

THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR MARCH, 1803.

If ever we desire to recover and maintain Ecclesiastical peace; GOD's MESSENGERS *must be greater in our eyes, and we lesser in our own.* Bp. HALL's *Peace-maker*, Sect. xi.

THE LIFE OF JAMES USHER, D. D.

Archbishop of ARMAGH.

THIS learned prelate was born in the city of Dublin, January 4, 1580. His father, Mr. Arnold Usher, one of the six clerks of Chancery, was of the antient family of the *Ushers*, alias *Nevills*, whose ancestor (usher to King John) coming over with him into Ireland and settling there, changed the name of his family into that of his office, which was customary in that age. His mother was Margaret, daughter of James Stanihurst, Speaker of the Irish House of Commons in three parliaments, Recorder of Dublin, and one of the Masters in Chancery. But that which will ever render the name of this Mr. Stanihurst famous, was his being the first mover in parliament, for the founding and endowing of a college and university at Dublin, which was soon after consented to by Queen Elizabeth. The uncle of our archbishop, by the father's side, was Henry Usher, archbishop of Armagh, a wise and learned prelate, who was also a great benefactor to the same university. By the mother's side, he had an uncle, Richard Stanihurst, who was a zealous Romanist, but a man of great learning, as appears by several of his works now extant. Our prelate often mentioned two of his aunts who were blind from their cradle, and so continued till their deaths; yet were blessed with admirable understandings, and of such tenacious memories, that whatever they heard out of the Holy Scriptures they always retained, and became such proficients, that they were enabled to repeat much of the Bible by heart, and were the first who taught their nephew to read English.

In the year 1573, Trinity College was finished, and James Usher, then in the thirteenth year of his age, being adjudged by his schoolmasters sufficiently qualified for admission into the university, was accordingly matriculated.

Here he set himself earnestly to the study of the languages and liberal arts, not neglecting ecclesiastical history and antiquity, in all which he improved to admiration; for before he was sixteen, he had drawn up in Latin an exact chronicle of the Bible as far as the Book of Kings, which work appears to have been the rough draught of his annals.

On the landing of the Earl of Eſſex as Lord Lieutenant of Ireland, in 1598, there was a ſolemn act of the univerſity for his entertainment, in which Mr. Uſher acquitted himſelf with univerſal applauſe, though only bachelor of arts. The bent of his inclinations, and the courſe of his ſtudies, lay entirely towards divinity; but his father, who deſigned him for his own profeſſion, recommended him to ſtudy the common law, and was about to ſend him for that purpoſe to London, that he might become a member of one of the Inn's of Court. This, however, was fruſtrated by his father's death; and the paternal eſtate, which was of conſiderable value, deſcended to this the eldeſt ſon: but finding it ſomewhat encumbered with law-ſuits and ſifters portions, and fearing that theſe might hinder him in the courſe of his ſtudies, he choſe rather to commit himſelf to Providence, and ſo very frankly gave up his inheritance to his brother and ſiſters, reſerving only ſo much as might enable him to purchaſe books and to ſupport him in the college.

About the eighteenth year of his age, he held a diſputation with one Henry Fitzſymonds, a very learned Jeſuit, who had challenged the whole univerſity to diſpute with him upon the points in controverſy between the two churches. When Uſher accepted the challenge, the Jeſuit was ſurpriſed, and treated his juvenile antagoniſt with the ſame contempt that Goliath did David; but, after one or two conferences, he declined any further combat with him; and in the preface to one of his books, he made this ingenuous confeſſion: *Prodiit quidam octodenarius, præcocis ſapientiæ juvenis, de abſtruſiſſimis rebus Theologicis, cum adhuc Philoſophicæ ſtudiæ vix emenſus, nec ex Ephebis egreſſus*, &c. i. e. "There came to me once a youth of about eighteen years of age, of a ripe wit, when ſcarcely as you would think, gone through his courſe of philoſophy, or got out of his childhood, yet ready to diſpute on the moſt abſtruſe points of divinity."

In 1600, he took the degree of M. A. and the ſame year was appointed to read the catechetical lecture, in which he gave great ſatisfaction to his auditors. The year following, he was ordained deacon and prieſt by his uncle the archbiſhop of Armagh, which, though uncanonical, yet his own extraordinary merit, and the neceſſity which the church then had of ſuch a labourer, rendered a diſpenſation in that caſe, at leaſt excuſable, if not neceſſary.

He was ſoon taken notice of as a preacher, and had frequent occaſion to exerciſe his talents before the government at Chriſt Church in Dublin, and his diſcourſes were ſo clear, powerful, and convincing, that he thereby ſettled many who were wavering, and converted ſeveral from the Romiſh perſuaſion to the Church of England. "Neither muſt it be forgotten (ſays the author of his life) that after the Engliſh forces had, in 1603, beaten and driven out the Spaniards, who then came to the aſſiſtance of the Iriſh at Kinſale, that army reſolved to do ſome worthy act that might be a laſting memorial of the gallantry of military men, and that reſpect which they had for true religion and learning. To promote which they raiſed among themſelves the ſum of 1800l. to buy books to furniſh the library of the univerſity of Dublin. And when the ſum was raiſed, it was reſolved by the benfactors, that Dr. Challoner and Mr. Uſher ſhould have the ſaid 1800l paid into their hands, to procure ſuch books as they ſhould judge moſt neceſſary for the library, and moſt uſeful for advancement of learning, which they accordingly undertook; and coming into England for that purpoſe

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where, as alſo from beyond ſea, they procured the beſt books of all kinds which were then to be had. So that they moſt faithfully diſcharged that great truſt, to the donors and the whole college's great ſatisfaction. And it is ſomewhat remarkable, that at this time, when the ſaid perſons were at London, about laying out this money in books; they met Sir Thomas Bodley there, buying books for his new erected library at Oxford; ſo that there began a correſpondence between them upon this occaſion, helping each other to procure the choiceſt and beſt books on ſeveral ſubjects that could be gotten; ſo that the famous Bodleyan library at Oxford and that of Dublin began together *."

About this time the chancellorſhip of St. Patrick's cathedral, Dublin, was conferred on him by Dr. Loftus, archbiſhop of that ſee. "Here he lived ſingle for ſome years, and kept hoſpitality proportionable to his incomes, nor cared he for any overplus at the year's end, being never a hoarder of money; but for books and learning he had a kind of laudable covetouſneſs, and never thought a good book, either manuſcript or printed, too dear. And in this place Mr. Camden found him in 1607, when he was putting out the laſt edition of his Britannia, where, ſpeaking of Dublin, he concludes thus: "moſt of which I acknowledge to owe to the diligence and labour of James Uſher, chancellor of the church of St. Patrick, who in various learning and judgement far exceeds his years." And though he had here no particular obligation to preach, unleſs ſometimes in his courſe before the ſtate, yet he would not omit it in the place from whence he received the profits, *viz. Finglaſt*, not far from Dublin, which he endowed with a vicarage, and preached there every Lord's day, unleſs hindered by very extraordinary occaſions †."

In 1607, he took his degree of B. D. and ſoon after was choſen Profeſſor of Divinity in the univerſity of Dublin, which ſtation he held thirteen years, reading lectures weekly upon the controverſy between Papiſts and Proteſtants, as of principal concern at that time and place.

In 1609, he again viſited England, to purchaſe books, and to converſe with learned men: and ſo highly was he eſteemed, as to be appointed to preach frequently before the king's houſehold, which was a great honour in thoſe days. Here he contracted an intimacy with the greateſt ſcholars of the age, as Mr. Camden, Sir Robert Cotton, Mr. Selden, Mr. Briggs, Dr. Davenant, afterwards Biſhop of Saliſbury, Dr. Samuel Ward, and others. After this he conſtantly came to England once in three years, ſpending one month of the ſummer at Oxford, another at Cambridge, and the reſt of the time in London. The year following, he was unanimouſly choſen by the fellows of Dublin college to the provoſtſhip of that houſe, which honour, however, he modeſtly declined. In 1612, he took his doctor's degree, and next year publiſhed at London his firſt treatiſe *De Eccleſiarum Chriſtianarum Succeſſione & Statu*, which was preſented by Archbiſhop Abbot with high commendations to King James.

About this time he married Phebe, only daughter of Dr. Challoner, who had ſuch a regard for him that he courted his alliance, and enjoined his daughter, on his death-bed, that if Dr. Uſher would marry her, ſhe ſhould think of no other perſon for her huſband, which command ſhe punctually obeyed. By her he had only one child, who was married to Sir Timothy Tyrrel.

* Parr's Life of Archbiſhop Uſher, p. 9. † Ibid.

In 1620, King James, notwithſtanding ſome endeavours which had been made to prejudice him againſt Dr. Uſher, conferred on him the biſhopric of Meath. "Being thus advanced to the epiſcopal degree, his province and employment might be altered, but not his mind, nor humble temper of ſpirit: neither did he ceaſe to turn as many as he could from darkneſs to light, from ſin and ſatan to Chriſt, by his preaching, writing, and exemplary life; obſerving that which St. Auguſtin ſaid of St. Ambroſe, *Etenim quidem in populo verbum veritatis recte tractantem omni die Dominico audiebam, & magis magiſque mihi confirmabat*, &c. that he handled the word of God unto the people every Lord's day *."

After the archbiſhop had been in Ireland about two years, King James thought fit to employ him in writing the Antiquities of the Britiſh Church; and for that purpoſe ſent over a letter to the lord deputy and council of Ireland, commanding them to grant him a licence to be abſent from his ſee. On this ſummons the biſhop returned to England, and ſpent about a year in conſulting MSS. in both univerſities, and private libraries, for the perfecting of his noble work, *De Primordiis Eccleſiarum Britannicarum.*

In 1624 we find him again in Ireland, engaged in a diſpute with one Malone, a Jeſuit of the college of Louvain, and conducting the controverſy with equal credit to his great abilities and the truth of his cauſe. Shortly after this, he came back to England to complete his work *De Primordiis*; and while here, the archbiſhopric of Armagh becoming vacant, King James voluntarily nominated the biſhop of Meath to it, as the fitteſt perſon for that great charge and high ſtation in the church.

But before his return into Ireland, a circumſtance happened which ſhews that he neglected no opportunity of bringing men from the darkneſs of Popery into the clearer light of the Reformed Religion. The particulars are taken from the following note of his own: "that in November 1625, he was invited by the Lord Mordaunt and his Lady to my lord's houſe at Drayton in Northamptonſhire, to confer with a prieſt he then kept, by the name of Beaumont, upon the points in diſpute between the church of Rome and ours: and particularly, that the religion maintained by public authority in the Church of England, was no new religion, but the ſame that was taught by our Saviour and his apoſtles, and ever continued in the primitive church during the pureſt times." What was the iſſue of this diſpute (ſays his biographer), we muſt take from the report of my lord and lady, and other perſons there preſent; that this conference held for ſome days, and at laſt ended with that ſatisfaction to them both, and confuſion of his adverſary, that, as it confirmed the lady in her religion, (whom her lord, by means of this prieſt, endeavoured to pervert,) ſo it made his lordſhip ſo firm a convert to the Proteſtant religion, that he lived and died in it."

On his return into his native country in 1626, he began to inſpect his own dioceſe firſt, and the manners and abilities of his clergy, by perſonal viſitations; admoniſhing thoſe whom he found faulty, and giving excellent directions to the reſt, charging them to uſe the Liturgy of the church in all public adminiſtrations; and to preach and catechiſe diligently in their reſpective cures; to make the Holy Scripture the *Rule* as well as the *Subject* of their doctrine. Nor did he only endeavour to reform the clergy, but alſo the officers in the eccleſiaſtical courts, againſt whom he had many complaints.

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* Parr, p. 18.

Finding Popery greatly upon the increaſe, he ſet himſelf ſtrenuouſly againſt its progreſs, and when ſome overtures were made for a general toleration of the members of that communion, he laboured with ſuch zeal to oppoſe that unſeaſonable and dangerous meaſure, that it fell to the ground.

King Charles the Firſt was much concerned at the low ſtate of the Proteſtant intereſt in Ireland, and in 1631 ſent a letter to the biſhops in that kingdom, exciting them to diligence in their reſpective dioceſes, and to a zealous ſuperintendance of their clergy. This we chooſe rather to notice in this place, as affording a clear refutation of that infamous ſlander of the king's being favourable to Popery.

The lord primate, in obedience to his Majeſty's command, ſet himſelf diligently to put in execution what had been entruſted to his care. He therefore endeavoured, firſt, to reform thoſe abuſes which remained in his own province, having already proceeded a conſiderable way in that good work; and in the next place, he made it his buſineſs to reclaim thoſe deluded people who had been bred up in the Romiſh religion; for which end he began to converſe more frequently and familiarly with the gentry and nobility of that perſuaſion; as likewiſe with many of the lower orders who dwelt near him, inviting them often to his houſe, and diſcourſing with them, mildly, on the chief tenets of their religion; by which courteous behaviour he was very ſucceſsful, and brought many of them over to the truth. He adviſed alſo the biſhops and clergy to deal with the popiſh recuſants after the ſame manner, that if poſſible they might make them ſenſible of their errors and their danger.

Nor was his care confined to the converſion of the Iriſh Papiſts; he alſo endeavoured to bring the Scotch and Engliſh ſectaries to the boſom of the Church, conferring with them, and demonſtrating the weakneſs of their ſcruples, and the injury which their heedleſs ſeparation did to the Proteſtant cauſe.

About this time he carried on a frequent correſpondence with Archbiſhop Laud, concerning the condition of the Church of Ireland, and by the intereſt of that great and generous prelate, many important benefits were obtained from the crown for the Iriſh clergy.

At the inſtance alſo of that archbiſhop, the thirty-nine articles of religion were received in the convocation of Ireland, that there might be ſtill a cloſer agreement in doctrine and diſcipline between the two churches.

At the end of 1639, the lord primate publiſhed his long-expected work, entitled *Britannicarum Eccleſiarum Antiquitates*; in which there is a very curious hiſtory of the Pelagian hereſy. The year following, he came to England with his wife and family, intending to continue a year or two, and then to return; but it pleaſed God to diſappoint him in his reſolution, for he never ſaw his native country any more.

After a ſhort ſtay in London, he removed to Oxford, as well to be abſent from the violent political heats which then raged in the capital, as to have the advantage of purſuing his ſtudies. In 1641, was publiſhed at Oxford, the Lord Primate's Original of Biſhops and Metropolitans, wherein he proves from ſcripture and the antient monuments of the Church, that they owe their original to the Apoſtles, and that they "are the ſtars in the right hand of Chriſt," *Rev.* 2. To this diſcourſe the Preſbyterian party never publiſhed any reply.

Our archbishop has been falsely charged with having advised King Charles the First to pass the bill for the attainder of the Earl of Strafford, but in fact he only concurred with the other bishops in recommending to his majesty to act strictly according to his own conscience. So far, indeed, is this charge from being true, that the lord primate frequently visited the earl in the Tower, and prepared him, by his own desire, for his great change.

Not many months after the execution of this unfortunate nobleman, came over the news of the breaking out of the Irish rebellion, in which affliction the archbishop had a large share: for the rebels plundered his houses in the country, and seized all his cattle, to a great value, leaving nothing but his library, which was afterwards conveyed to Chester, and from thence to London. This reduced him to so low a condition, that he was forced, for a present supply, to sell or pawn all the plate and jewels he had; yet he bore all his crosses with Christian patience, and even cheerfulness. In consequence of his misfortunes, which excited universal compassion, the university of Leyden offered him a honorary professorship with an ample stipend; and Cardinal Richelieu invited him to France, with the promise of a noble pension and the freedom of religion. But these offers he declined, on being preferred by the king to the bishopric of Carlisle, then vacated by the death of Dr. Barnaby Potter. Upon this he made shift to subsist, till the rebellious House of Commons seized upon all bishops' lands; and though, in consideration of his great losses in Ireland, as well as of his own great merits, they voted him a pension of 400l. per annum, yet he never received above one or two payments at most. When his majesty removed to Oxford, the archbishop fixed his residence entirely there, preaching commonly in one church or other every Sunday, being constantly attended by a crowded audience, though his way of preaching was very different from that affected frothy sort of oratory which was then much in use. "And I remember, I then heard, (says his chaplain Dr. Parr,) that there was a person in the university (Dr. Thomas Marshall, afterwards dean of Gloucester,) very much famed for that kind of preaching; who, after he had sometime heard the lord primate's sermons, and observing how plain, and yet moving they were, and being sufficiently satisfied that it was not for want of wit or learning that he did not do otherwise: he was soon convinced that this was not the most ready way of gaining souls, and therefore quitting his affected style and studied periods, took up a more plain and profitable way of preaching; so that coming afterwards to visit the lord primate, he gave him many thanks, and told him he had now learned of him how to preach, and that since he had followed his example, he had found more satisfaction in his own conscience, and comfort in his ministry, than ever he had before. And I remember one sermon above the rest which he preached in Exeter College chapel, about that time; the text *Prov.* xviii. 1. *Through desire a man having separated himself, seeketh and intermeddleth with all wisdom*; in which sermon he so lively, and particularly set forth the excellency of true wisdom, as well human as divine, and that desire which every ingenuous and virtuous soul ought to have for it, that it wrought so effectually upon the hearts of many of the younger students, that it rendered them more serious, and made them ply their studies much harder than before."

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In the ſummer of 1643, the Primate was nominated one of the aſſembly of divines at Weſtminſter, the faction being deſirous of gaining ſome credit to that ſchiſmatical juncto, by chooſing ſo great a man one of its members: but he neither approved the authority which named him, nor the buſineſs upon which they met, and therefore never honoured them with his company. This contempt ſo irritated the mock aſſembly, that they complained of him to the Houſe of Commons, who ſoon voted him out again, a favour which the archbiſhop took more kindly than their chooſing him in. And now, when the faction at Weſtminſter found that he was not for their turn, but, on the contrary, had preached againſt their rebellious proceedings, they were ſo enraged as to make an order for the ſeizing of a valuable collection of books which he had left at Chelſea College. Accordingly the books were ſeized, and would have been ſold, had not Dr. Featley, who was a member of the aſſembly, obtained the books for his own uſe, either as a gift or by purchaſe; and ſo, having got them into his own hands, presented them to the primate. But many valuable manuſcripts, and letters from learned friends, were irrecoverably loſt.

Whilſt he was at Oxford, he publiſhed ſeveral works, evincing his prodigious erudition, particularly an edition of the Epiſtles of the Early Fathers, in Greek and Latin, with a very learned diſſertation. About ſeven years afterwards he publiſhed his *Appendix Ignatiana*, containing, beſide other tracts, the ſeven genuine epiſtles of Ignatius, by which the perpetual ſucceſſion of the epiſcopal order is irrefragably confirmed.

When Oxford ſeemed to be no longer ſafe for the king's friends, the archbiſhop withdrew to Cardiff, of which place his ſon in law was governor; but on the removal of the garriſon he was in a ſtrait where to go, and therefore began to have ſome thoughts of paſſing over to Holland or France, to both which countries he had been invited. While, however, he was in this perplexity, the lady dowager Stradling ſent him a kind invitation to come to her caſtle at St. Donates, which he accepted as a great favour.

In this journey the primate and his company were aſſaulted by a Welch troop, who fell to pluudering; and having broke open all his cheſts of books, divided the contents among themſelves; but when the officers came up they were very much concerned at what had happened, and retrieved as much as they could. Afterwards, by the zeal of the clergy and gentry, his lordſhip recovered the greateſt part of his manuſcripts and books, though ſome very valuable ones were irrecoverably loſt.

During his abode at St. Donates, he was ſeized with ſo ſevere an illneſs that his life was deſpaired of by the phyſician who attended him; but God had ſome farther work for him to perform, and was pleaſed to reſtore him to his former health and ſtrength. Whilſt he was in the midſt of his pain, he was ſtill patient, praiſing God and reſigning himſelf to his will, and giving all thoſe about him, or that came to viſit him, excellent advice to lead an holy life, and to prepare for death ere its agonies ſeized them, ſaying, "*It is a dangerous thing to leave all undone till our laſt ſickneſs; I fear* a death-bed repentance *will avail us little, if we have lived vainly and viciouſly, and neglected our converſion till we can ſin no longer.*"

While he thus lay, there came to ſee him a member of the Houſe of Commons, to whom he ſaid, "Sir, you ſee I am very weak, and I cannot expect to live many hours; you are returning to the parliament, I am going to God; my blood and life are almoſt ſpent: I charge you to tell them,

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from me, that I know they are in the wrong, and have dealt very injuriouſly with the king, and I am not miſtaken in this matter."

Having reſided about a year at St. Donates, he accepted an invitation from the counteſs dowager of Peterborough, to make his abode with her; and accordingly arrived at her houſe, in London, in the ſummer of 1646.

Here he was ſoon diſturbed by an order of parliament, that whoever came from any of the king's garriſons to London, ſhould ſignify their names to the committee at Goldſmiths' Hall, and give notice of their being in town, and the place where they lodged. In conſequence of this his lordſhip ſent his chaplain to acquaint the committee that he was in town, and at the counteſs of Peterborough's houſe; but they refuſed to take any notice of the information, unleſs the archbiſhop came perſonally before them. Accordingly he made his appearance, and was ſtrictly examined where he had been ever ſince his departure from London; and they demanded farther, whether ever any perſon deſired him to uſe his power with the king to grant a toleration to the Iriſh Papiſts? To which he anſwered, that no one ever moved any ſuch thing to him, adding, that both himſelf and his majeſty were always averſe to any ſuch grant. Having anſwered theſe queries, the chairman offered him the *negative oath*, (which had been made on purpoſe for thoſe who had been adherents of the king, or who came from any of the royal garriſons,) but he deſired time to conſider of it, and ſo was diſmiſſed. Not long after this he retired with lady Peterborough to her country houſe at Ryegate in Surrey, where he often preached either in her chapel or in the pariſh church.

About the beginning of 1647 he was choſen by the honourable ſociety of Lincoln's Inn to be their preacher, which, after ſome ſolicitations, he accepted, and conſtantly preached in their chapel, during term, for almoſt eight years; till at laſt, his eye-ſight and voice failing, he was obliged to quit that ſtation, to the great regret of his hearers.

While the king was a priſoner in the Iſle of Wight, the archbiſhop preached with great earneſtneſs againſt rebellious and ſeditious covenants; and when the parliament entered into a mock treaty with that unfortunate prince, in which the abolition of epiſcopacy was inſiſted upon by the commiſſioners on one ſide, and oppoſed by the king, the lord primate propoſed a middle plan of uniting the epiſcopal with the preſbyterian government, which the king approved of; but the faction would conſent to nothing ſhort of a deſtruction of the order of biſhops.

When that excellent monarch was inhumanly butchered before his own palace, the lord primate was at lady Peterborough's town reſidence near Whitehall. On that occaſion ſome of the houſehold got upon the leads, and as ſoon as his majeſty came upon the ſcaffold, they went to acquaint the archbiſhop of it, and aſked him if he would ſee the king once more before he was put to death. He was at firſt unwilling, but was at laſt perſuaded to go up, as well out of deſire to ſee his majeſty once again, as alſo curioſity, ſince he could ſcarcely believe what they told him, unleſs he ſaw it. When he came upon the leads the king was in his ſpeech; the lord primate ſtood ſtill and ſaid nothing, but ſighed, and lifting up his hands and eyes (full of tears) towards Heaven, ſeemed to pray earneſtly; but when his majeſty had done ſpeaking, and had pulled off his cloak and doublet, and ſtood ſtripped in his waiſtcoat, and the villains in vizards began to tie up his hair, the good biſhop, no longer able to endure ſo diſmal a ſight, and being full of

of grief and horror for that moſt wicked fact now ready to be executed, grew pale, and began to faint; ſo that if he had not been obſerved by his own ſervant, and ſome others that ſtood near him, he had ſwooned away: ſo they preſently carried him down and laid him on his bed, where he uſed thoſe powerful weapons which God has left his people in ſuch afflictions, viz. *prayers* and *tears*.*

After this ſad tragedy, the government, if it may be ſo called, was managed by a corrupt oligarchy, till Oliver Cromwell turned them out, and ſet up himſelf for protector, though ruling with as much tyranny as the former. During theſe melancholy times the lord primate kept cloſe to his ſtudy and charge at Lincoln's Inn, comforting the loyal party that this uſurpation would quickly expire, and that the king would return unto his throne, though he himſelf ſhould not live to ſee it: and thus much he declared not long before his death to his grandſon, ſaying that this uſurpation of Cromwell's was but like that of ſome of the Grecian tyrants which, "as it began by an army, ſo it commonly ended with the death of the uſurpers."

Cromwell, however, affected to have a great reſpect for the primate, and expreſſed a wiſh to ſee him. His grace was not very willing to go; but at the importunity of his friends, who thought that a refuſal would only exaſperate the tyrant, he conſented, and had an interview with him. After a good deal of canting diſcourſe Cromwell civilly diſmiſſed him, and either then, or ſome time afterwards, promiſed to give him a leaſe of part of the lands belonging to the archbiſhopric of Armagh for twenty-one years, which the primate thought it no harm to accept, conſidering it was but his own, and that it might be of ſervice to his daughter and grand-children. But the crafty hypocrite, though he made the promiſe, delayed paſſing the grant as long as the primate lived; and, after his death, refuſed it to his family becauſe they were loyaliſts.

Dr. Parr gives us the particulars of another interview between our prelate and the uſurper; which, as being curious, we ſhall here relate. This happened in the year 1655, when Cromwell, out of rage againſt the Orthodox Clergy, prohibited them from teaching ſchools, or to perform any part of their miniſterial function; whereupon ſome of the moſt conſiderable epiſcopal clergy in and about London, deſired my lord primate that he would uſe his intereſt with Cromwell, (ſince they heard he pretended a great reſpect for him,) that as he granted liberty of conſcience to almoſt all ſorts of religions, ſo the epiſcopal divines might have the ſame freedom of ſerving God in their private congregations, ſince they were not permitted in public churches, according to the Liturgy of the Church of England; and that neither the miniſters, nor thoſe that frequented that ſervice, might be any more hindered or diſturbed by his ſoldiers. So, according to their deſires, he went and uſed his utmoſt endeavours with Cromwell for the taking off this reſtraint, which was at laſt promiſed, though with ſome difficulty, that they ſhould not be moleſted, provided they meddled not with any matters relating to his government. But when the lord primate went to him a ſecond time to get this promiſe ratified, and put into writing, he found him under his ſurgeon's hands, who was dreſſing a great bile which he had on his breaſt; ſo Cromwell prayed the lord primate to ſit down a little, and that

* Parr, p. 72.

that when he was dreſſed he would ſpeak with him; whilſt this was doing, Cromwell ſaid, "If this core," pointing to the bile, "were once out, I ſhould quickly be well." To whom the good biſhop replied, "I doubt the core lies deeper; there is a core at the heart that muſt be taken out, or elſe it will not be well." Ah!" replied he, ſeeming unconcerned, "ſo there is indeed," and ſighed. But when the lord primate began to ſpeak to him concerning the buſineſs he came about, he anſwered him to this effect: that he had ſince better conſidered it, having adviſed with his council about it, and that they thought it not ſafe for him to grant liberty of conſcience to thoſe ſort of men, who were reſtleſs and implacable enemies to his government; and ſo he took his leave of him with good words and outward civility. The lord primate, ſeeing it was in vain to urge it any farther, ſaid little more to him, but returned to his lodgings very much troubled and concerned that his endeavours had met with no better ſucceſs; when he ſaid to ſome of his relations and myſelf, that came to ſee him, "This falſe man hath broken his word with me, and refuſes to perform what he hath promiſed; well, he will have little cauſe to glory in his wickedneſs, for he will not continue long; the king will return, though I ſhall not live to ſee it; you may: the government, both in church and ſtate, is in confuſion; the Papiſts are advancing their projects, and making ſuch advantages as will hardly be prevented *."

About the beginning of 1655 he went from London to Ryegate, where he employed himſelf in finiſhing his *Chronologia Sacra*, and in preparing for his great change, which increaſing infirmities convinced him was drawing near. It was cuſtomary for him to make ſome note on the margin of his almanack againſt his birth-day, and that for this year was as follows: "*Now aged 75 years: my days are full;*" and preſently after RESIGNATION! which ſhews that he now thought the days of his pilgrimage were fulfilled, and therefore wholly reſigned himſelf to God's will and pleaſure.

On the 20th of March he complained of the Sciatica, and the next morning was ſeized with a pleuriſy, of which he died in the afternoon of the ſame day. His laſt words were remarkable, and ſtrikingly indicate the humility of his mind. "*O Lord forgive me, eſpecially* my ſins of omiſſion!" Thus died this humble and holy man, praying for the pardon of his ſins of omiſſion, who was never known to *omit* his duty, or ſcarcely to have let any time ſlip wherein he was not employed in ſome good action or other; and if ſuch a man thought he had ſo much to aſk forgiveneſs for, what an account muſt thoſe have to make, who ſcarcely beſtow any of their time as they ought to do?

It was intended by his friends to inter his remains privately in the counteſs of Peterborough's vault at Ryegate; but Cromwell, thinking he ſhould get ſome credit by giving the primate a public burial, ſent an order to his relations, forbidding them to bury his body any where elſe than in Weſtminſter Abbey. This command they were forced to obey, though ſorely againſt their will; clearly perceiving the Uſurper's drift, and that after all he would not defray the expences of the funeral, in which they were not deceived, for the whole charge fell upon them at laſt. However, on the 17th of April, the corpſe was removed from Ryegate to London, being met and attended by the coaches of moſt of the perſons of quality then in town; the

* Parr, p. 75.

the clergy in and about London waiting on the hearſe from Somerſet Houſe to the Abbey, where the crowd was ſo great, that a guard was placed to prevent the rudeneſs of the people. The body being brought into the choir, Dr. Bernard preached a ſermon on 1 Sam. xxv. 1, *And Samuel died, and all Iſrael were gathered together, and lamented him.* When the ſermon was finiſhed, the body was conveyed to the grave in St. Eraſmus's Chapel, and there buried by Dr. Bernard, according to the form of the Church of England.

Works. 1. *De Eccleſiarum Chriſtianarum Succeſſione & Statu, cum explicatione quæſtionis de ſtatu Eccleſiarum, in partibus præſertim occidentis a tempore apoſtolorum.*

2. *De Primordiis Eccleſiarum Britannicarum.*

3. *Epiſtolarum Hibernicarum Sylloge.*

4. *Hiſtoria Goteſchalcis.*

5. Polycarpi et Ignatii Epiſtolæ, *Græc. Lat.* &c.

6. Appendix Ignatiana.

7. *De Romanæ* Eccleſiæ Symbolo Apoſtolico Vetere, et aliis fidei formulis.

8. *De Anno Solaris Macedonum.*

9. Epiſtola ad Ludovicum Capellum de Textus Hebrææ variantibus lectionibus.

10. Annales Vet. et N. Teſt.

11. Chronologia Sacra.

12. De Græca Septuaginta Interpretum verſione Syntagma.

13. Diſſertatio de Cainane.

14. An Anſwer to Malone the Jeſuit's Challenge.

15. The Religion profeſſed by the ancient Iriſh and Britons.

16. *Immanuel*, or the Myſtery of the Incarnation of the Son of God.

17. A Geographical Deſcription of the Leſſer Aſia.

18. A Diſcourſe of Biſhops and Metropolitans.

19. A ſmall Catechiſm, entitled the Principles of the Chriſtian Religion, with a brief method of the doctrine thereof.

20. His Annals of the Old and New Teſtament, tranſlated into Engliſh.

21. The Power of the Prince and Obedience of the Subject ſtated; with a Preface by Dr. Robert Sanderſon, late Biſhop of Lincoln.

22. A Body of Divinity, or the Sum and Subſtance of Chriſtian Religion. [This work was drawn up by the archbiſhop in his younger years, ſolely for his own private uſe, and conſiſts chiefly of extracts made in reading other authors; ſome copies in manuſcript having got among his friends, a ſurreptitious edition was printed, in conſequence of which he publiſhed one more correct.]

23. A Volume of Sermons preached at Oxford, in folio.

24. His Judgment and Senſe of the preſent State of Rome, from Rev. xviii. 4.

25. Ordination a Fundamental, 8vo.

26. Of the Uſe of a Set Form of Prayer in the Church.

27. The Extent of Chriſt's Death and Satisfaction; with an anſwer to the exceptions taken againſt it.

28. Of the Sabbath, and Obſervation of the Lord's Day.

29. His Judgment and Senſe of John xx. 22, 23, *Receive ye the Holy Ghoſt*, &c.

30. A Collection of Letters between him and eminent perſons, with his Life prefixed, by Richard Parr, D. D. folio, 1686.

His MSS. were exceedingly numerous, but many of the moſt valuable were loſt after his death; the remainder, with his library, are in Trinity College, Dublin.

SACRED CRITICISM. No. XIII.

A CRITIQUE ON OUR LORD'S PROPHECIES.

Matt. XXIII, XXIV, XXV.

(Continued from page 80.)

THESE inſtances are ſufficient to aſcertain the true import of the word γενεα, "*generation*," as uſed by OUR LORD, and by *Iſaiah*, liii, 8, which has been miſtaken by ſome commentators of eminence.

And the denunciations of OUR LORD were conformable to, and explanatory of, thoſe uttered from the beginning, by *Moſes* and the *Prophets*.

1. The earlieſt intimation in ſcripture of the decline and fall of the *Jewiſh* ſtate, ſeems to be given in *Jacob's* celebrated prophecy of the fortunes of his deſcendants. Gen. xlix. 10. about B. C. 1847. (according to my unpubliſhed *analyſis of Sacred Chronology*.)

"The *ſceptre* ſhall not depart from *Judah*,
Nor a *Scribe*, of his offspring:
Until SHILOH (THE APOSTLE) ſhall come,
And [until] to him, a congregation of peoples."

Signifying, (as before obſerved, in the *Critique* on *Balaam's Prophecy*, Vol. I. p. 372,) that "*the ſceptre*," or *civil* government, ſhould not depart, until the firſt advent, or birth of CHRIST; nor "the native *Scribe*," or *eccleſiaſtical* regimen, until a congregation of peoples," or worſhippers, ſhould be formed to ſerve him: the former branch of the prophecy having been fulfilled at the birth of Chriſt, when *Judea* was degraded to a *Roman* province, by "the decree of *Auguſtus Cæſar*, that *all the land ſhould be enrolled*," preparatory to the *Cenſus*, or "*Taxing*," afterwards introduced, *while Cyrenens was preſident of Syria*. Luk. ii. 1—2. (as explained in the *Critique* on the *Second Pſalm*, Vol. III. p. 73.) And the latter branch likewiſe, in the deſtruction of the *Jewiſh* temple or church, by the *Romans*, A. D. 70, after "the goſpel had been preached for *a witneſs to all nations*," by the apoſtles, Matt. xxiv. 14. Rom. x. 18, &c.

2. The *Roman* invaſion of *Judea*, the ſiege of *Jeruſalem*, its peculiar miſeries and horrors, and the long continued captivity and deſolation, deſtined to enſue, are foretold by *Moſes*, about B. C. 1610, with a diſtinctneſs, minuteneſs, and preciſion, altogether aſtoniſhing, as verified by the correſpondent teſtimony of the illuſtrious Jewiſh hiſtorian, *Joſephus*.

After

After foretelling the *Babyloniſh* captivity, Deut. xxviii. 36—48, the inſpired hiſtorian proceeds to deſcribe the *Roman*, through the remainder of the chapter, 49—68.

"The Lord ſhall bring upon thee a nation from far, from *the end of the earth*; ſwift as *the eagle* flieth; a nation, *whoſe tongue thou ſhalt not underſtand*; a nation of *fierce countenance*, which ſhall not *reſpect the old*, nor *pity the young*," &c.

"And he ſhall beſiege thee in all thy gates, *until thy high and fenced walls*, wherein thou truſteſt, *ſhall come down throughout all thy land*," &c.

"And thou ſhalt *eat the fruit of thine own body*, the fleſh of thy ſons and of thy daughters—in the *ſiege*, and in the *ſtraitneſs*, wherewith thine enemies ſhall diſtreſs thee," &c.

"Then THE LORD will make *thy plagues* wonderful, and *the plagues of thy ſeed*; great plagues and of *long continuance*, and ſore ſickneſſes, and of *long continuance*"—the emphatic repetition, intimating *very long continuance*. (See *the Inſpector*, p. 149.)

3. And as *Moſes* foretold that it ſhould be a captivity *by ſea*,—"And THE LORD ſhall bring thee into *Egypt* again with *ſhips*," &c.—ſo the cotemporary heathen prophet, *Balaam*, determined the quarter whence they ſhould be invaded. Numb. xxiv. 24.

"And *ſhips* ſhall come from the coaſt of *Chittim (Greece)* and ſhall afflict *the Aſſyrians*, and ſhall afflict *the Hebrews*; but He alſo [the invader] ſhall periſh for ever."

4. The prophet *Iſaiah* continues the myſterious ſubject, in the remarkable viſion, of THE LORD OF GLORY, which he ſaw, B. C. 759. When THE LORD having intimated the long continuance of the ſpiritual blindneſs and obduracy of the *Jews*, before their return or converſion; the prophet enquires:

"*How long?*"—and is anſwered;

"*Until* the cities be *waſted* without inhabitants, and the houſes without man; and *the land be left deſolate*," &c. Iſa. vi. 1—11.

Afterwards, foretelling the final reſtoration of the *Jews* to their own land, he thus pointedly alludes to the *Roman* captivity, as deſcribed by *Moſes* in the following magnificent paſſages; the drift of which ſeems not to have been ſufficiently noticed hitherto. Iſa. xxviii. 5; and xxxiii. 17—22.

"In that day ſhall THE LORD OF HOSTS become
A *crown of glory*, and a *diadem of beauty*,
Unto the *remnant of his people*."

"Thine eyes ſhall behold THE KING in his *beauty*, *(a)*
They ſhall ſee *the land* enlarged;
Thine heart ſhall reflect on [the paſt] terror:—
Where is [now] the regiſter! *(b)*
Where, the receiver [of the tribute money!] *(c)*
Where, the aſſeſſor of our faireſt houſes! *(d)*
Thou ſhalt no [more] ſee *the fierce people*, *(e)*
A people of *deep ſpeech*, which thou could'ſt not hear,
Of *ſtammering tongue*, which thou could'ſt not underſtand.
Behold *Sion* [once more] the city of our ſolemnities, *(f)*

Thine

(a) Pſa. xlv. 2; Matt. xxiii. 39. *(b)* Luk. ii. 1. *(c)* Matt. xvii. 24.
(d) Act. v. 37. *(e)* Deut. xxviii, 49. *(f)* Iſa. ii. 3.

Thine eyes ſhall ſee *Jeruſalem* a quiet abode; *(g)*
The tent ſhall no [more] be removed;
Neither ſhall its pins be plucked up,
Nor any of its cords be broken for ever:
Becauſe the glorious NAME OF THE LORD *(h)* [ſhall be] with us.
[*The land* ſhall become] a place of rivers, *(k)*
And of ſtreams, ſpread abroad by the hands;
Which the oared galley ſhall no [more] enter,
Nor the gallant *ſhip* paſs through:
For THE LORD [ſhall be] our JUDGE, *(l)*
The LORD [ſhall be] our LAWGIVER,
The LORD [ſhall be] our KING:
He himſelf ſhall ſave us." *(m)*

5. The prophet *Hoſea* likewiſe, (*Iſaiah's* contemporary,) has foretold, in the moſt explicit terms, the long continuance of the *Jewiſh* captivity, and their final reſtoration. Hoſea iii. 4, 5.

"For the ſons of *Iſrael* ſhall remain *many days*,
Without *king*, without *prince*, without *ſacrifice*,
Without *altar*, without *prieſthood*, without *open manifeſtations*.
Afterward, ſhall the ſons of *Iſrael* return,
And ſhall ſeek THE LORD their GOD, and THE BELOVED their KING,
And ſhall fear THE LORD and his goodneſs,
In the *latter days*."

Here I render "*Ephod*" (in the original) *prieſthood*, of which it was the appropriate appendage, when they conſulted the oracle, (ſee 1 Sam. xxx. 7,) and "*Teraphim*," *open manifeſtations*, (ſee 1 Sam. iii. 1,) ſuch as *Iſaiah* beheld in the glorious viſion of the *Seraphim*, 6, 2, for which word, *Teraphim* may be put, by the uſual interchange of *ſ* and *t*, in *Hebrew* and *Chaldee*; following"—both theſe renderings the *ſeptuagint* verſion.

6. But the prophet *Daniel* has moſt cloſely and critically defined the *Roman* captivity, and long period of deſolation to enſue, in his wondrous and admirably connected *chronological* prophecies of the four great *temporal* empires, to precede the *ſpiritual* reigns, of the MESSIAH.

In the *eighth* chapter, relating his viſion in the third year of *Belſhazzar's* reign, B. C. 553, near the downfal of the firſt, or *Babyloniſh* empire;—the ſecond, or *Medo-Perſian*, is admirably pourtrayed, under the *armorial* emblem of a "*ram with two horns*," of which, one (the *Perſian*) was higher than the other, (the *Median*,) and came up later (under *Cyrus*:)—the third, or *Macedo-Grecian*, as a "*he-goat* coming from *the weſt*," with "a *great horn* between his eyes," denoting the reign of the firſt king, *Alexander* the Great; by whoſe ſudden death, in the midſt of his conqueſts, "*when he was ſtrong*," his "*horn*," or empire, "*was broken*," and ſplit into four ſeparate kingdoms by his ſucceſſors, "*but not in his power*;" namely, the original kingdom, *Macedo-Grecia* weſtward; *Thrace*, northward; *Syria*, eaſtward; and *Egypt*, ſouthward:—And the fourth, the *Roman* empire, as "*a little horn*" growing out of one of the four diviſions, namely, the *weſtern*, admirably repreſenting the inconſiderable beginning of the *Roman* ſtate, in the lower part of *Italy*, (uſually called

(g) Jer. xxiii. 6. *(h)* Iſa. xxx. 27. *(k)* Pſ. cvii. 35; Iſa. xxxv. 7.
(l) Iſa. i. 26. *(m)* Matt. i. 21.

called *Magna-Græciâ*, as having been colonized from *Greece,)* and which gradually increaſed, "*and waxed exceeding great,*" firſt "toward the *ſouth,*" by the conqueſt of *Sicily*, *Carthage*, and *Africa*; then, "toward the *eaſt,*" by the conqueſt of *Macedon*, *Greece*, and *Syria*; and afterward, "toward *the pleaſant land,*" by the conqueſt of *Judea* and *Egypt* Dan. viii. 1—9.

After the firſt ſubjugation of *Judea* by *Pompey*, the viſion proceeds to intimate the downfal of the laſt of the Royal High Prieſts of the *Maccabean* or *Aſamonean* line, *Antigonus*, who was depoſed, and along with the *Jewiſh* nobility his adherents put to death by *Anthony*, at the inſtigation of *Herod*, whom the *Romans* ſet up againſt him, and appointed king, and ſupported in his tyranny; next their condemnation and crucifixion of JESUS CHRIST; and alſo, their abolition of the Jewiſh *ſacrificial* worſhip, and demolition of the temple.

"And it *(the little horn)* waxed great, even againſt the *hoſt of heaven*, and overthrew to the earth a part of the *hoſt*, and a part of the *ſtars*, and trampled upon them; yea, it magnified itſelf againſt THE PRINCE OF THE HOST; and from him was the *daily ſacrifice* taken away, and the *place of his ſanctuary* caſt down; (and an *army* was given againſt the *daily ſacrifice*, by reaſon of *tranſgreſſion*. Matt. xxii. 7.) and it caſt down *the truth* to the earth, yet it acted [according to its will] and proſpered." Dan. viii. 10—12.

In the ſubſequent explanation of this part of the viſion, by the angel *Gabriel*, a more particular detail is given of the *Roman* "practices" and policy; and of their ſyſtematic plan of ſubjugation, "*by peace deſtroying many,*" by alliances taking off the moſt powerful of the neighbouring ſtates, the *Acheans*, the *Rhodians*, &c. and then uſing them as inſtruments to ſubdue the reſt: "*becoming mighty, but not by its own power;*" "when in the end of the dominion of *Alexander the Great's* ſucceſſors, "the [*Jewiſh*] *tranſgreſſions* ſhould come to the full;" a king of *fierce countenance*, ſkilled in myſterious craft, ſhould ſtand up, and proſper, and act, [according to his will,] and deſtroy the mighty, and *the people of the ſaints*, and ſhould alſo ſtand up againſt the PRINCE OF PRINCES; but he ſhall [in turn] be broken without hand. Dan. viii. 23, 25.

Here, that remarkable trait in the *Roman* character, the "*fierce countenance,*" firſt given by *Moſes*, and repeated by *Iſaiah*, and again by *Daniel*, ſtrongly confirms, I conceive, the interpretation now given; while the character of *Tiberius*, in particular, (during whoſe reign our Lord was crucified,) is admirably repreſented as "*ſkilled in myſterious craft,*" perfectly according with the deſcriptions in *Tacitus* and the *Roman* hiſtorians of that gloomy and diſſembling tyrant.

And the entire duration of the *Jewiſh* captivity, and long deſolation to enſue, ſeems to be included in the grand prophetic period of 2300 days; thus deſcribed with much ſolemnity:

"Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that EXCELLENT one who was ſpeaking: *How long* [ſhall laſt] *the viſion of the daily ſacrifice, and the tranſgreſſion of deſolation,* [deſtined] *to give both the ſanctuary and the hoſt to be trampled upon?* And he anſwered him, *Until* 2300 *evenings and mornings,* [or entire days,] *then ſhall the ſanctuary be purified.*" Dan. viii. 13, 14.

Afterwards, the angel *Gabriel* adds in explanation, "*And the viſion of*

the evenings and mornings [or 2300 days] *is certainly true: but ſeal thou up the viſion, for it is* [to laſt] *for many days.*

" And I *Daniel*, fainted, and was ſick for [ſome] days; and I was aſtoniſhed at the *viſion*, and *there was none that underſtood it.*" Dan. viii. 26, 27.

But when fourteen years had elapſed, in the firſt year of the reign of *Darius* the *Mede*, over the conquered realm of the *Chaldeans* or *Babylonians*, B. C. 538, the angel *Gabriel* was graciouſly ſent to enable the highly favoured prophet " *to underſtand the oracle*, and *diſcern the viſion*," in the famous prophecy of the *Seventy Weeks*, ſhortly before the end of the *Babyloniſh* captivity, which expired B. C. 536. Dan. ix. 1, 2, 9, 24.

" [A period of] *Seventy Weeks* is decided upon *thy people*, and upon *thy holy city*, to complete the *tranſgreſſion*, and conſummate *ſins*; and to cover *iniquity*, and introduce *everlaſting righteouſneſs*; and to ſeal up *viſion* and *prophecy*, and to *anoint* THE SAINT OF SAINTS.*"

25. " *Know*, then, and *underſtand:*

From the iſſuing forth of THE ORACLE to reſtore [*thy people*] and to rebuild *Jeruſalem*, until MESSIAH THE LEADER, ſhall be *ſeven weeks*, and *ſixty-two weeks:*

(*Thou* [i. e. *thy people*] ſhalt return, and *Jeruſalem* ſhall be rebuilt; both the *ſtreet* and the breach of [*the wall*] in *ſtraitneſs* of times.) Nehem. iv. 16, and vi. 15.

26. And, after the *ſixty-two* weeks, ſhall THE MESSIAH be *cut off*†; (Iſa. liii. 8,) and [*thy people*] ſhall not be *his* ‡, (Exod. vi. 7; Hoſea i. 9; John xix. 15;) a people of THE LEADER TO COME ſhall deſtroy both *the city* and the *ſanctuary;* (Dan. viii. 12; Matt. xxii, 7.) and its end ſhall be

* This " *Holy of Holies*," is THE MESSIAH, who is ſanctified from the ſons of *David*. *Nachmanides*, a remarkable *Jewiſh* teſtimony cited by *Owen*, on Hebrews, Vol. I. p. 193.

† Three *Hebrew* profeſſors, *Michaelis*, *Dathi*, and *Blaney*, have united to ſet aſide the evidence of this verſe as prophetic of THE MESSIAH's ſufferings and violent death; all rendering the Hebrew verb יִכָּרֵת actively, (*Iachreth*,) " He *ſhall cut off* [the people of the *Jews*;] inſtead of (*Ikkareth*,) " He *ſhall be cut off*;" a moſt unwarrantable alteration of the punctuation, utterly unſupported by any printed edition or manuſcript copies of the Hebrew text, and rejected by all the ancient verſions, which render it paſſively without exception, and at variance with the context, and the *grammatical* rendering of the whole paſſage; and alſo with the parallel paſſage in *Iſaiah*, liii. 8.

" By an oppreſſive judgment was he taken off,
And *his generation* who ſhall deſcribe!
Becauſe *he was cut off* from the land of the living,
For *my people's tranſgreſſion* was he ſmitten to death!"

Here the ſynonymous verb, נִגְזַר (*Nigazar*,) in Niphal, is indiſputably paſſive, and muſt be rendered, " *he was divided*," " *ſeparated*," or " *cut off*."

The rendering of the conciſe phraſe, וְאֵין לוֹ (literally *et non ille*,) " *and not for himſelf*," in our public tranſlation, I cannot find ſupported by any parallel examples; have adopted, therefore, that furniſhed by the judicious paraphraſe of the *Vulgate:* " *non erit ejus*, [populus qui eum negaturus eſt."] " *And* [the people who ſhall deny him *ſhall not be his*; or ſhall be rejected by him in turn, as forfeiting the original covenant " I will take you *to me* for *a people*; and I will be *to you* for A GOD." Exod. vi. 7. And the phraſe is ſo rendered elſewhere; " To-morrow THE LORD will make known *who are his*," Numb. xvi. 15. as underſtood by the ſeptuagint, and 2 Tim. ii. 19 εγνω κυριος τους ονλας αυτου.

be in a deluge; and until the end of the war *desolations are decreed.* (Dan. viii. 13.)

27. But *one week* * shall establish a [*new*] *covenant* with *many* [of thy people,] (Isa. xlix. 8; Jer. xxxi. 31; Heb. ix. 15; John xi. 42; Act. vi. 7.) And *half of the week* shall abrogate the *daily sacrifice* and oblation, (Heb. vii. 27.) And upon the *pinnacle,* [or battlement of the temple,] shall stand "*the abomination of desolation*;" Matt. xxiv. 15. Until the consummation [of "*the days of vengeance,*" Dan. viii. 14; Luke xxi, 22.] "But then, the decided [desolation] shall be poured [in turn] upon the *desolater.*" (Numb. xxiv. 24; Isa. li. 22, 23; Luke xxi. 24.

Here I shall observe in explanation, that a period of *seventy weeks,* or of 490 years, (reckoning a *day* for a *year,* in scriptural and prophetic language, Levit. xxv. 8; Numb. xiv. 34; and Ezek. iv. 6,) is here foretold, in which the *Jews* "should fill up the measure [of the *sins*] of their fathers," Matt. xxiii. 32, and should suffer vengeance "for all *the righteous blood* they had shed," until that last and greatest crime, "the *rejection* and *murder* of "THE SAINT and THE JUST," "THE LEADER OF LIFE;" Acts iii. 15, and v. 31, who, in reward of his *expiatory* sacrifice of himself, was at his resurrection "appointed both LORD and CHRIST." Acts ii. 36.

The commencement of this vengeance is foretold to be when "*seven* weeks and *sixty-two* weeks," or *sixty-nine* weeks, counted from the beginning of the period, should be completed: And accordingly, during the *last* week, "MESSIAH THE LEADER" did come in judgment, "to destroy *the city* and *sanctuary*" of the *Jewish* people—"no longer *his,*" after their formal *apostacy*: "*We have no* KING *but Cæsar*;" John xix. 15, and *rejection*: "*Not this man,* but *Barabbas,*" John xviii. 40, and solemn imprecation of vengeance on themselves and on their posterity: "HIS *blood be upon* US, and upon OUR CHILDREN!" Matt. xxvii. 25. For according to *Josephus,* the *Jewish* war broke out A. D. 66, during the oppressive administration of *Florus;* and ended in the destruction and demolition of the city and temple by Titus, A. D. 70, whose destroying army is styled "*A people* of THE LEADER *to come,*" as executing HIS vengeance, and his FATHER's vengeance, Matt. xxii. 7; and who planted their "*desolating*" standards, which, as being objects of idolatrous worship to the *Roman* soldiery, were an "*abomination*" to the Jews, in "the *holy place*;" Matt. xxiv. 15, first in the precincts of the city, and finally on "*the pinnacle,*" or battlement of the temple itself.

* The "*one* week," &c. I understand of the duration of OUR LORD's mission for three years and a half; and as much more, until the martyrdom of *Stephen;* during which period, *many* of the *Jews* were converted to *Christianity.* And this accords with the exposition of *R. Jochanan:* "*The week* the son of *David* cometh, *the laws shall be made new.*" See Bishop *Chandler's* Defence, p. 271. It is "*sacrifice of himself,*" in "*the middle of the week,*" *virtually* annulled or abrogated, the *daily sacrifice,* in the temple, confined to the *Jewish* dispensation.

(*To be continued.*)

פרקי אבות
PIRKE AVOTH,
OR,
THE CHAPTERS OF THE FATHERS.

Chap. 4.

1. THE ſon of Zoma ſaith: Who *is* the wiſe *man?* He who learneth from any man whatever: As it is written, (Ps. cxix. 99.) From all my teachers I have gained underſtanding. Who is the mighty man? He who ſubdueth his luſt: As it is written, (Prov. xvi. 32.) *He that is* ſlow to anger *is* better than the mighty; and he that ruleth his ſpirit than he that taketh a city. Who is the rich *man?* He who rejoiceth in his portion: As it is written, (Ps. cxxviii. 2.) For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou be, and *it ſhall be* well with thee. Happy ſhalt thou be in this world, and it ſhall be well with thee in the world to come. Who is worthy of honour? he who giveth honour to men: As it is written, (1 Sam. ii. xxx.) For them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed.

2. The ſon of Azai ſaith: Run to *the performance of* a light precept, as of a heavy one; and flee from tranſgreſſion. For *one* precept draweth on *another* precept; and tranſgreſſion draweth on tranſgreſſion: in as much as the recompence of *the performance of one* precept *is ability to fulfil another* precept, and the recompence of tranſgreſſion *is new* tranſgreſſion.

3. He was wont to ſay: Do not deſpiſe any man whatever; and do not procraſtinate any thing whatſoever: For there is no man who hath not his day, neither is there any thing which hath not its ſeaſon.

4. R. Levitas, of Jaſne, ſaith: Be exceedingly humble in ſpirit, ſince the *utmoſt* hope of man *is* worms. R. Jochanan, the ſon of Beroka, ſaith: Every one who profaneth the name of God in ſecret, vengeance ſhall be taken upon him openly. *For it is* the ſame whether through ignorance, or whether through preſumption he profane the name of God.

5. R. Iſhmael, his ſon, ſaith: He who learneth with an intention of teaching *others, God* delivereth into his hand a ſufficiency both for learning and for teaching. And he who learneth with an intention of performing, ſufficient is delivered into his hand for learning, and for teaching, and for obſerving, and for practiſing. R. Zadok ſaith: Do not perform the Crown, (*i. e. the Law*) that thou mayeſt become great thereby: neither *uſe it* as an hatchet, that thou mayeſt live thereby. And thus Hillel was wont to ſay: Whoſoever *(for the ſake of lucre)* ſerveth under the crown, paſſeth away. Behold! thou haſt learned that he, who maketh any profit of the words of the Law, taketh away his life out of the world.

6. R. Joſe ſaith: Every one who payeth honour to the law, his body is received with honour by men; and whoſoever profaneth the law, his body is *held as* polluted by men.

7. R. Iſhmael, his ſon, ſaith: He who keepeth himſelf from lawſuits, removeth from himſelf enmity, and violence and perjury. But he who puf-

ſeth up his heart with arrogance, is a fool, and ungodly, and of a proud ſpirit.

8. He was wont to ſay: Be not a judge by thyſelf, for there is none other judge by himſelf but one, *that is, God*; neither ſay thou to *thy aſſeſſors*, acquieſce in my deciſion, ſince they have the power and not thyſelf.

9. R. Jonathan ſaith: Whoſoever keepeth the law through poverty, the end *of that man will be* that he ſhall keep it on account of his riches. But whoſoever neglecteth the law through his riches, the end *of that man will be*, that he ſhall neglect it on account of his poverty.

10. R. Meer ſaith: Leſſen thy avocations and occupy thyſelf in the law; and be of an humble ſpirit in the preſence of every man. If thou wilt ceaſe from *the ſtudy of* the law, there are many *things* in thy way that will cauſe thee to neglect it: but if thou laboureſt in the law, a great reward accompanieth that which ſhall be given unto thee.

11. R. Eliezer, the ſon of Jacob, ſaith: He who performeth one precept gaineth unto himſelf one advocate. And he who tranſgreſſeth *in* one tranſgreſſion procureth unto himſelf one accuſer. Repentance and good works *are as* a ſhield againſt *the divine* vengeance. R. Jochanan Haſandelar ſaith: Every congregation which *aſſembleth* in the name of God, the end thereof *is*, that it ſhall be eſtabliſhed; but *every one* which *aſſembleth* not in the name of God, the end thereof *is* not that it ſhall be eſtabliſhed.

12. R. Eleazar, the ſon of Shammua, ſaith: Let the glory of thy diſciple be equally dear to thee as thine own; and the glory of thy companion as the fear of thy maſter; and the fear of thy maſter as the fear of God.

13. R. Jehuda ſaith: Be cautious in doctrine, for an error of doctrine is eſteemed as preſumption. R. Simeon ſaith: Theſe *are* the three crowns. The crown of the law; and the crown of the prieſthood; and the crown of the kingdom. But the crown of a good name excelleth above them.

14. R. Neholai ſaith: Remove to a place where the law is, and ſay not thou, Let it come after thee, ſince thy companions will eſtabliſh it in thine hand; and truſt not in thine own underſtanding.

15. R. Janai ſaith: It is not in our power *to account for* either the dominion of the wicked, or the afflictions of the righteous. R. Matthia, the ſon of Horeſch, ſaith: Anticipate every man in ſalutation; and be thou the tail of lions, and be not thou the head of foxes; *i. e. be the leaſt among the greateſt, rather than greateſt among the leaſt.*

16. R. Jacob ſaith: This world is as it were a veſtibule placed before the world to come: Prepare thyſelf in the veſtibule in order that thou mayeſt enter into the palace.

17. He was wont to ſay: One hour with repentance and good works in this preſent world *is* better than all the life of the world to come; and one hour of refreſhment of ſpirits in the world to come, *is* better than all the life of this preſent world.

18. R. Simeon, the ſon of Eleazar, ſaith: Do not *attempt to* appeaſe thy companion in the time of his wrath; neither offer him conſolation at the time that his dead lieth before him; neither aſk *any thing* of him at the time *that he maketh* his vow; neither be earneſt to ſee him in the time of his misfortune.

19. Samuel the leſs ſaith: Rejoice not over thine enemy when he is fallen; and when he ſtumbleth let not thine heart be glad, leſt the Lord ſee

it, and it be evil in his eyes, and he turn away his wrath from him, *and direct it to thee.*

20. Eliſha, the ſon of Abujah, ſaith: To what is he like who learneth when a child? to ink written upon new paper. And to what is he like who learneth when an old man? to ink written on ſcribbled paper. R. Joſe, the ſon of Judah, of the city of Babylon, ſaith: To what is he like who learneth from thoſe younger than himſelf? to one who eateth four grapes and drinketh of his own wine-preſs. But to what is he like who learneth from his elders? to one who eateth ripe grapes and drinketh old wine. Ribbi ſaith: Look not upon the pitcher, but upon what is in it; for it may be, that a new pitcher may be full of old wine, and that an old-pitcher may contain no new wine.

21. R. Eleazar, of Capernaum, ſaith: Envy, and concupiſcence, and *vain* glory, carry a man out of the world.

22. He was wont to ſay: Thoſe who are born *are* to die; and they who die to live again; and they who live again to be judged; that they may know, and may make known, and that it may be made known, that he is God; he is the maker; he is the creator; he hath underſtanding; he is the judge; he is the witneſs; he is the accuſer; and he it is who will judge. Bleſſed be he becauſe in his ſight there is no iniquity, neither forgetfulneſs, nor reſpect of perſons, nor acceptance of bribes, ſince all things are his, and know that all things *will be decided* according to the balance of the account. And let not thy evil inclination induce thee to truſt that the grave will be thy houſe of refuge; ſince without thy conſent thou waſt formed, and without thy conſent thou waſt brought forth, and without thy conſent thou liveſt, and without thy conſent thou dieſt, and without thy conſent thou wilt *receive* judgment, and give an account before the KING, *even* the King of kings, the Holy and Bleſſed one.

THREE OCCASIONAL SERMONS,

By the Rev. R. Polwhele.

SERMON III.

Preached at the Archdeacon of Cornwall's Viſitation.

Following the way of Balaam, the ſon of Boſor, who loved the wages of unrighteouſneſs. 2 Pet. ii. 15.

THE apparent variance of ſeveral parts of ſcripture on the ſubject of Balaam's character, might as reaſonably be thrown in the way of the believer, by thoſe who are fond of raiſing objections againſt the word of God, as the abſurdity which attaches to "the dumb aſs ſpeaking with man's voice, and forbidding the madneſs of the prophet."

But, on deliberate inſpection, it would appear, that neither the one nor the other were in the ſlighteſt degree open to cenſure.

Whilſt the book of Numbers may ſeem, perhaps, on a curſory view, to be in this reſpect inconſiſtent with itſelf; the exhibition of Balaam, by the prophet

prophet Michael, but little accords with the reflexions of St. Peter in the text.

In the book of Numbers, where the ſtory is originally told, the general deportment of Balaam appears, at firſt ſight, ſo far from reprehenſible, that he ſeems to have entirely conformed himſelf to the direction of the angel of God. Though the elders of Moab, and the elders of Midian approached him with the rewards of divination in their hands; yet Balaam aſſented not to their wiſhes, but, in conſequence of the divine word, diſmiſſed them with a poſitive refuſal to comply with the requeſt of the king. And, when Balak ſent, yet again, Princes more honourable than they, who held out to him the moſt tempting lures, promiſing promotion unto very great honour; Balaam, (it ſhould ſeem) with a ſpirit as manly as his zeal was religious, moſt deciſively replied—"that if Balak would give him his houſe full of ſilver and gold, he could not go beyond the word of the Lord his God, to do leſs or more."

His conduct was, accordingly, determined by the word of the Lord: And, by the divine permiſſion, he roſe up and went with the princes of Moab.

Immediately afterwards, however, we are expreſsly informed, that "God's anger was kindled, becauſe he went:" And a miraculous incident occurred, that carried with it ſufficient marks of the diſpleaſure of the Deity.

On this occaſion, Balaam, with much ſeeming ingenuouſneſs, acknowleges his offence: "I have ſinned, (ſays he to the angel of the Lord.) Now, therefore, if it diſpleaſe thee, I will get me back again! Permitted to proceed on his expedition, his behaviour, in every ſubſequent ſituation, appears to indicate an uncommon union of magnanimity and piety. Though Balak went out to meet him, with ſuch an apparatus of royalty as a monarch would diſplay before ſo celebrated a prophet, and on their interview addreſſed him in terms to flatter his vanity and captivate his ambition, yet the prophet anſwered at once, as it might be interpreted, with firmneſs: "the word that God putteth in my mouth, that ſhall I ſpeak." Though Balak brought him up into the high places of Baal, and encircled with the princes of Moab, amidſt all the pomp of ſacrifice, ſolemnly called upon him to curſe Jacob, and defy Iſrael——Yet he replied—"How ſhall *I* curſe whom *God* hath not curſed, or how ſhall *I* defy whom the *Lord* hath not defied? Who can count the duſt of Jacob, and the number of the fourth part of Iſrael? May I die the death of the righteous; and let my laſt end be like his!" From the top of Piſgah, he ſtill announces bleſſings on the choſen people of God, in the ſublimeſt ſtrains of prophecy. "Surely there is no enchantment againſt Jacob; neither is there any divination againſt Iſrael." And from the top of Peor, whence he ſurveyed Iſrael abiding in his tents, according to his tribes, he ſaid: "How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! As the vallies, are they ſpread-forth, as gardens by the river's ſide, as the trees of Lign-Aloes which the Lord hath planted, and as cedar-trees beſide the waters." In vain did Balak conduct the prophet from one mountain to another, preſenting him with different views of the armies of Iſrael, that lay encamped on the plains of Moab! In vain was the king's anger kindled againſt Balaam, ſo that he ſmote his hands together,

gether, bidding the prophet flee. With great apparent compoſure the prophet proceeds to denounce vengeance on the Moabites, uttering one of the moſt remarkable prediction of the Meſſiah in ſacred writ; with an enthuſiaſm highly prophetic, and, as it ſhould ſeem, with a ſpirit of devotion truly Chriſtian—"I ſhall ſee him, but not now—I ſhall behold him, but not nigh. There ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael,"—when, having performed his commiſſion, "he roſe up, and returned unto his place." In all this tranſaction, the prophet does not appear to ſpeak under the influence of inſpiration only: he ſeems to blend his own pious emotions and ſentiments with the ſuggeſtions from above; yet we hear nothing more of Balaam in the Book of Numbers, till the occurrence of his death, which is recorded without a comment: "Balaam alſo, the ſon of Beor, they ſlew with the ſword." Such a death, however, evidently implies the divine diſpleaſure.

The moſt ſtriking alluſion, in the Old Teſtament, to this ſingular ſtory, is in the prophecy of Micah, which was written about 700 years after the Book of Numbers. That we are here preſented with a dialogue between Balak and Balaam, muſt indiſputably appear, from an attentive conſideration of the paſſage: the king of Moab aſks, "Wherewith ſhall I come before the Lord, and bow myſelf before the High God?" which Balaam anſwers, by aſking another queſtion; "Will the Lord be pleaſed with thouſands of rams, and ten thouſands of rivers of oil?" "Shall I then (replies the king of Moab) give my firſt-born for my tranſgreſſion—the fruit of my body for the ſin of my ſoul?" Shocking as ſuch a ſacrifice muſt be to human nature, even in the loweſt ſtate of depravity, it was by no means uncommon among the heathen nations. It was actually performed, indeed, by another king of Moab, who, amidſt the extremities of a ſiege, "took his eldeſt ſon, that ſhould have reigned in his ſtead, and offered him for a burnt-offering upon the wall." To this queſtion, Balaam adverts in a moſt animated and impreſſive manner; "He hath ſhewed thee, O man, what is good! and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God." Here his character is undoubtedly placed in the moſt advantageous point of view: whilſt we feel our hearts penetrated by the fineſt morality, we think we diſcover in his manner a conſcious dignity, an unaffected air of ſuperiority, ſuch as ariſes from the ſenſe of a conduct correſponding with the precepts which we inculcate.

That St. Peter, however, was impreſſed with very different ideas of this perſon, will appear from the paſſage whence the text is taken—"A heart have they exerciſed with covetous practices, curſed children! which have forſaken the right way, and are gone aſtray, following the way of Balaam, the ſon of Boſor, who loved the wages of unrighteouſneſs, but was rebuked for his iniquity—the dumb aſs ſpeaking with man's voice, forbade the madneſs of the prophet."

To reconcile theſe apparent contradictions, it might be proper to look *more minutely* into the ſtory of Balaam, as related in the Book of Numbers. Even there, perhaps, from an accurate examination of his character, it would appear, that when he was permitted to think and act for himſelf, he was an inconſtant being, fluctuating between God and Mammon. Highly ſenſible of the honour conferred upon him by the viſit from the princes

ptinces of Moab, it ſeems that he received them with courteſy, treated them with hoſpitality, and aſſured them of all the aſſiſtance in his power; and, when by the divine oracle he finds himſelf prohibited from a compliance with their requeſt, he ſeems to have informed them, reluctantly, that "the Lord refuſed to give him leave to go." To go, indeed, without the divine permiſſion, he knew would be a mad attempt; it would be fruitleſs to oppoſe his own inclinations to the will of heaven. On the ſecond application of Balak to the ſame effect, the prophet, though he had received an expreſs intimation from God, "that the children of Iſrael were bleſſed;" yet entertained the meſſengers of Balak, entreating them to tarry with him for the night, till he might "know what the Lord would ſay unto him more." Had he been poſſeſſed with a zeal for the Lord of Hoſts, paramount to his ambition or his cupidity, he would ſcarcely have encouraged the meſſengers with a hope of ſucceſs, by the repetition of his former civilities: nor, though leave were granted him to go, would he have ariſen in the morning to accompany the princes of Moab, with a view of gratifying his own inclinations, rather than of ſerving the intereſts of his God. In anſwer to his importunities, the angel of the Lord may be ſuppoſed to have ſaid, "Go then—but beware—I ſee thy perverſeneſs—Suppreſs thine evil thoughts, and follow implicitly the counſels of the Almighty." Balaam probably determined to ſubmit himſelf to the guidance of Heaven; but his reſolution quickly wavered; his goodneſs was fleety; and he ſoon began to hover between virtue and vice, and the further he proceeded on his way, the more was he dazzled by the images of riches and of honours that he had in proſpect. The inſtability of his mind, and its prevailing guilty bias, was open to that Eye which ſeeth all things, and as ſuch, a feeble mind, actuated by every guſt from paſſion, may always be worked upon by its fears; the interpoſition of an angel with a drawn ſword, menacing death, was judged the beſt method of enforcing that obedience by its terrors, which could ſcarcely be effected by more lenient meaſures.

On the meeting of the king and the prophet, the latter ſets forth the extent of his commiſſion, in apology for his apparent diſobedience to the king's commands, and in order to preclude the charge of diſreſpect that might attach to his ſubſequent proceedings.

In regard to thoſe paſſages which ſeemed to ſpeak ſo much in favour of Balaam, they are ſuch as, on a proper examination, will convey but a faint notion of intrinſic worth. When Balaam, for inſtance, exclaimed, "Let me die the death of the righteous, and let my laſt end be like his,"—it was a mere tranſitory fervor!—It was a wiſh that roſe ardent (it is true) from his boſom, without guile, without hypocriſy. But we are warranted in aſſerting, that it was a wiſh which influenced not his conduct, for St. Peter himſelf muſt be our commentator here; "he *loved* (though he was prohibited from receiving) the wages of unrighteouſneſs." Nor is it improbable, that whilſt he paſſed from one height to another, he might have diſdained the briberies of Balak, though at firſt perhaps he acted from the meaneſt motives, under the influence of his fears. After having once reſiſted the force of the moſt magnificent promiſes, he muſt have felt a ſuperiority over Balak, in proportion to the greatneſs of the temptation. The Prieſt of God, whoſe oracles ſtruck terror into the princes of Moab, whilſt in ſight of the armies of Iſrael, he received the beheſts of the Almighty; he muſt have

have discovered the weakness of these idolaters through its flimsy disguise, and have deemed all their splendour contemptible. But this mental elevation must have passed away with the scene that inspired it; though at that moment "he went not, as at other times, to seek for enchantments," yet, "when he returned to his place," he returned to his accustomed divinations. Though he was thus honoured with communications from the most High God—though he was distinguished from the heathen, even as a prophet of the Redeemer—and though (unlike many of those who were the instruments of God's predictions) he understood and felt the sublime import of the words he uttered, yet such was the fluctuation of his principles, that, no sooner was the sacred influence past, than he abandoned himself to the sorceries of his countrymen. Though, from his intercourse with the true God, he was conversant with the purest morality, and, as the prophet Micah represents him, he could preach the doctrines of justice, mercy and humility in the most commanding language, yet he wanted strength of mind to apply those doctrines to the regulation of his life, "to practise what he preached." In opposition to all his knowledge, all his fine sentiments of virtue, he suffered himself to be led astray by the vices of the heathen around him; and he and his countrymen shared one common fate. Had he not been thus irresolute, thus flexible; had he conducted himself as a prophet of Jehovah, he would probably have been rescued from the sword of the enemy, and have died (as he wished) "the death of the righteous."

(To be continued.)

OBSERVATIONS ON THE ZEAL OF CALVINISTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THOUGH I live in the country, and do not much mix with the world, I am not inattentive to the change and progress of *public opinions*, particularly on a subject which so nearly concerns the welfare of the public, as *religion*; and it is not without alarm, that I have, of late, observed such solicitude among persons of a *Calvinistic* turn of thinking, to spread their tenets, and to give them an ascendancy in the public mind. Besides books and pamphlets, which are acknowledged by their respective authors, I daily hear of new periodical publications of various descriptions, conducted by *societies* of men, which seem to be set on foot, not for the sake of exciting an attention among the people to *religion in general*, for of that no one could reasonably complain; but for the sake of promoting the cause of *Calvinism*; of making it believed, that Calvinism is the only true religion, and the religion intended to be established and encouraged by the state. As it is evident that such publications, from the circumstances of their being so easily purchased, and so soon read, are extremely well adapted to propagate opinions among the bulk of the people, the tendency of them ought to be carefully watched, and the effects of them, if likely to be pernicious, strenuously guarded against and counteracted. I am rejoiced

to

o ſee, Gentlemen, that you have entered the liſts in oppoſition to theſe attempts, and I earneſtly wiſh that your laudable efforts may be ſeconded by every friend of true religion, and of our happy conſtitution in church and ſtate; for ſure I am, that Calviniſm, if ſuffered to prevail, will, in the end, prove highly detrimental to, if not deſtructive of, both. I am of opinion, that, had it not been for the check which your publication has happily provided, we ſhould already have ſeen greater extravagancies committed and defended than we have done. Go on, then, and be not deterred from the proſecution of your uſeful deſign, by any intereſted cries againſt the evils of *religious controverſy*. It is natural for thoſe who are attached to opinions which have not their foundation in reaſon, and which, therefore, they are afraid to have examined, to diſcourage controverſy; to be deſirous, that they ſhould be at liberty to oppoſe the opinions of others, but that their own ſhould be received with implicit belief. It would, however, be the extreme of weakneſs to admit the claim to ſuch a privilege; nor will any one, who has truth for his object, either grant it to others, or accept it for himſelf. Controverſies, it muſt be owned, are ſometimes hurtful to the individuals who engage in them; but, in their effects on the cauſe of truth, they are generally beneficial to the public. That diſcuſſion of oppoſing opinions, and the grounds of them, which is implied in controverſy, ſeems neceſſary, not only to the diſcovery of new truths, but to the recalling, from time to time, of the public attention to thoſe which, though ſufficiently made out, are apt to be forgotten or neglected. For there are but few perſons, comparatively ſpeaking, who will give themſelves the trouble to ſearch for truth, unleſs their curioſity be excited by that intereſt which almoſt every one is found to take in a diſpute. In ſhort, it is to controverſy that we are indebted for ſome of the beſt defences of Chriſtianity itſelf, and for ſome of the cleareſt explanations of its doctrines. Controverſy, therefore, is one of thoſe things which ought rather to be *duly regulated*, than *deſtroyed* or *diſcouraged*. This due regulation we may reaſonably hope for, when it is previouſly known, that the arguments of the diſputants are not to be preſented to the public, till they have paſſed in review before cool and impartial judges. The reputation of theſe judges will be concerned in guarding againſt the various abuſes by which controverſies have ſometimes been diſgraced. They will, therefore, and often without any actual interference, keep the diſputants within the proper and eſtabliſhed rules of controverſy, and render controverſy, what it may and ought to be, an uſeful *handmaid to truth*.

I obſerve, with much concern, that in your efforts to ſtem the tide of Calviniſtic innovation, and to preſerve the unity of the church, you have here to contend, not only againſt open ſchiſmatics, but againſt profeſſed *members* and even *miniſters* of the eſtabliſhment, who ought rather to be your coadjutors and ſupporters. Nay, an inſtance is to be found, but I hope it is a ſingular one, in which a dignified miniſter of the eſtabliſhment has given his ſanction to an opinion, which, if generally received as true, would tend not a little to overturn the eſtabliſhment; for few things, I think, would more effectually do ſo than the opinion, if it generally prevailed, that the mode of preaching Chriſtianity, which is encouraged or permitted by the eſtabliſhment, is eſſentially wrong. In a "Biographical preface to the Sermons of the late Rev. Joſeph Milner," ſaid to be written by Iſaac Milner, D. D. Dean of Carliſle, and Preſident of Queen's College, Cambridge, occurs this extraordinary paſſage: "Many perſons, truly conſcien-

tious, and ſincerely attached both to the doctrine and the diſcipline of the church, have often been diſpleaſed, and even diſguſted, with the defective or erroneous inſtruction of the *pulpit*, and this at the very time that they approved and admired what came from the *reading-deſk.*" If theſe perſons were "ſincerely attached to the doctrine and diſcipline of the church," it would almoſt neceſſarily follow, that they "approved and admired what came from the reading-deſk." It might be obſerved, therefore, with reſpect to the compoſition of this curious paragraph, that the latter part of it is little better than *tautology*. But, letting this paſs, I cannot omit ſaying, that, if I had no doubts reſpecting the ſincerity of ſuch perſons attachment to the doctrine and diſcipline of the church, I ſhould have great doubts reſpecting the ſoundneſs of their underſtanding. It is probable, however, that their attachment to the church is only nominal; or which is worſe, only for the ſake of the external advantages, with which an attachment to the church is attended. The charge, which is here brought by the Dean of Carliſle, can hardly fail of recalling to the reader's recollection a pamphlet, intitled, "A dialogue between the *pulpit* and the *reading-deſk*," (printed at York in 1795, but prefaced by an addreſs from Hull, dated June 1783, and ſaid to be an abridgment of a larger work under a ſimilar title,) in which the reading-deſk complains, in language very like that of Dr. Milner's, that thoſe Calviniſtic doctrines are not delivered from the pulpit, which, it is pretended, are to be heard from the reading-deſk *. If this charge had come from a *ſectariſt*, whoſe deſign it was to overturn the eſtabliſhment, I ſhould not have been ſurpriſed at it; but, when I conſider it as coming from a perſon, whoſe duty and profeſſed purpoſe it is to defend the eſtabliſhment, I ſcarcely know how to find terms to expreſs my aſtoniſhment: for I cannot but think it directly calculated, by cheriſhing diſcontent with that mode of preaching which is adopted by the generality of the clergy of the eſtabliſhment, to promote the cauſe of *ſchiſm*. It is a matter moſt ſeriouſly to be lamented, that a man, and a man of abilities too, who has been raiſed to ſo exalted a ſtation in the church, ſhould, by depreciating one of its principal offices, provide an excuſe for diſſent, and thus join with the enemies of the church in their endeavours to overthrow it. By ſome, indeed, this declaration may be conſidered as no otherwiſe blameable, than as it is a premature aſſumption of epiſcopal authority. I ſhould imagine, however, that even a biſhop would not be juſtified in bringing ſuch a charge. It is doubtleſs the duty of a biſhop, if he perceives any fault among his clergy, reſpecting either the matter or the manner of their preaching, to exhort them to correct it; or, withour perceiving them to be actually guilty of a fault, he may very properly caution them to beware of it: but he will naturally do this with great delicacy, and not ſo as to give the people any reaſon to imagine, what can ſcarcely be really the caſe, that the preaching of the eſſential doctrines of Chriſtianity is neglected in the church, and that they had better, if they have any regard to the ſafety of their ſouls, attend on the preaching of the conventicle. Dr. Milner will ſay, that he does not intend the latter concluſion to be drawn. I do not charge him with this intention. I contend, however, that this is a concluſion to which his complaint is too likely to lead, and that, in fact, it is the concluſion which is generally drawn from ſuch complaints. It is ſurely too much to take for granted, as is here evidently done, that the Liturgy

* This pamphlet, which was firſt publiſhed by the Methodiſts about thirty years ago, we underſtand, has lately been circulated *gratis*, with conſiderable induſtry.

urgy of the church is *calviniſtic;* and then, becauſe the clergy of the hurch do not preach Calviniſm, to accuſe them of not preaching agreeably o the liturgy. In what ſenſe does Dr. Milner mean to ſay, that the "inſtruction of the pulpit is *erroneous* and *defective?*" We may, I think, eaſily diſcover, though he has not expreſsly told us. It is *erroneous,* becauſe it does not explain the ſcheme of ſalvation in the ſame gloomy manner in which it is explained by the followers of Calvin; and it is *defective,* becauſe it is not ſo much employed in unfruitful ſpeculations about diſputed points of *doctrine,* as in explaining and enforcing *moral duties.* But why this hoſtility againſt *moral* preaching? What is the preaching of morality, when rightly underſtood, but the explaining and enforcing of thoſe duties, which we owe to *God,* our *neighbour* and *ourſelves?* For no chriſtian moraliſt, I ſuppoſe, leaves out of his ſyſtem the duties we owe to *God,* any more than he does thoſe which we owe to our *neighbour* and *ourſelves;* and, ſince the diſcharge of theſe duties is the great buſineſs of a chriſtian, to what ſubject can a chriſtian preacher more properly direct the attention of his hearers? With reſpect to *motives* alſo, it may truly be aſſerted, that no miniſter of the Church of England ever thinks of recommending the performance of moral duties on any motives which tend to exclude or diſparage the motives peculiar to Chriſtianity. I might ſafely challenge Dr. Milner and his friends, to produce a ſingle inſtance of a ſermon, delivered by a divine of the Church of England, in which all regard to goſpel motives is neglected, or which *could* have been delivered by a *heathen.* Whatever moral duties the chriſtian preacher diſcuſſes, he always enforces the obſervance of them by the ſanction of *future rewards and puniſhments,* as well as by the probable proſpect of preſent benefit; and it is by the *certainty of theſe,* more than by any thing in the duties themſelves, that the chriſtian morality is diſtinguiſhed from the heathen. There *may,* indeed, be a blameable neglect in chriſtian preachers to enlarge on duties, which are peculiarly chriſtian, or which ariſe from thoſe facts and relations which the chriſtian revelation has made known to us; I mean, in particular, thoſe duties which we owe to the ſeveral perſons of the Holy Trinity for the ineſtimable bleſſings of redemption. I do not believe, however, that this is really the caſe; nor is this what theſe complainers mean. They only mean to blame the clergy of the Church of England for not perpetually harping upon a few favourite doctrines, which, however true in themſelves, ought not to engroſs the whole attention, and which, as they are too often explained, lead men to reſt ſatisfied in airy ſpeculations, and to conſider the aſſiduous diſcharge of their relative duties in life as a matter of very inferior importance.

It would not be eaſy to believe the extravagance of conduct, to which a zeal for promoting the cauſe of Calviniſm will lead men, if the moſt ſatisfactory proof of it could not be adduced. I lately heard of a calviniſtic clergyman, poſſeſſed of preferment in the church, who, when he was on the eve of taking a journey, ventured from the pulpit to adviſe his hearers to perform their devotions, and to ſeek for religious inſtruction, *at home,* during his abſence, or (as ſome underſtood him) at a *conventicle,* rather than attend the miniſtry of any other clergyman of the eſtabliſhment in his neighbourhood. This, to be ſure, was carrying his zeal for his peculiar opinions a great way. It is ſcarcely more, however, than what Mr. Overton, who is reckoned a ſort of champion of the party, and an

interpreter of their prevailing opinions, has done in his "**Apology** for the *evangelical* miniſters of the eſtabliſhment." In the ſame ſpirit, he undertakes to diſcriminate the *true* churchmen from the *falſe*, and at length comes to the concluſion, that "Mr. Daubeney and his aſſociates," under which terms he evidently means to comprehend the great body of the Engliſh clergy, "are, in a very important ſenſe of the word *(riſum teneatis!)* DISSENTERS from the Church of England."

It would be eaſy to produce other inſtances of calviniſtic divines in the church, who, in their eagerneſs to propagate their peculiar opinions, take meaſures which are directly calculated to alienate the affections of the people from the church, and to promote ſeparation. I will not ſay that they do this *deſignedly;* but they ought to conſider, that, whether they do ſo or not, the evil is exactly the ſame, and that, if they would anſwer the purpoſes which they profeſs to have in view, they muſt be more cautious in their proceedings, and temper their zeal with diſcretion.

Rempſtone, I am, Gentlemen, your's, &c.
March 4, 1803. E. PEARSON.

AN ESSAY UPON ST. PAUL'S EPISTLE TO THE ROMANS.

BY THE REV. T. LUDLAM.

(Continued from page 40.*)*

PERHAPS it will be ſaid, that the words *ſpiritual, ſpiritually,* may reſpect the acts of the Holy Ghoſt, (who is called the Spirit by way of eminence,) or the knowledge imparted by him. But as this knowledge cannot be ſhewn to come *immediately* from him, in any particular caſe, but by the working of a miracle; when ſuch proof is not given, no credit can be allowed to thoſe who chooſe to lay claim to *ſuch* imparted knowledge: becauſe, what *all* men can aſſert, and *no* man can diſprove, can never be admitted as true, unleſs it be ſelf-evident, or capable of demonſtration. When then St. Paul aſſerts, that he was alive *without* the law once, but when the commandment came ſin revived, and "I died;" can any one believe (who attends to the character which he gives of himſelf, and to the tenor of this epiſtle,) that he meant to ſpeak of himſelf perſonally? His caution not to offend the Jews has been ſufficiently noticed, as well as the influence this tenderneſs has upon his manner of addreſſing them in various parts of this epiſtle. But he means in this place, what he elſewhere expreſſes in different words. "The Law, ſays he, ch. v. 20, entered that the offence might abound." What Law does the apoſtle mean? The Moſaic Law ſurely. For moſt certainly St. Paul would not ſay, that the goſpel entered, that the *offence* might abound, whoſe whole purpoſe was grace, and of which it is ſaid, God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. As little would the apoſtle ſay that the law under which the Gentiles were (i. e. what is uſually called the Law of Nature) *entered,* for that had *always* been in the world. It was originally written by our Creator himſelf upon the fleſhy tables of the human heart. And *where* did the law enter? Not into the world at large, (though Mr. Venn writes as if he thought it did, ſee his New Duty of Man, Edit. 2, p. 82) for to the

Jews

Jews *only* pertained thoſe diſtinguiſhing marks of it, the *adoption*, and the *glory*, and the *covenants*, and the *giving* of the (moral) *law* from Mount Sinai, and the *ſervice* of *God*, the Jewiſh ritual, and the *promiſes* (of a Meſſiah). To which all the reſt of the world were ſtrangers. They were not only alienated from God in their manners, but blinded in their minds. They were ſtrangers to THE covenant, not to *a* covenant, but to *the covenant* of *promiſe*, viz. to the Abrahamic covenant, ſo called by way of eminence. They were alſo without *hope*, without any particular expectation of the divine favour, and without God in the world, without the viſible preſence of the Almighty. For they certainly *knew* God, though they glorified him not—though they worſhipped him not, as their creator and benefactor, Rom. i. 21. The law therefore entered amongſt the Jews, who for four hundred years before this entrance, were under the Abrahamic covenant, in which no mention is made of any penalty, nor any puniſhment denounced to diſobedience *. The expectations of the Jews were wholly founded upon the divine regard to Abraham, of whom they continually made their boaſt, "that they were his ſeed, John viii. 33, 39, and of courſe entitled to the like favour. When then it appeared from the nature of the Moſaic diſpenſation that God was not pleaſed to extend his favour *unconditionally* to all the deſcendants of that Patriarch, but that his poſterity were to be put under a law, *properly ſo called*; then a ſenſe of the imperfections of human conduct, made the apoſtle conclude, that the commandment, which, if kept, was entitled to reward, Matt. xix, 17, was in *fact*, and from the weakneſs of human nature, (what he elſewhere ſtyles the *fleſh*,) productive of guilt, of condemnation, of puniſhment, i. e. of death. For the law ſays he is ſpiritual—of what law is the apoſtle here ſpeaking? of the Moſaic Law in *general*?—No ſuch matter. For a great part of this law ſtood only in, conſiſted only of meats and drinks, and divers waſhings, and carnal ordinances: but he is evidently ſpeaking of that more important part of it which is called *mercy*, i. e. the conduct of the *diſpoſitions*, in oppoſition to ritual obſervances, to ſacrifice; and which conſiſts wholly in the practice of the *moral*, that is the law of nature; that law which is engraven by the author of nature in the human mind. This law the apoſtle aſſerts to be juſt and good, but laments that he finds another law, what he calls the law *in* his members, the ruling principle of the fleſh; that is the fleſhy appetites, warring againſt *the* law, the *(original* and *intended)* law of his mind, (which has the deſignation of God, holy, juſt and good,) and bringing him into captivity to the guilt of ſin, and making him liable to its puniſhment—death.

Holineſs, in the ſtrict ſenſe of the word, is only applicable to the *character* of intelligent agents. It means not only a removal from every ſpecies of moral evil, but alſo a voluntary and a conſtant removal. When this word is applied to other ſubjects, it can only be uſed in a metaphorical ſenſe. Thus it is applied to the moral law of God, as a rule for holy conduct: thus it is applied to inanimate objects; as when it is ſaid, holineſs becometh thine houſe for ever; though, ſtrictly ſpeaking, holineſs is no more applicable to a building than it is to a ſeat, a throne, or a mountain. In the ſame manner juſtice is applicable only to *characters*, or to actions as indicative of characters. But can we ſay either with truth or propriety, that the ceremonial or political law of the Jews, was holy, or juſt. Perhaps it may be ſaid

* Locke, upon the Romans, vii. 9. Note 3.

ſaid theſe laws were good, Ezek. xx. 25: if by good be meant beneficial, advantageous; expedient to aſcertain and promote the *general* end of eſtabliſhing the *expiatory* character of Jeſus; was then that which is good made death unto men? Surely not—God no more implanted HIS moral law in the human mind, than he revealed his diſpenſation of grace, to condemn the world; but that by the former, men might continue in his favour, Ezek. xx, 11. 13, 21; as by the acceptance of the latter, they might be reſtored to that favour, when they had wilfully loſt it, i Tim. ii, 4. But ſin ſays the apoſtle worked death in me, that it might appear ſin; that is, that it might appear productive of ſuffering, *juſtly* productive of it; i. e. attended with the conſciouſneſs of deſerving puniſhment; for the conſciouſneſs of deſerving puniſhment can only ariſe from a conſciouſneſs of guilt. Hence St. Paul ſaw how liable he was to puniſhment for the violation of this holy, juſt, and good commandment; ſince, as was before obſerved, ſin was ſo far from appearing exceeding ſinful under the Abrahamic covenant, that is exceedingly offenſive to God, that it did not appear to be even diſagreeable to him, nor attended with any injurious conſequences.

Taught then by ſad and conſtant *experience*, the miſerable wretchedneſs of man's moral ſituation, inſtructed by *inſpiration* to what cauſe it was owing, and by what means to be removed, the apoſtle cries out, under the keeneſt ſenſe of its miſery, "Oh wretched man that I am! who ſhall deliver me from the body of this death?" and, informed by *immediate* revelation, he returns the only ſufficient anſwer, "the grace of God through Jeſus Chriſt (as it is in ſome MSS.) "Therefore, ſays he, (that is in conſequence of this miraculous information we learn that,) there is no condemnation to them that are in Chriſt Jeſus." To be in Chriſt Jeſus is a metaphorical expreſſion; it is not poſſible to underſtand it literally; and ſo the apoſtle tells us, that "it means thoſe who walk not after the fleſh, but after the ſpirit." Walking is another metaphor, and like many employed by the inſpired penmen, ſtrongly expreſſive of the *progreſſive* nature, and the *progreſſive* effects of thoſe various powers which our Creator has given us. For it muſt be conſtantly obſerved, and as conſtantly kept in mind, that the various faculties of the human *frame* reach their moſt advantageous ſtate only by ſlow *degrees*. Repeated exertions form habits of activity, both in the corporeal and intellectual powers; repeated reſtraints form habits of ſelf-government in the diſpoſitions. Hence Chriſtians are ſaid to be *edified*—to be built up, i. e. to be made complete in the *clear* knowledge of thoſe doctrines, and the *habitual* performance of thoſe duties, which conſtitute, what the apoſtle calls, the *perfect* man: not ſuddenly, or at once, but by ſlow degrees. By conſtant attention, the whole body of holineſs, i. e. the moral character, being fitly joined and compacted together, according to the effectual working of every part, thus gradually riſing by time and labour, and attention, from little and low beginnings, like a large and lofty building, till it reach the meaſure of the *ſtature* (another ſimilar metaphor denoting ſlow progreſs) of the fulneſs of Chriſt. So again Chriſtians are ſaid to build themſelves up in their moſt holy faith; a metaphor equally applicable to the attainment of the *full* evidence of the truth of Chriſtianity, and the *perfect* practice of its precepts; neither of which can be either ſoon or ſuddenly acquired. Now theſe, and various other metaphors, implying *progreſſive* improvement, imply alſo, like the literal expreſſions from which they are taken, a poſſibility of different degrees of advancement towards the end in view, owing it may be to the

the different degrees of human ability, or the different impediments and obſtructions, men of various tempers and diſpoſitions, and conſtitutions, may meet with. And as theſe metaphors imply *progreſſive* motion, they imply alſo an *end*, or purpoſe, to which ſuch motion tends: and the advancement to this end may be quicker or ſlower, may be impeded or ſuſpended by various circumſtances, and theſe circumſtances may or may not depend upon the will of the individual. But the *general* intention, and the *general* deſire to arrive at the end propoſed, however interrupted, muſt always be ſuppoſed in every man's power: and the exerciſe of this intention, and the energy of this deſire, muſt ariſe from that ſituation, and thoſe circumſtances, in which God has been pleased to place his fallen creatures. The law of the ſpirit of life, ſaith the apoſtle, hath made me free from the law of ſin and death. By the law of the ſpirit of life St. Paul means the gospel diſpenſation, which brought life and immortality to life; in contradiction to all former divine law, whether collected from God's works or manifeſted by his word: none of which made any ſuch diſcovery, and all of which are therefore ſtyled the Miniſtrations of Condemnation, and the Miniſtration of Death, and in this place the law of ſin and death. Agreeable to this mode of ſpeaking, our Lord ſays the words that *I* ſpeak, they are *ſpirit* and they are *life*. In order to ſhew the ſuperior excellency of that diſpenſation of which he was made a miniſter, the apoſtle goes on, to inform the Jews, that what THE LAW could *not* do, the goſpel had effectually done. By the law in this place, St. Paul means the Moſaic diſpenſation, and more eſpecially that part of it uſually called the ceremonial law; and he intends the *ſame* thing as is meant, Heb. x. 4. where we are told, that it was not poſſible that the blood (the ſacrifices) of bulls, and of goats, ſhould take away ſin: becauſe, if there had been a law given which could have given life, verily righteouſneſs, deliverance from puniſhment, *i. e.* ſalvation, ſhould have been (attainable) by *that* law. This inefficacy of the ceremonial law, the apoſtle calls its being *weak* through the fleſh: it was eſtabliſhed after the ordinance of a carnal commandment, and was therefore diſannulled for the weakneſs and unprofitableneſs thereof. The moral law, conſidered as a rule of action, could not be weak—it might indeed be imperfect, *i. e.* defective in its precepts, and in that ſenſe may be called weak; but this was not the caſe, for the law was holy, and the commandment holy, juſt, and good. Rom. vii. 12. But the ceremonial law, as a diſpenſation, might be weak through the fleſh, through the frailty of the perſons employed in it, Heb. vi. 2. 8. vii. 27. ix. 7. What then the law could not do, whether we underſtand preciſely or not the *reaſon* of this inability, was the admiſſion of repenting and believing ſinners to reconciliation with God, and to the poſſeſſion of eternal life, *i. e.* happineſs; both theſe matters were effected by God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemning ſin in the fleſh; *i. e.* by means of the goſpel diſpenſation, whether we underſtand the *particular* meaning of theſe aſſertions, or not. And the effect of this diſpenſation, what the apoſtle calls δικαιωμα τȣ̃ νόμȣ, and which our tranſlators render the righteouſneſs, but which is more properly the AWARD of the law, —of any law: meaning by the word *righteouſneſs*, that treatment, which the obſervance, or violation of any law, is declared by the eſtabliſher of ſuch law, to draw after it. Rom. ii. 6. 7. 8. The reward of *this* righteouſneſs, under the goſpel diſpenſation, is attained by all thoſe who walk not after the fleſh, but after the ſpirit; and it is attained, *not* by a perfect and unbroken obedience, but by *conſtant* and *ſincere* ENDEAVOURS

to obey. Thoſe who walk after the fleſh, not only find not how to perform, they have NO *will*, NO *deſire*, uſe NO *effort* to perform that which is good: they do NOT *ſtrive* to enter in at the ſtrait gate. They feel NO *law* in their mind *warring* againſt the law in their members; no renitency to this law of the fleſh, nor any wiſh to ſerve the law of God; but are utterly regardleſs of, and inattentive to the law written in their mind, which diſapproves and conſents not to the *law* in their members; that law which appears from the preſent frame of our nature to be the law of ſin and death. By the continual practice of ſin, this law of the mind can be obliterated; men become paſt feeling, their conſciences are ſeared with an hot iron; they are given over to work all iniquity with greedineſs, and thus the diſpoſitions of their mind *become* ENMITY againſt God, and they throw off all regard and ſubjection to him.

The two great obſtacles to the reception of Chriſtianity amongſt the Jews, which St. Paul had to remove, were prejudices ariſing from their poſſeſſion of a prior revelation, made to them ONLY; and their rooted averſion in conſequence to all other nations, whom they therefore looked upon as diſregarded of God, and *diſliked* by him. Theſe prejudices aroſe, as all prejudices do, and as their name imports, from partial views of the truth, in conſequence of the bias of *intereſted* affections. The peculiar *nature* of the Divine diſpenſations towards this people, had a tendency to raiſe and encourage certain prejudices in thoſe who were thus prediſpoſed to receive them; and who had very imperfect notions both of the *Divine* character, and of their *own:* and ſtill more imperfect notions of the nature of that diſpenſation, which continually induced them to think more highly of themſelves than they ought to have done. Their notions of the Divine favour, and the manner in which it is diſpenſed, were not founded upon a clear knowledge of the *character of God*, as gathered from the *general* diſplay of his works and providence, Rom. i. 20, but from an overweening conceit of the goodness of their *own;* till, like the leſs enlightened nations, they thought the Divine favour a matter of *right due to their ſervices*, Hom. Il. A. lin. 39, &c. ſo that grace was no more grace.

It is by no means wonderful, that the numerous and ſignal marks of approbation, which God thought proper to give of Abraham's conduct, ſhould impreſs the Jews with a high veneration for that patriarch; and that the peculiar relation they ſtood in to him, Mat. iii. 9, Luke iii, John viii. 39, and the benefits they received in conſequence of *this* relation, ſhould further raiſe his character with them. They naturally looked up to him as the founder of their nation, and the fountain of all the ſingular bleſſings they enjoyed. When then they miſtook the figurative language of Jeſus, reſpecting a future ſtate of life and happineſs, they could not help comparing Him with their boaſted predeceſſor, and in conſequence aſked, whether He pretended to a character ſuperior to that of their father Abraham, John viii. 53. It is as little to be wondered at, that the Jews, under their particular circumſtances, and with that groſsneſs of underſtanding ſo peculiar to that people, ſhould be more attentive to the *value* of the Divine favour, than the *real* grounds, and *true* nature of God's regard for them: that they ſhould conſider Him as ſuch an one as themſelves, and that they ſhould attribute affections, and diſpoſitions to God, which plainly have their foundations, and their utility in the nature and circumſtances of his creatures. For when we conſider the mental qualifications of mankind, we may with reaſon conclude

clude, that their intellectual powers, (if we attend to the *nature* of them, and the *purposes* for which they were intended,) are moſt probably the *ſame* in *kind*, as thoſe of ALL *other* RATIONAL beings, though they may very likely vary exceedingly in degree, according to the different orders of intelligent creatures: for theſe faculties do not ſeem like our corporeal powers, and, like the inſtincts of the animal world, adapted *only* to *one particular* mode of exiſtence. Nor do they ſeem to take their riſe, like the *diſpoſitions* of our minds, from the ſituation in which men are placed by Divine Providence: for theſe diſpoſitions, though implanted in our frame for the benefit of the individual, are not exerted, like the intellectual powers, at the *mere will* of the poſſeſſor. They neither ariſe of *themſelves*, as the thoughts frequently ſeem to do, nor are they like them called into action by the *ſole* efforts of the will, neither are they ever the conſequences of volition; but they always do and muſt ariſe from foreign impulſe, that is from the action of external objects. They are therefore not only unintended, but they are frequently unexpected. But God being perfectly aware of the conſequences of his own actions, and equally ſo of thoſe of his creatures, can receive no occaſions for unlooked for diſpoſitions. Theſe ſtates of the human mind, from the manner in which they are excited, and the weakneſs and imperfection of our nature, may require much attention and prudence to govern them.

But nothing of this ſort has, or can have place in God. He is no more liable to folly, than he is liable to evil. Numberleſs diſpoſitions, and which are no ways blameable, muſt be found in the human, which cannot poſſibly obtain in the Divine mind, being utterly inapplicable to, and inconſiſtent with, the nature of the Deity: and though human language muſt be uſed with reſpect to God, yet more than ordinary care is requiſite, with regard to the ideas conveyed by it, that we may neither take, nor repreſent God to be, ſuch an one as ourſelves: for, from inattentions of this ſort, aroſe thoſe prejudices which the Jews entertained concerning the favour of God vouchſafed to Abraham. Becauſe, whether they conceived of it, as a *fond* attachment, and a *groundleſs* affection in the Deity for that patriarch, or as being a *juſt debt*, the *reward* of his *merit*, they were equally removed from the truth. For that neither of theſe matters had place in the Divine regard, the apoſtle clearly ſhews from another inſtance of it, in the determination of God reſpecting the children of Rebecca, prior to their birth. For the children not being born, neither having done good or evil, it was ſaid (by the prophetic ſpirit) the elder ſhall ſerve the younger; for it is written, Jacob have I loved, and Eſau have I hated. What then, ſaith the inſpired apoſtle, is there unrighteouſneſs with God? Are not His determinations founded in wiſdom as well as juſtice? Moſt certainly they are. They no more ſpring from whim and caprice, than from inattention or injuſtice; and are as little founded in arbitrary, or cauſe leſs fancies as in ſuch as are void of rectitude. But though theſe determinations of God plainly ſhew the Jewiſh notion of the Divine attachment to Abraham, and to his ſeed, to be void of all foundation, yet they do not ſhew, as has been often ſuppoſed, that God acted *without* any reaſon, and that His choice of Jacob proceeded from what has been called ſovereign election, meaning by thoſe words mere *arbitrary* appointment, not only *without* reaſon, but alſo *without* motives: juſt as if God was honoured by purſuing a conduct diſgraceful even to human weakneſs. But both the nature of God, diſcover-

able from His conduct in the government of mankind, and from His own revealed declarations, prove inconteſtably that He *always* acts, not only from *regular* deſign, but from motives dictated by the higheſt *wiſdom*, *goodneſs*, and *juſtice*. That God is the *moral* governor of his intelligent creatures, has been ſhewn beyond all poſſibility of doubt, from the conſtitution of this world, and the courſe of His providential adminiſtration of it; and theſe unqueſtionable facts are confirmed by His own declarations, Exod. xvi. 4, xx. 2; Deut. viii. 2, 16; Judges ii. 22. If therefore God is a moral governor, then the conduct of His creatures muſt be the ground of His own, ſince it is regard to their conduct which conſtitutes Him a moral governor, Deut. vi. vii. viii. xi. But, ſays the apoſtle, this determination of God, reſpecting the children of Rebecca, was not, it could not be, in conſequence of their works. It was made before the children were born, that the *election* might be of GRACE. Moſt undoubtedly. Nor will there be any difficulty in this matter, if we conſider the *mode* in which God diſplays His loving kindneſs to His creatures; that is, the *nature* of His favours. Theſe favours are of two kinds—they are either *conditional*, or *unconditional*: that is, the happineſs he vouchſafes to his intelligent creatures, is either ſuch as He has thought proper to *annex* in general to the practice of righteouſneſs, or ſuch as He thinks fit to beſtow upon them *gratuitouſly*; that is, without giving them any expectations of ſuch favour. Of this latter ſort we have many inſtances in the ſcripture hiſtory of God's tranſactions with men. Such we may reckon the tranſlation of Enoch and Elijah; the call of Abraham and Cornelius. But becauſe we are not made acquainted with the reaſons of God's conduct, are we therefore to ſuppoſe that he acts *without* any? The diſpoſitions of Abraham are more than once aſſigned, by God himſelf, not only as the reaſons of the Divine regard to him, but this very regard itſelf, and the conſequences of it, are aſſigned for ſtill further grounds of favour to that patriarch, Gen. xviii. 17, 18, 19, xxii. 16, 17, 18. But *what* the human diſpoſitions *are*, or what they *will* be, is perhaps accurately known only to God himſelf. In what manner men become poſſeſſed of their diſpoſitions we know not; we know as little *why* they exerciſe them in ſuch very different ways: this we *certainly* know, that it muſt be in a manner conſiſtent with the moſt perfect freedom; for were it not ſo, men could not poſſibly be objects of reward or puniſhment: yet that they are ſo, both reaſon and revelation clearly and ſtrongly ſhew. It is however one thing to be objects of reward and puniſhment, and quite another thing to be objects of *favour*. The firſt ſuppoſes *previous* conduct, the latter has no reference to expectation: it is from the nature of it wholly GRATUITOUS and UNCONDITIONAL.

BRITISH CRITIC. DR. FRANCKLIN. INSPECTOR.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE part which the Britiſh Critic took in the Blagdon Controverſy, as it is called, gave great pain to many friends of the church, and many readers of that publication. The unhandſome way in which your valuable correſpondent INSPECTOR was treated in it, has by no means retrieved its reputation.

reputation. Another writer, who modeſtly ſigns himſelf Observer, complains in your laſt magazine of being ſlighted by it. A friend to THE CHURCH, my *holy mother*, an admirer of the great talents of INSPECTOR, and an eager partizan of injured worth, I will not ſo far ſuppreſs all concern for the Britiſh Critic as not to help one of its compilers to a little information, in a matter not of very great importance indeed, but where I wonder any of the gentlemen concerned in it could be at a loſs. However deficient any of them may be in theological information or biblical criticiſm, however miſtaken in a point of eccleſiaſtical diſcipline, or however ſuperciliouſly any writer in it may treat occaſionally an author of merit, I could not have thought any of them ſo little acquainted with a book familiar to the cultivators of the Belles Lettres, as not to know the contents of the two volumes intituled "Selecta Poemata Italorum qui Latinè ſcripſerunt." In the Britiſh Critic for April laſt, p. 401, "Greſwell's Memoirs of Angelus Politianus, &c. with Tranſlations from their Works," are reviewed, and a poem is inſerted in the Critique, rather as a ſpecimen of Mr. Greſwell's elegant verſification, than of his accuracy in tranſlating: "For," ſays the Critic, "we have not been able to find the original in ſuch editions of Politian as are in our hands." I cannot tell what editions this reviewer may have examined. I adviſe him to look into them once again; and if his ſearch prove fruitleſs, which I rather think will not be the caſe, he will find the poem in queſtion in the ſecond volume of the "Selecta Poemata," p. 46. The title of this elegy is "De Ovidii Exilio et Morte."

Mr. Pope was the *ſecond* editor of this intereſting ſelection; and he appears to have read the poem juſt mentioned with great attention. I think I can trace imitations of it, both in his "Epiſtle from Eloiſa to Abelard," and the "Elegy to the Memory of an unfortunate Lady. I do not know that any body has yet noticed this; but your learned readers will readily refer the following lines to the correſponding paſſages in Mr. Pope's two poems:

"Ecquis * * * * * * *
Tædia qui morbi demeret, ullus erat?
Ecquis frigidulos qui Lecto imponeret artus,
Aut qui dulciloquo falleret ore Diem!
Aut qui tentaret ſalientis tempora venæ,
Aut fomenta manu qui properata daret?
Conderet aut oculos media jam Morte natantes,
Aut legeret ſummam qui pius ore Animam?
Nullus erat, nullus."

Let me ſhew you (this is a miſcellaneous letter) a ſtrange blunder of Dr. Francklin; *Sophocles Francklin* I mean.—To his tranſlation of Lucian he prefixes a dialogue, in his author's manner, between the celebrated Greek and Lord Lyttleton, in which Lucian details the leading particulars of his own life. A note, p. xix. informs us, that Lucian was born "probably about the year 90." To the tranſlation of the "Inſtructions for writing Hiſtory," the doctor ſubjoins another note, vol. 2, p. 302, in which he tells us, "this fine picture of a good hiſtorian, (the famous paſſage Τοιουτος ουν μοι ὁ Συγγραφευς εστω, αφοβος, &c.) has been copied by Tully, &c. Now Tully was killed 45 years before the Chriſtian era; conſequently 135 years before Lucian was born!

I beg leave to call INSPECTOR's attention to the third paragraph in the poſtſcript annexed to his letter in the ſupplement to your ſecond volume, p. 392. I long ardently to read his opinion on the expediency of reprinting "Biſhop Bedell's Iriſh Bible."

I am, Gentlemen,
Yours, &c.
March 7, 1803. A LONDON CURATE.

Errata in the laſt Number.—Page 82, line 8, for primitive, read *privative;* line 11, for Æloice, read *æolice;* page 83, line 7 from the bottom, for (ſee the Church of Chriſt,) read *(ſc. the Church of Chriſt;)* page 84, line 3, for torment, read *place of torment*; page 86, line 11, for καὶ, read καὶ ὁ; line 20 from the bottom, for the import, read *the ſame import.*

BIOGRAPHICAL INQUIRIES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I CONSIDER *biography* as one of the moſt inſtructive, as well as moſt pleaſing, branches of ſtudy; and I have been much gratified by the attention which has hitherto been paid to it in your valuable miſcellany. I am glad to ſee, by the addreſs to your correſpondents in your Number for January laſt, that you mean not to relax in this attention, but rather to increaſe it; and I hope you will obtain the requiſite aſſiſtance in this matter from ſuch of your intelligent correſpondents, as may have the opportunity of affording it. I wiſh to remind you and them, that there was a knot of eminent men reſident at St. John's College, Cambridge, from the year 1750 to the year 1760, or thereabouts; who, from the diſtinguiſhed brilliancy of their talents, might properly be called the *Johnian Conſtellation.* The principal of theſe, (for there might be others,) were Dr. Powell, Dr. Balguy, Dr. Ogden, and Mr. William Ludlam, all of whom, by their invaluable publications, have ſince given ample teſtimony to the world of the truth of that opinion, which was held reſpecting them in the Univerſity. Now, as the time in which they will be perſonally remembered, is rapidly paſſing away, it could not but be highly uſeful if any of thoſe who had the happineſs of a more intimate acquaintance with them, would favour the world with ſuch memoirs of them as they happen to be poſſeſſed of, either from their own recollection, or from authorities on which they can ſafely rely.

I ſhould be glad alſo to ſee ſome account of the late Biſhop Halifax, the friend and admirer (probably the pupil) of Balguy, and the defender of Butler and Ogden *, himſelf a man of no inconſiderable ability and learning, and a great ornament to the Univerſity of Cambridge.

I am, Gentlemen,
Your's, &c.
March 1, 1803. DRAWDE.

* See his Prefaces to Biſhop Butler's Charge, and to Dr. Ogden's Sermons.

ON THE LITURGY, &c.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

ENTERTAINING for the venerable eſtabliſhment of the Church of England the profoundeſt ſentiments of awe and reſpect, and, as a clergyman, anxious to guard it from the inſidious attacks and artful deſigns of its enemies, either ſecret or avowed, I wiſh to direct your attention to a part of our excellent Liturgy, which, in my opinion, ſtands in need of an addition, which I truſt would, by the learned and pious, be conſidered an improvement alſo. I am by no means a friend to what, in theſe times of atheiſm and ſcepticiſm, is termed a *reform*, nor inclined to be infected with that idle and ridiculous vanity ſo common among young men who have recently quitted the precincts of their college, as to think myſelf wiſer or more learned than thoſe venerable and pious prelates who framed our moſt excellent Liturgy, or preſume to attempt to make alterations in the church ſervice, unſanctioned by the authority of the higher powers. I believe that it is generally allowed, that ceremonies, though not conſidered as *eſſentials*, are yet to be deemed the *grand bulwarks* of religion, and ought to be preſerved with the moſt vigilant attention, and watched with the moſt jealous care.

The preſent ſeaſon of Lent, a ſeaſon which ſhould be obſerved with the utmoſt ſolemnity and devotion by every conſiderate and well diſpoſed perſon, as that in which we ſhould proſtrate ourſelves before the Almighty, bewail our manifold ſins and tranſgreſſions, and implore his mercy and forgiveneſs, upon our ſincere repentance, through the merits and mediation of our Bleſſed Saviour Jeſus Chriſt; begins with the awful and ſolemn ſervice appointed to be read on *Aſh Wedneſday*. The compilers of our ineſtimable Liturgy have with great judgment ſelected the 6th, 32d, and 38th Pſalms for the morning, and the 102d, 130th, and 143d Pſalms for the evening ſervice; but by ſome unaccountable miſtake or omiſſion, no proper leſſons for the day are to be *found*; ſo that the officiating miniſter is obliged to take thoſe which are appointed in the Calendar, whether they accord with the real intent of the ſervice of the day or not, as chance may happen. Now, Gentlemen, I think it would not be improper for ſome of the ſenior clergy, men of piety and learning, to ſuggeſt to the venerable bench of biſhops the idea of ordering and appointing, under the ſanction of his majeſty, certain leſſons to be read in all churches and chapels, within his united dominions, on Aſh Wedneſday. What particular leſſons ſhould be read muſt be left to the mature judgment and deliberate diſcretion of the moſt reverend the archbiſhops, and the right reverend the biſhops.

This addition would, no doubt, render the ſervice for the day more awful, and make it more complete, would, perhaps, awaken many a profligate ſinner to a ſenſe of his duty, and ſtem the torrent of that abſurd and impious ridicule, which, to my grief and concern, I have frequently heard caſt upon the *commination ſervice*; though, in my profeſſional capacity, I have conſtantly laboured to explain and vindicate it.

I am, Gentlemen,
Your humble Servant
ORDINIS MINORIS.

N. L. Kent, Feb. 28, 1803.

THE CONSCIENTIOUS METHOD

OF

SUBSCRIBING ARTICLES OF RELIGION.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR Correſpondent, Mr. W. Ludlam, hath, at p. 3, *et. ſeq.* of your Magazine for January 1803, ſucceſsfully *combated* the poſition which our enemies have broached reſpecting the articles of our church, that, not the opinions of preſent members, but the ſenſe of the compilers of the articles, ought to direct us in the ſenſe which we put upon them at this day. Mr. L. hath, in my opinion, very properly proved the abſurdity of the above poſition, and deſerves conſiderable praiſe for having ſo done; but, either I am ſo unhappy as not to fully apprehend what he hath afterwards aſſerted, or he has left a point of very conſiderable importance in much obſcurity. The point to which I adverr is, "the latitude which may *fairly* be put upon the articles;" which your correſpondent allows may be "*conſiderable.*" Your correſpondent, at p. 4, patroniſes the principle that "the *generally received opinions* of the members conſtitute the opinions of the ſociety;" and, at p. 6, he expreſsly ſtates, as his own ſentiment, that "the ſenſe of the articles (as the ſenſe of the law) is that which is determined to be their ſenſe by the *general voice* of the learned through the nation." Now, Gentlemen, (without intending a ſingle atom of diſreſpect to your correſpondent, and without having any deſign of drawing him forth to an unpleaſant controverſy, or any controverſy but what may tend in *peace* and *chriſtian charity* to ſet forth more clearly the lovely form of *truth*) I muſt own there *appears* to me a little contradiction to the above poſition of Mr. L. in what appears at p. 5, of your laſt Number. After having inſtanced "the *perſonal* deſcent of Chriſt into hell," as "the *only* ſenſe of the article," which makes mention of it, at "the original conſtitution of the church:" and, after proceeding to ſtate, that "neither biſhop or methodiſt believes it now;" and that "NO ONE believes it, means any more than that the *human ſoul* of Chriſt was by death ſeparated from his body, and remained till his reſurrection *in the place or ſtate of unclothed ſpirits:*" in the next ſentence but one he ſays, "but a ſubſcriber is *now undoubtedly* at liberty to believe and maintain *either opinion!!*" Pardon me, Gentlemen, for remarking that, unleſs Mr. L. will have the goodneſs to explain the apparently contradictory aſſertions, I cannot perceive how, conſiſtently with the above ſtatement, a perſon can underſtand this or any other article in a ſenſe agreeable to "the *general voice* of the learned, &c." and yet be at liberty to take it in a ſenſe in which "NO ONE believes it, &c."

I cannot ſurely be wiſe to leave a queſtion of this importance in ſuch a ſtate of uncertainty as this writer hath *here* left it. We have had many excellent commentators who have endeavoured to aſcertain the true and *ſcriptural* ſenſe of our articles, the moſt modern of whom is the preſent pious and excellent Biſhop of Lincoln, the ſecond volume of whoſe "*Elements of Chriſtian Theology*" is nearly occupied with the explanation of them

them. The concluding pages of the ſecond volume ſeem to ſpeak in ſo clear and ſatisfactory a manner on the ſubject of ſubſcription to articles of religion, which your correſpondent ſeems to have left in ſome conſiderable obſcurity, that it may not be improper to tranſcribe it on the preſent occaſion.

"I have thus endeavoured," ſays the biſhop, "to explain the meaning of the "Thirty-nine Articles of Religion," and to prove that they *are founded in ſcripture*, and conformable to the opinions of the early Chriſtians. All perſons, when they enter into holy orders, or are admitted to any eccleſiaſtical cure or benefice, are required by law *to ſubſcribe theſe Articles*, with a deſign that thoſe who are employed in the miniſtry of our eſtabliſhed church, whether as curates or incumbents, ſhould *unfeignedly believe the truth of the doctrines which they contain.* "The avoiding of diverſities of opinions, and eſtabliſhing of conſent touching true religion," was the profeſſed object of theſe articles; and conſequently they loſe their effect if they do not produce a general agreement amongſt ſuch as ſubſcribe them. "I do willingly, and *ex animo*, ſubſcribe to the Thirty-nine Articles of Religion of the Church of England," is the indiſpenſible form of ſubſcription; and therefore it behoves every one, before he offers himſelf a candidate for holy orders, to peruſe carefully the articles of our church, and to compare them with the written word of God. If, upon mature examination, he believes them to be authoriſed by ſcripture*, he may conſcientiouſly ſubſcribe them; but if, on the contrary, he thinks that he ſees reaſon to diſſent from any doctrines aſſerted in them, no hope of emolument or honour, no dread of inconvenience or diſappointment, ſhould induce him to expreſs his ſolemn aſſent to propoſitions which in fact he does not believe. It is not indeed neceſſary that he ſhould approve every word or expreſſion, but he ought to believe all the fundamental doctrines of the articles; all thoſe tenets in which our church differs from other churches, or from other ſects of Chriſtians. He ought to feel that he can from his own conviction maintain the purity of our eſtabliſhed religion, and ſincerely and zealouſly enforce thoſe points of *faith* and *practice* which our church declares to be eſſential to ſalvation.—This appears to me the only juſt ground of conſcientious ſubſcription to the Articles; and let it be ever remembered, that in a buſineſs of this ſerious and important nature, no ſpecies of evaſion, ſubterfuge, or reſerve whatever is to be allowed, or can be practiſed without imminent danger of incurring the wrath of God. The Articles are to be ſubſcribed in their plain and obvious ſenſe, and aſſent is to be given to them ſimply and unequivocally. Thus only can a perſon offer himſelf at the table of the Lord as his miniſter with ſafety; thus only can he expect to receive the Divine bleſſing upon that courſe of life to which he then ſolemnly devotes himſelf†." See "*Elements of Chriſtian Theology*," Vol. II. p. 566.

Gentlemen,

* Here the biſhop, in very plain and expreſs terms, declares, that our being firmly perſuaded in our mind that our Articles are "authoriſed by ſcripture," is the only juſtifiable ground of our ſubſcription to them. Reaſon and common ſenſe perfectly coincide with the biſhop's ſentiment. How then can Mr. L. aſſert that "*Scripture was to be interpreted by articles, and not articles by ſcripture!!!*"

† Let me earneſtly recommend what is here ſaid on the ſubject of ſubſcription to articles of religion, to the very attentive conſideration of all who may feel inclined to offer themſelves as candidates for holy orders. This holy office includes in it the moſt awful reſponſibility which any human being can take upon himſelf, and whatever is connected with it ſhould be the ſubject of very ſerious and conſcientious regard.

Gentlemen, I know not how to repent my long quotation above, from the biſhop of Lincoln's excellent publication, becauſe it ſets in ſo clear, ſo judicious, and ſo *conſcientious* a manner the grounds of our ſubſcription to articles of belief; together with the reaſon why ſubſcription is required of us, and the manner in which we ſhould underſtand the articles ſo ſubſcribed. Mr. L. in his zeal to overturn the error which he hath combated with ſucceſs, hath purſued the principle of latitudinarianiſm ſo far as to run himſelf and his readers, who do not take the trouble of minutely conſidering the queſtion, into very conſiderable danger from that quarter. The biſhop, we muſt remark, from the above extract, leans towards the fide of a ſtrict and conſcientious interpretation of the Articles, knowing full well that, notwithſtanding all he could ſay on that ſide of the queſtion, a ſufficient degree of liberty of interpretation would be taken by ſubſcribers. Neither the biſhop or myſelf contend for any unneceſſary reſtriction in this matter, or that it is abſolutely required of the ſubſcriber to "approve every word or expreſſion," but only to underſtand them "in their plain and obvious ſenſe, and to ſubſcribe them ſimply and unequivocally."

Your correſpondent, Gentlemen, I dare ſay, meant well in the article on which I have commented above, but I cannot help thinking he was a little off his guard in ſome few points which he hath aſſerted therein; and if I did not think they would be dangerous, I ſhould not have troubled you on the preſent occaſion.

I beg of Mr. L. to believe that I entertain none other ſentiments for him but thoſe of the higheſt reſpect, notwithſtanding I am ſo unhappy as not perfectly to accord with him on the preſent queſtion. I remain, with every good wiſh for the ſucceſs of your publication, Gentlemen, your moſt obedient and very humble ſervant,

Feb. 22, 1803. OBSERVATOR.

COMMON PRAYER BOOKS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

OUR univerſities, having the excluſive right of printing common prayer books, ought, I think, to take care that there be no errors in them. I do not know whether any perſon is appointed to ſuperintend the impreſſions: perhaps the reſponſibility reſts with the printers whoſe names appear in the title-pages; but however this may be, the fact is, that inaccuracies are not unfrequently found in them. I cannot now recollect all the errors which I have noticed, but ſhall mention a few, juſt to ſhew that there is good foundation for what I advance. In a folio church prayer book, printed at Oxford by W. Dawſon and W. Jackſon 1793, the word *and* is omitted in the Doxology to the Lord's prayer, at the commencement of the morning ſervice. In the Litany, in the ſame book, the word *travel* is ſpelt *travail*, in the petition for all that travel by land or water. In another, the number of one of the Pſalms is incorrect, and as it happens to be the firſt pſalm for the morning ſervice, the miniſter in giving out the pſalm, might incur the blame of inattention, when in truth the fault di-

no

not reſt with him. This very thing once indeed happened when I was preſent. In another prayer book which I have now before me, Oxford quarto 1772, there is a ſtop after the word *women*, in the petition for all women labouring of child. At a neighbouring church where I lately officiated, there is a ſplendid edition of the Common Prayer Book, in which, to my ſurpriſe, I found the word *may* omitted in the general thankſgiving. Theſe examples will I apprehend be ſufficient: ſome perſons perhaps may think ſuch errors of no moment, but I own myſelf not to be entirely of that opinion, for ſeveral reaſons: Firſt, becauſe every thing relating to religion ought, I conceive, to be as accurate as poſſible. Theſe books are or may be in the hands of all perſons; they are publicly read, and are the guides to us in our devotions, and therefore ought certainly to be free from errors: beſides, if miſtakes, though ſmall, are once permitted to continue in theſe books, there is no knowing where they will ſtop: even our incomparable Liturgy itſelf might in time be ſubjected to reproach. The editions I have cited ſufficiently prove that theſe inaccuracies are various, and not confined to one or two editions. But there is a further reaſon: it is exceedingly to be deſired that the manner of every miniſter, in officiating, ſhould be correct, devout, and approved of by his congregation. Now if errors exiſt in the books from which he is to read, it is poſſible that at the time he may not be always able to correct them immediately, and ſo may incur the blame of careleſſneſs: at leaſt, the attention and devotion of the congregation will be diſturbed by an occurrence of this kind. As your valuable Magazine is much read in the univerſities, theſe obſervations may perhaps excite attention to the ſubject, and ſo prove of ſome ſervice, for which reaſon alone I beg leave to trouble you with them.

And am, &c. R.

WANT OF BISHOPS IN OUR FOREIGN SETTLEMENTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

SIRS,

CONSIDERABLE efforts are making, in different ways, to propagate Chriſtianity among the heathens. Theſe attempts are at all times laudable, and it is hoped that ſome good will reſult from them. But is it not too much the practice of the age, to ſend abroad the chriſtian religion without a chriſtian church? If the church be indeed "the pillar and ground of the truth," ſurely thoſe who endeavour to ſpread the truth in diſtant lands, ſhould alſo erect a church as its preſerver. How long has Chriſtianity been known in the Weſt Indies? And yet, I ſuppoſe, the inhabitants of thoſe iſlands have never ſeen a proteſtant biſhop: for want of which proviſion, ſeveral of the ordinances of our church cannot be adminiſtered. The pious iſlanders were never bleſſed with a confirmation. This is the caſe alſo of many Chriſtians of the Eaſt. The labours of a Swartz have been ſucceſsful; and it is ſaid that in the iſland of Ceylon, now annexed to the Britiſh crown, there are *ninety thouſand* Chriſtians. But theſe ſheep are left without a ſhepherd; and where then is the energy of the Britiſh empire? Where is the zeal of the united church of England and

Ireland? In our diſcouraging views of this ſubject, however, we muſt not forget the appointment of the two biſhops of *Nova Scotia* and of *Quebec*. This was an æra in the hiſtory of the church which muſt give pleaſure to all thoſe who love the gates of our Zion. But why are not ſimilar appointments made in other places? The general anſwer is, there is no ſalary. But is not Great Britain and Ireland a wealthy nation? And are not many of its inhabitants friends to epiſcopacy? Is not wealth often ſquandered profuſely upon objects of leſs importance? The attention of the united kingdom to this object requires to be excited: and I know not where the ſober voice of truth is more likely to be heard than in your publication. Would the *ſociety for propagating the Goſpel in foreign parts* ſolicit ſubſcriptions for this expreſs purpoſe, they undoubtedly would not fail of ſucceſs.

T. W. R.

BAPTIZING, CHURCHING, BURIAL, &c.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I AM a young clergyman, and have the care of a ſmall country pariſh. A circumſtance occurred laſt Sunday, which was new to me, and which has occaſioned ſome doubts in my own mind. A child was to be baptized, and I inquired if the mother was not likewiſe to be churched? I was informed, that as the child was a baſtard, (the woman was married, but her huſband had been abſent ſome time,) it was never cuſtomary, in ſuch a caſe, to church the woman. On this account I ſaid nothing farther; but as the rubric at the beginning of the ſervice for churching women makes no exceptions, (as is the caſe in the burial ſervice,) I conclude there are none, and it ſeems equally neceſſary that *all* women ſhould *return thanks* to Almighty God for preſerving them in "the great pain and peril of childbirth;" perhaps a woman in this ſtate *more* than another, as God's mercy 'in ſparing ſo great a ſinner' is the more conſpicuous. I cannot find any thing on this head in our Canons, in Burn's Eccleſiaſtical Law, nor in any of the Rationales of our Common Prayer, that I have had an opportunity of conſulting: yet perhaps there is ſome law, or ſome good reaſon, of which I am not aware; or perhaps it is a cuſtom againſt law; of this I ſhall eſteem it a favour if you can ſatisfy me; and if in your next, the more acceptable will your anſwer be. Is it that ſhe ought to be excommunicated, and therefore is not to be admitted into the church till ſhe is reconciled by penances?

I am, Gentlemen, with great reſpect,

Your conſtant reader, ſincere well-wiſher, and obliged humble ſervant,

Feb. 23, 1803. H.

P. S. If I underſtand your correſpondent Clericus rightly, (ſee vol. iii. p. 232.) the fee of 2s. 6d. at a *burial* is for *taking the corpſe into the church*: if ſo, is there *no fee* when the corpſe is *not* taken into the church? Of this I likewiſe wiſh to be certified, as I have twice taken a fee in ſuch a caſe: once when the perſon had died of the ſmall-pox; the other was a child of a diſſenter, (a methodiſt) who having been baptized by a diſſenting miniſter (a methodi

(a methodist not enthusiastic perhaps, but who was not over-scrupulous) brought to the church. I did not like the proposal, as I wished to make a difference between the regular and the irregular part of my flock, as an example to them: and I have no doubt it would have done enough to obtain the money.

Is there any book which informs a clergyman of such trivialities?

ASSOCIATIONS OF THE CLERGY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

SIRS,

I WAS very glad to see the proposals of A. V. C. in your Number for September last, "for neighbouring clergymen to confer respecting the best mode of promoting religion in their respective parishes, and forming book societies," &c. &c. I am well assured, that if such a plan were carried into execution, the advantage to religion would be great: at present the clergy have no point of union. Like inflected bodies, which have lost their attraction, they stand aloof from each other. If their forces, however, were consolidated, and they made the opposition of their enemies a common cause, we should not, as we too often do, see a sort of dastardly temporising spirit amongst our order, some favouring one sect, some another, nay, some so inconsiderate as to oppose the well-meant exertions of their brethren, to stem the tide of heterodox opinions. I allude to a late controversy in this county, in which the friends of the church, besides being splashed very plentifully with abuse by their opponents, encountered enemies where they should have found friends. Frequent meetings would prevent this, and engage us to co-operate; we should strengthen each other's hands, and form a formidable phalanx of resistance.

Besides many other objects, one, from its dangerous tendency, would particularly engage our attention—I mean the many fulsome accounts of conversions hawked about by methodist preachers and ballad singers; of which I have three in my possession, the very food for fanaticism. The first in order and rank is the *Life and Experience of a Mr. Thorefby*; who, to a long list of conversions and miraculous preservations, has added an account of his casting out one devil, and sustaining two persecutions; one by the bursting of a sky-rocket near him as he was preaching, the other by the grunting of a pig as he was praying. This gentleman baptized, administered the sacrament, buried, and held love feasts in the churches of Newfoundland, whither he went as a missionary from the methodists. He has been returned to England these two years, and sold two editions of this work at a shilling a piece; a pretty pious way of turning a penny.

Quere—In what state are the churches of Newfoundland? are there none of the established clergy there? I conceive this to be a fit subject of enquiry for the Society for the Propagation of the Gospel in foreign parts.

The others, both from their nature and tendency, are by far more dangerous, as they are cheaper, and the readier purchased from the mode of their sale, being vended by ballad singers, and disposed of at the low price of a

penny a piece. The firſt is, "A Prophecy of Equality and Evangelical Liberty, to happen in the Year 1805." The effect that ſuch a prophecy is likely to have in a county, not many years ſince in a ſtate of inſurrection, is but too obvious.

The other, "An Account of the Experience and Happy Death of Mary Voce, who was executed on Nottingham Gallows, on Tueſday, March 16, 1802, for the murder of her own child." The account further ſtates "that ſhe was about 21 years of age, and although married, had connection with another man;" and more conveniently to carry on the evil practice, poiſoned her infant child in November laſt. This woman, for the two foulest crimes that can ſtain human nature, is ſent out of the world like a ſaint. Fine news truly for murderers and adultreſſes !!!

Quere—Has Nottingham jail no ordinary? The account is ſigned Henry Taft, Surgeon.

I had almoſt forgot to ſtate, that all theſe publications were iſſued from the Preſs of a methodiſt, a little to the weſt of this place. Theſe, and innumerable other evils of enthuſiaſm, loudly call upon the clergy to beſtir themſelves in this momentous criſis; and in no way can their exertions be ſo deciſive, as by meetings held often among themſelves, to deliberate on meaſures to check the growing abuſes of fanaticiſm.

With hoping you will ſpeedily give this a corner in your excellent Miſcellany,

I remain,
Sirs,
Your's, &c.
A CORNISH CURATE.

Truro, Cornwall,
Oct. 27, 1802.

SOCIETY FOR MAINTAINING AND EDUCATING POOR ORPHANS OF CLERGYMEN.

[As our Magazine is generally made upby the 20th of every Month, we were precluded from noticing in our laſt Number, the Meeting of the Society for Maintaining and Educating the poor Orphans of Clergymen until of age to be put Apprentice.]

THE Annual Meeting of this moſt benevolent and praiſe-worthy Inſtitution, was holden on the 22d of February, at the Crown and Anchor Tavern. In conſequence of the much lamented death of John Perrott, Eſq. their late Preſident, who, during his life time, and by a bequeſt in his laſt Will, had manifeſted himſelf a firm and zealous friend to the Inſtitution, the firſt buſineſs of the Society was to elect a Preſident in his room. And every true ſon of the Church will agree with us, that a choice more honourable to their judgment, and more favourable to the ſucceſs of the Inſtitution, could not be made, than was manifeſted in the unanimous requeſt to the Biſhop of London, that he would accept that office, with which his lordſhip complied.

Upon his lordſhip's taking the chair, he addreſſed the meeting in a ſhort but impreſſive ſpeech; and after thanking them for the honour conferred upon him, he adverted to the purpoſes of the Inſtitution, which, he ſaid, as it had

had a claim to the ſupport and good wiſhes of every friend to our excellent eſtabliſhment, he ſhould at all times be ready to aſſiſt to the utmoſt of his power. And to ſhew that his good intentions were not confined to words alone, he begged to contribute to the funds of the Society a draft on his banker for 200l.

The Society then proceeded to the election of children into their ſchools: and it muſt afford much ſatisfaction to the benevolent to learn, that no fewer than 16 orphans, (4 boys and 12 girls,) were admitted, and a further vacancy for 6 more was declared by the Treaſurer againſt the next quarterly meeting in May.

After having concluded the buſineſs before them, the Society, according to annual cuſtom, dined together.

The meeting, as it was highly reſpectable, ſo was it more numerous than in preceding years. Among the clergy we noticed, with much ſatisfaction, the biſhops of London, Durham, Wincheſter, Ely, St. Aſaph, Oxford, and Cheſter; the Dean of Rocheſter, the Archdeacons of St. Alban's, Hereford, and Rocheſter; and many other dignitaries of the Church. Lords Romney, Sondes, and Willoughby de Broke, were among the nobility; and we witneſſed among the reſt of the company many, both clergy and laity, who, by their writings and conduct, have evinced themſelves ſound friends to Orthodox Principles, both in religion and politics.

BISHOP OF ST. ASAPH'S SERMON;

AND ON

Charles the First's Prayer-Book and Handkerchief.

GENTLEMEN, *March* 6, 1809.

BISHOP MANN, in his uſeful Expoſition of the Four Goſpels, and the Acts of the Apoſtles, has the following Note upon the 14th verſe of the 5th chap. of St. Matthew: "In that country rock-ſalt lies level with the ground, and to ſuch an extent, that long roads are made over it: but it is remarkable, that when the ſurface is broken by digging, the parts expoſed to the weather are found to *loſe their ſavor*, and become *unfit for uſe*." I ſhould conſider myſelf particularly obliged by any of your Correſpondents, to inform me from what ſource the Biſhop collected this *curious* fact.

My worthy friend the *London Curate*, whom, in *ſpite* of him I will call *learned* and *judicious*, has requeſted the Biſhop of St. Aſaph, "to publiſh the ſermon he preached *on the deſcent into Hell*, laſt year at Brighton." I had the happineſs to hear it. It was preached before an illuſtrious perſonage, and engaged his deep attention, to whom I am perſuaded it would be not leſs gratifying, than the numerous and reſpectable congregation, to peruſe in the cloſet; a diſcourſe marked with originality, and which, if his lordſhip had not publiſhed a ſingle line, would of itſelf furniſh ample evidence of his ſound and general learning, and acquire him the reputation he has not to ſeek, of a Divine, a Scholar, a Logician, and Metaphyſician, in the firſt claſs. Nor is it the leaſt praiſe of that diſcourſe, that, although it expounded the

moſt obſtruſe paſſage perhaps in the new Teſtament, ſuch was its luminous arrangement, and ſimplicity of diction, that it was alike edifying to the moſt learned and intelligible, to the meaneſt apprehenſion.

A relation of mine is in poſſeſſion of the very *Prayer Book*, and (it is ſaid) the *Handkerchief* which Charles the 1ſt held in his hands when his head was ſevered from his body. The one is in the higheſt preſervation, and beautifully emblazoned; the other is a *rag*.

I am afraid I have tired your patience with this miſcellaneous matter. You will, however, give no offence to your new Correſpondent and warm admirer, by *ſinking* any part of it. Hoping, however, you will inſert the *firſt* queſtion, which will oblige

Your humble Servant,

T.

ARMINIANISM AND CALVINISM COMPARED.

AS the controverſy between Arminians and Calviniſts has lately been revived with conſiderable ardour, and as many people may be led to talk of Arminianiſm and Calviniſm without having a clear idea of either, we think it uſeful to give a ſummary view of the diſtinguiſhing characters of each. By this means, our readers will have an opportunity of comparing together theſe two repreſentations of the Chriſtian ſcheme, and of judging which of them is moſt agreeable to thoſe notions of the Deity, which are to be collected either from the contemplation of his WORKS, or the ſtudy of his WORD; as alſo, what is an important, though inferior ſubject of inquiry, which of them is moſt agreeable to the doctrines of our eſtabliſhed church. We ſhall take our account of them from Mr. Pearſon's *Second Letter to Mr. Overton*, intitled, "Remarks on the Controverſy ſubſiſting, or ſuppoſed to ſubſiſt, between the Arminian and Calviniſtic Miniſters of th eChurch of England;" where Arminianiſm is exhibited in the celebrated *five points*, and Calviniſm in the *Lambeth Articles*.

ARMINIANISM.

1. God, from all eternity, determined to beſtow ſalvation on thoſe whom he foreſaw would perſevere unto the end in their faith in Chriſt Jeſus; and to inflict everlaſting puniſhment on thoſe who ſhould continue in their unbelief, and reſiſt unto the end his divine ſuccours.

2. Jeſus Chriſt, by his death and ſufferings, made an atonement for the ſins of all mankind in general, and of every individual in particular. None, however, but thoſe who (opportunity being given) believe in him, can be partakers of their divine benefit.

3. True faith cannot proceed from the exerciſe of our natural faculties and powers, nor from the force and operation of free-will; ſince man, in conſequence of his natural corruption, is incapable either of thinking or doing any good thing. It is neceſſary, therefore, to his converſion and ſalvation, that he be *regenerated* and *renewed* by the operation of the Holy Ghoſt, which is the gift of God through Jeſus Chriſt.

4. This *divine grace*, or energy of the Holy Ghoſt, which heals the diſorder

TO DIOTREPHES.

FORBEAR, Sir, to talk of illiberality and uncharitableneſs. Till you began to abuſe and vilify the clergy, none of them thought of troubling their heads about you. You went out from us, but ſurely your ſtrange behaviour has long ſhewn that you are not of us. Yes, Diotrephes, the Clergy do preach the Goſpel. They juſtly inſiſt upon a faith productive of good works, and they wiſh you would conſider that we are to be judged by the latter, which will be the only allowed proof of the former.

For ſhame, leave off your cenſures of the church people, and own that they more reſemble the humane Samaritan, than any other communion, becauſe they forget party prejudices in the diſtribution of their alms, when they are not reſtricted by peculiar obligations.

You may, by chance, have lately made a larger collection for a certain worthy purpoſe; but ceaſe to boaſt: reflect on the culpable conduct of the proud Phariſee.

"You neither buy nor compoſe ſermons;" where would be the diſgrace or the harm if you did? Excuſe my boldly intimating, that your harangues have nothing of the nature of ſcriptural preaching in them. In ſhort, they are ſo far from being connected with the word of God, that they ſeem to be entirely void of common ſenſe.

Be upon your guard, or you will have your inſpirations ſhortly penned in a way that muſt expoſe you.

Pluck the beam out of your own, before you attempt to extract the mote that you fancy you diſcover in your neighbour's eye.

Is your trumpeter dead? If he is, get another. It is much too fulſome to be always profuſe in commending ourſelves.

Your's, with no ill meaning,

ECCLESIÆ ANGLICANÆ AMICUS.

ON THE NATIONAL TITLE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

WITH due ſubmiſſion to the ſuperior talents of that able divine, the Rev. Mr. Pearſon, I beg leave to expreſs my diſſent from him on the ſoleciſm which he conceives to be contained in the national title—the united kingdom of Great Britain and Ireland. (See the 5th Number of vol. iii.)

This gentleman contends, that the title ought to be "*The United Kingdoms, &c.*" But as by the late Act of Union the two *ci-devant* kingdoms were conſolidated, and are now no longer two but one kingdom, I humbly conceive it would be nothing leſs than a *ſoleciſm*, to uſe the *plural number* to expreſs this *unity*. What he obſerves with regard to the United States, and the United Provinces, cannot be applied here with equal propriety. Neither the States nor the Provinces are all equally ſubject to one independent government: they all indeed form a general confederacy, and

the ſtatutes made in the aſſembly of the States, after they have acquired the neceſſary ſanctions, become binding on all the United Provinces. But notwithſtanding this particular, each province has a *ſeparate internal government wholly independent of the others*, which certainly cannot be ſaid of Great Britain and Ireland; both thoſe nations forming together but one independent government. The title therefore I contend, as it now ſtands, expreſſes preciſely what it was intended to expreſs; namely, the kingdom uniting under the ſame bonds of government, the inhabitants of Great Britain and Ireland. As for the unclaſſical term "United Churches," I need not notice it any further than by aſking the queſtion, What is a church?

I am, Gentlemen, your moſt obedient,

ERASMUS.

A CHECK UPON IRREGULAR MARRIAGES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

FOR the information of your Correſpondent Secularis (ſee the Number for September laſt) as well as to ſerve as a check upon irregular marriages, which of late have become too frequent in many parts of the country, to the no ſmall triumph of our adverſaries, I have extracted the following from the 62d Canon of our Church; which, if you think it merits the publicity intended it, I beg you will inſert in your next.

I am, Gentlemen, your moſt obedient,

ERASMUS.

"No miniſter, upon pain of ſuſpenſion *per triennium ipſo facto*, ſhall celebrate matrimony between any perſons, without a faculty or licence granted by ſome of the perſons in theſe our conſtitutions expreſſed, except the banns of matrimony have been firſt publiſhed three ſeveral Sundays, or holidays, in the time of divine ſervice, in the pariſh churches and chapels where the ſaid parties dwell, according to the book of Common Prayer. Neither ſhall any miniſter, upon the like pain, under any pretence whatever, join any perſons ſo licenſed in marriage at any unſeaſonable times, but only between the hours of *eight and twelve* in the forenoon; nor in any private place, but either in the ſaid churches and chapels where one of them dwelleth, and likewiſe in time of divine ſervice; nor when banns are thrice aſked, and no licenſe in that reſpect neceſſary, before the parents or governors of the parties to be married, being under the age of twenty and one years, ſhall either perſonally or by ſufficient teſtimony, ſignify to him their conſents given to the ſaid marriage."

GLEANINGS.

THE following moſt beautiful extract from the Works of that accompliſhed ſcholar and Chriſtian, Sir William Jones, though often noticed, cannot be too frequently repeated.

"I have regularly and attentively read theſe Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more true ſublimity, more exquiſite beauty, more pure morality, more important hiſtory, and finer ſtrains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been compoſed.

"The two parts of which the Scriptures conſiſt, are connected by a chain of compoſitions, which bear no reſemblance in form or ſtyle to any thing that can be produced from the ſtories of Grecian, Perſian, or even Arabian learning: the antiquity of thoſe compoſitions no man doubts, and the unſtrained application of them to events long ſubſequent to their publication, is a ſolid ground of belief that they are genuine predictions, and conſequently inſpired."

INSCRIPTION FOR THE ASYLUM FOR THE BLIND AT LIVERPOOL.

Stranger pauſe—for thee the day
Smiling pours its cheerful ray;
Spreads the lawn, and rears the bower,
Lights the ſtream, and paints the flower.

Stranger pauſe—with ſoften'd mind,
Learn the ſorrows of the blind:
Earth and ſeas, and varying ſkies,
Viſit not their cheerleſs eyes.

Not for them the bliſs to trace,
The chiſſel's animating grace;
Nor on the glowing canvas find,
The poet's ſoul, the ſage's mind.

Not for them the heart is ſeen
Speaking thro' th' expreſſive mien;
Not for them are pictur'd there
Friendſhip, pity, love ſincere.

Helpleſs as they ſlowly ſtray,
Childhood points their cheerleſs way:
Or the wand exploring guides
Fault'ring ſteps where fear preſides.

Yet for them has genius kind
Humble pleaſures here aſſign'd;
Here with unexpected ray,
Reach'd the ſoul that felt no day.

Lonely blindneſs here can meet
Kindred woes, and converſe ſweet;
Torpid once can learn to ſmile
Proudly o'er its uſeful ſoil.

He who deign'd for man to die,
Op'd on day the darken'd eye:
Humbly copy—thou can'ſt feel—
Give thine alms—thou can'ſt not heal.

REVIEW OF NEW PUBLICATIONS.

Sermons by the Rev. Thomas Gisborne, M. A. 8vo. p. p. 458.

ACTION and re-action are equal and contrary. This is an axiom in phyſics, and it is equally true in Metaphyſics, and in Morals. The enemies of religion and government have been of late years uncommonly alert They have compoſed numerous works in behalf of infidelity, hereſy, and rebellion, and have diſperſed them with an activity worthy of a better cauſe. But what has been the conſequence? Their audacious efforts have rouſed the champions of ORTHODOXY, and the friends of ſocial order Every where has truth been triumphant. Even on the Continent, the miſerable conceits, the impious frivolity, the falſe citations, and the wretched ignorance

ignorance of *Voltaire*, were expoſed in the *Lettres des certains Juifs*; here at home his ſucceſsful antagoniſts are too numerous to particularize. *Voltaire* himſelf battered *Rouſſeau*; whoſe fancies reſpecting the *Contrat ſocial* and the *Savage Life* have been refuted over and over again by Britiſh Writers. To the French *Encyclopediſts* we have oppoſed an Hoſt of Divines and Ethic Writers, who have diſcomfited them in every attack, who have baffled their approaches, have deſtroyed their flimſy *Zig-zaggeries*, have deſcended deeper into the bowels of argumentation than their ſuperficial aſſailants, and have "blown them at the moon."—At home we have maintained a ſucceſsful conflict againſt the modern *Titans*. Our *Leland*, of the ſiſter iſland, ſingle-handed, has proved himſelf a match for them all. See how *Horne* expoſes the ſubtilties and diſſects the involutions of Hume. The mild radiance of the divine diſſipates all the infernal miſts which the cold-blooded Infidel delights to raiſe; and illuminates with the torch of truth every tortuous cranny in which this ingenious "worker of wickedneſs" "ſeeks to "hide himſelf." *Gibbon's* Elegant Inſinuations are rendered abortive by our *Apthorpe* and our *Watſon*; nor let us forget how poor *Davies* pointed out the unfair mode of quotation which the faſtidious ſceptic was mean enough to adopt. How does *Burke* tread into the earth the mounds of rubbiſh raiſed againſt the citadel of truth by the *Jacobins* and their *pious* partizans;—he who ſung his *nunc dimittis* here in England, and then departed, but not in peace;—and he who now pines amongſt barbarians, where there are neither books nor philoſophical inſtruments to be procured; nor men that can read the former or uſe the latter, on the banks of the *Ohio*. *Prieſtley's* Theology, and Prieſtley's *Greek*, became as nothing, when Horſley condeſcended to caſt his eyes upon them. The reflecting mirrors of *Archimedes* reduced the *Roman* ſhips which aſſaulted *Syracuſe* to aſhes. As to the audacious ſot, Paine, the drinker of brandy, the unclean outcaſt of England and France, we only mention him to have the luxury of praiſing once again, the Biſhop of Landaff's "Apology for the Bible." We think *one* of the friends of ORTHODOXY has not received all the praiſe he merits, *Granville Sharpe* we mean; a name long dear to humanity; but whoſe "*Eſſay on the Uſes of the Definitive Article in the Greek Text of the New Teſtament*," exalts him into the firſt rank of biblical critics. The learned *Editor* of this invaluable little work, hung out a flag of defiance to the irritable *Renegado*, *Wakefield*. But the *Renegado* ſlunk out of the world without ſo much as firing a rocket by way of ſignal to the Socinian Crew. We are now about to make a ſolemn appeal to a man who ſtands confeſſedly at the head of Greek Scholars, *Mr. Profeſſor Porſon*. We beg to inform him that the world expects a *Dictum* from him on this ſubject. If a *Sharpe*, a *Burgeſs*, and a *Wordsworth*, be right in the grammatical ideas they entertain, and founded in the doctrine they deduce from them, the learned world *hopes*, at leaſt, that the profeſſor will give his ſanction to what has been done; and will aid the endeavours of the ORTHODOX to elucidate the nature of THE WORD MADE FLESH, and to give the LORD *who bought us with his own blood, the honour due unto his name*.——But we muſt not indulge in this ſpeculation any longer. Truth now ſtands upon a firmer baſis than ever. Numerous are its friends, and its foes are contemptible. Some eminent men who once ſtood in the ranks of its aſſailants, have joined the forces of its defenders; and we remark in them the diſcipline of Veterans, combined

combined with the ardour which recent converſion inſpires. Many of thoſe who have been long in the habit of fighting the battles of truth, ſtill continue their exertions, and ſtill are their brows encircled with laurels.

Mr. GISBORNE has long deſerved the praiſe of all who eſpouſe the cauſe of religion and virtue; and certainly deſerves the high reputation he has earned, both as a moraliſt and a divine. His "Inquiry into the Duties of men in the higher and middle claſſes of Society;" his "Inquiry into the Duties of the Female Sex;" his "Principles of Moral Philoſophy," and his Familiar Survey of the Chriſtian Religion," may claim a place in every library, where they may ſtand on the ſame ſhelf with the works of *Gray*, of *Knox*, of *Cumberland*, of *Weſt*, of *More*, and of *Bowles*. Mr. GISBORNE's preſent work, compriſing twenty ſermons, is dedicated to the late biſhop of St. Aſaph, (Dr. Bagot.) His lordſhip had commanded the reverence of the Author, having done him the honour to cauſe a large portion of his "Familiar Survey of the Chriſtian Religion," to be edited in the *Welch* Language. Reſpecting the Volume before us we ſhall let the Rev. Author ſpeak for himſelf.

"Different writers of Sermons, all aiming at the ſame ultimate object, purſue it, according to their reſpective views, judgements, habits of ſtudy, and other circumſtances, in different ways. The vineyard of God will employ and remunerate labourers of various deſcriptions. My preſent efforts, as an humble workman in that vineyard, have been principally directed to two points: the elucidation of ſome fundamental doctrines of our faith; and the inculcation of a practical truth of the higheſt moment, yet a truth which too often, if we may judge by the language in common uſe among men when ſpeaking either concerning themſelves or others, is fatally undiſcerned or diſregarded, that nothing ſhort of an avowed and unreſerved ſurrender of the *whole* heart to God through Chriſt, evinced, under the bleſſing of divine grace, by a zealous and habitual purſuit of univerſal holineſs, is religion.

"Many perſons appear to imagine that, when once the reſearches of an individual into the Chriſtian Revelation have ſatisfied him as to its ſacred authority, the remainder of his religious courſe lies plain and eaſy before him. They perceive not that he has aſcended but the firſt and the leaſt laborious acclivity of the mountain. Surely it requires but a ſmall degree of inſight into human nature and the Scriptures to diſcover with how much greater facility the underſtanding is convinced of ſpeculative truth, than the heart is ſubdued to a productive faith and a practical love of holineſs. I ſhall rejoice if any part of the following pages ſhould be rendered inſtrumental in diſſipating the pernicious deluſion which I have mentioned."

The ſubjects of theſe diſcourſes are as follow: "1. Jeſus Chriſt the Corner Stone. 2. The Chriſtian Method of Juſtification explained and vindicated. 3. 4. 5. On the Nature and Efficacy of Divine Grace. 6. On the Marks which diſtinguiſh a real Chriſtian. 7. On the Duty of openly ranging ourſelves on the ſide of the Lord. 8. On the Sin of diſſembling with God. 9. On the Nature and Conſequences of Excuſes for not giving up the Heart to Religion. 10. On Stedfaſtneſs in Obedience to God. 11. On the Character of Naaman. 12. On Habitual Remembrance of God. 13. On the Character of Herod Antipas. 14. On the Extent of Genuine Religion. 15. On Preſumptuous Plans; (preached at the commencement of a new Year.) 16. On the Guilt and the Conſequences of deſpiſing the Divine Threatnings. 17. On the Guilt of Eſtabliſhing Unſcriptural Principles of Conduct. 18. An Expoſition of the firſt Part of the Leſſon appointed for the Burial Service. 19. An Expoſition of the ſecond Part of the Leſſon for the Burial Service. 20. On the Happineſs attendant on the Paths of Religion." The clearneſs of *Mr. Giſborne's* ſtyle, and the ſoundneſs of his doctrine, are well

well known; and we can promiſe our Readers both pleaſure and edification from the peruſal of theſe diſcourſes. The whole ſeventh Sermon delighted us much. No man can read it without being the better for it. It makes a forcible appeal to the Heart to cleave unto God, and to take a decided part in Religion. Amidſt a profuſion of ſtriking paſſages, we are at a loſs how to ſelect any one in particular by way of ſpecimen of the work.—Take the following (p. 20.) in the compoſition of which Mr. Giſborne evidently had an eye to the ſplendid paſſage in *Mr Burke's* ſpeech in 1775;—commonly called *Lord Bathurſt and the Angel.* Says Mr. Burke, ſpeaking of Lord Bathurſt in his earlier years, "Suppoſe, Sir, that the angel of this auſpicious youth, &c." Says Mr. Giſborne—"Suppoſe, in the latter days of the Evangeliſt St. John, one of his youthful diſciples at Epheſus, after hearing a recital of the life and ſufferings of Chriſt, to have enquired of the aged apoſtle concerning the events which had befallen the moſt diſtinguiſhed adverſaries of his Lord—Did Herod, who ſought to murder the new-born Saviour at Bethlehem, deſcend to the grave in peace? "He died, ſmitten by the hand of God, in agony and deſperation; baffled in his attempt to cut ſhort his miſerable exiſtence; worn away by the lingering horrors of a diſeaſe unexampled in loathſomeneſs and anguiſh." What vengeance overtook the traitor Judas? "He periſhed by his own hand!" What was the end of that other wretch of the name of Herod, by whom Chriſt, a ſhort time before his crucifixion, was derided? "He was ſtripped by the Roman emperor of his property and of his kingdom, and was driven into perpetual exile." What befel the iniquitous judge, Pontius Pilate? "Recalled in diſgrace from his government, and condemned to baniſhment, he took away his own life." The city of Jeruſalem, which nailed its king to the croſs; does it ſurvive? "Not one ſtone of it is left upon another!" Where is now the Jewiſh nation? "Cut off by unequalled calamities; or ſcattered in bondage and infamy over the face of the earth!" Within the ſpan of St. John's life all theſe examples of divine juſtice and truth were diſplayed. What if we continue the enquiry lower? What befel the Roman empire; which firſt ſhed the blood of the Maſter, and then perſecuted his followers? It bowed to the ſtandard of the croſs; it diſhonoured by ſin the Chriſtian profeſſion; and was ſwept away by the deluge of barbarians which the Dragon, "the Old Serpent," is repreſented in the book of Revelations as having poured forth for the deſtruction of the Chriſtian church. But were thoſe pagan invaders permitted a long triumph over Chriſtianity? *The earth opened her mouth, and ſwallowed up the flood.* Their names are nearly vaniſhed from remembrance; nation after nation ſpeedily worſhipped within the pale of the church which it came to deſtroy; and among their deſcendants, deeply as the majority of them has been ſunk for many ages in the bitter dregs of a corrupted religion, are to be found *peoples and languages* eminent for evangelical purity of faith. What is the preſent ſtate of thoſe pre-eminent antagoniſts of Jeſus, the votaries of the Papacy and of Mahomet? To the ſervants of Jeſus they are ſtill formidable foes. They have not yet fulfilled the appointed period, to the concluſion of which, conformably to the dictates of prophecy, they ſhall have power to afflict the ſaints of the Moſt High. But *the ſtone, which,* in the viſions of Daniel, *was cut out of the mountain without hands, ſhall* aſſuredly *become a great mountain, and ſhall fill the whole earth.* However tremendous may be the temporary triumphs in reſerve for papal Rome; even

even now we behold her, after the lapſe of centuries, ſtaggering under that concuſſion which was a prelude to her irrecoverable fall. Even already we behold, in the waning creſcent of Mahomet, the tokens of its perpetual extinction. Even already we begin to exclaim, in the rapturous anticipation of aſſured and exulting hope; "Great and marvellous are thy works "Lord God Almighty! Juſt and true are thy ways, thou King of Saints "We praiſe thee, we bleſs thee, we glorify thee; we acknowledge thee "to be the Lord. Holy, Holy, Holy, Lord God of hoſts! The whole "earth is filled with thy glory! King of kings, and Lord of lords! "Thou haſt taken unto thee thy great power, and haſt reigned. The "kingdoms of this world are become the kingdoms of our Lord and of "his Chriſt; and He ſhall reign for ever and ever."

In the face of theſe admonitory demonſtrations of the truth of the divine threatnings againſt tranſgreſſors, preſumeſt thou to think, O ungodly ſinner! that thou ſhalt eſcape the judgment of God? Knoweſt thou not that after thy hardneſs and impenitent heart, thou art treaſuring up to thyſelf wrath againſt the day of wrath? Flames and vengeance, tribulation and anguiſh, ſhall be upon every ſoul of man that doeth evil. The ſtone, at which thou ſtumbleſt, ſhall fall on thee, and grind thee to powder. Mercy has been preſſed upon thee, bleſſings have been beſtowed upon thee, in vain. The counſels of God for thy ſalvation thou haſt rejected. The blood of thy Redeemer thou haſt deſpiſed. The Spirit of grace thou haſt grieved. The chains of ſin are multiplying around thee. The ſhades of death eternal are cloſing over thy head. Yet now, even now, it is not too late. Thy Saviour ſtill waiteth to be gracious. He ſtill invites, ſtill encourages thee to fly to him for pardon and deliverance and peace. To-day, if ever thou wilt hear his voice, harden not thy heart. The preſent call may be thy laſt. Ariſe, and flee for thy life."

Here the firſt Sermon cloſes; but we are much miſtaken if our Readers will not be eager to read the whole Volume from beginning to end.

L. C.

Sermons on various Subjects, preached at the Octagon Chapel, Bath. By the Rev. John Gardiner, D.D.

(Concluded from page 56.)

THE ſixth ſermon in this collection is intituled, "On the preſent and future conſequences of ſin." Text, Romans vi. 21. "*For what fruit had ye then in thoſe things whereof ye are now aſhamed.*" In this diſcourſe the exceeding folly of a guilty life is well deſcribed under a variety of circumſtances, and the doctrine of eternal puniſhment is vindicated and applied in a forcible and impreſſive manner.

Sermon vii. is "On the heavenly life of the Chriſtian," from Phil. iii. 20. "*For our converſation is in heaven.*"

The nature, importance, and neceſſity of the ſpiritual life are herein well explained, and judiciouſly guarded againſt the reveries of myſticiſm.

The eighth ſermon was preached on the Thankſgiving-day, Nov. 29, 1798,

1798, and is an animated improvement of that occaſion, from Pſal. ciii. 1,2. "*Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name. Praiſe the Lord, O my ſoul, and forget not all his benefits.*"

Sermon ix. is "On the inſufficiency of natural religion," from 1 John ii. 2, 3, "*Whoſoever denieth the Son, the ſame hath not the Father.*"

In a note, Dr. Gardiner acknowleges himſelf indebted for the argumentative part of this diſcourſe to *M. Laget*, formerly a miniſter at Geneva, but he has omitted to mention the title of the book. Dr. G. recommends, in the ſame note, "Ellis's Knowledge of divine Things from Revelation, not from Reaſon or Nature." We join with him in that recommendation, and wiſh heartily that the univerſity of Oxford, or ſome liberal bookſellers, would reprint that unanſwerable treatiſe, which is now become very ſcarce. Dr. Gardiner's ſermon is a very happy compreſſion of the moſt powerful arguments on this important ſubject. There are ſome juſt remarks at the cloſe upon the licentiouſneſs of the ſtage; but though we agree in the ſentiments expreſſed, yet we could have wiſhed that the notice of "Shakſpeare's ſublime productions" had been omitted. Of our immortal bard we have as proud an opinion as any of his admirers; but neither the ſtage, nor any of its greateſt and pureſt writers, merit an encomium from the pulpit.

Sermon x. "The Lord's Supper a means of advancing in holineſs." Text, Iſaiah lxvi. 23, "*And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, all fleſh ſhall come to worſhip before me, ſaith the Lord.*"

This is upon the whole an impreſſive and affecting ſermon, though the text ſeems rather far-fetched, The neceſſity and advantages of frequent communion are well enforced. At the cloſe we were greatly pleaſed with the ſketch of the character of the earl of Belmore, ſoon after whoſe ſudden death the ſermon was preached. "Not truſting in deceitful vanities, but aſpiring after the *riches of the glory of the myſtery of Chriſt*, he was one of thoſe choſen ſervants of the Moſt High who helped to verify the prediction in my text. Freeing himſelf from the cares and embarraſſments of life, deſpiſing the ways of the diſſipated, and the cavils of the ſuperficial from *one ſabbath to another*, conſtantly, and on the intervening days frequently he *worſhipped* in public before his God. From one *new moon to another* he paid his vows at the altar, he ſought forgivenneſs of his ſins through the blood of the *Lamb*; and in imitating a *Cornelius*, as well as a *David* and a *Daniel*, with a liberality becoming his rank, he made his alms go up as a memorial with his prayers. It was thus he walked with God, fulfilled his Chriſtian duty, and advanced in holineſs: it was thus that *forgetting theſe things which are behind, things that are ſeen and are temporal, he reached forth to thoſe that are before, which are not ſeen and are eternal.*"

Sermon xi. "On patience in affliction," from Luke xxi. 19. *In your patience poſſeſs ye your ſouls.*

This is a plain and practical diſcourſe upon a common but eſſential ſubject, and will be read with advantage by thoſe who look for inſtruction and comfort, rather than amuſement.

Sermons xii, xiii, xiv, are upon the ſame text, Romans xii. 11. *Fervent in ſpirit; ſerving the Lord.* In the firſt, which was preached on a firſt day in Lent, and a ſacrament day, the author conſiders "the nature of

of zeal or fervour in general; then proceeds to ſhew its neceſſity in the ſervice of God, and herein in regard to repentance; and laſtly makes a direct application of it to the ſacrament of the Lord's Supper." In the next diſcourſe are conſidered "the errors and abuſes of zeal;" and here we find an abundance of excellent remarks, one or two of which we ſhall extract:

"Zeal is irregular, when it encroaches on the eſtabliſhed order of things, or when it is not proportioned *by reaſon* to its particular object. Some, having ſuddenly imbibed certain religious ideas to which they were before ſtrangers, think they can never be ſufficiently ardent in diſſeminating them and making proſelytes of others; for this they are eager to *compaſs ſea and land*. Inſtead of following, with increaſed docility, attachment, and reſpect, the ſpiritual guides ſet over them, they commence themſelves reformers and inſtructors of mankind, *blind leaders of the blind*; in their zeal for extirpating every kind of ſin, they become guilty of one moſt ſeverely condemned in ſcripture, that of hereſy or ſchiſm; they aſpire to adopt the freedom and boldneſs of the great converter of the Gentiles; and they incur, without thought, the puniſhment due to raſh meddlers with ſacred things, as exemplified in the wretched *Korah* and his companions. Others, on diſcovering that ſuch or ſuch a practice is culpable or unlawful, are inſtantly enraged againſt all who indulge in or tolerate it; and ſcruple not to repreſent their condition as abſolutely incompatible with a ſtate of grace; they make no diſtinction alſo between ſins of deliberation and malignity, and thoſe into which a ſincere Chriſtian may fall from imprudence or inadvertency. Again, there are perſons of weak minds, who, on reading dark and myſtical ſubjects, particularly if expreſſed in a dazzling and pathetic ſtyle, are tranſported with them as if they contained the nobleſt truths and moſt ſublime doctrines; whereas, carefully examined, they would be reduced to an obſcure and contemptible jargon, to harmonious but unintelligible ſounds. It is thus that followers have been gained by various teachers among the Sectariſts, ancient and modern; *murmurers and complainers* of the appointed miniſters of Chriſt, *they walk after their own luſts*, ſays St. Jude, *and their mouth ſpeaketh great ſwelling words; they beguile unſtable ſouls*, ſays St. Peter, *and promiſe them liberty, although they themſelves are the ſervants of corruption*. In other weak Chriſtians, threatenings, although extravagant and absurd, produce exceſſive alarms, tormenting doubts; or conſolations, however chimerical, excite in them a deceitful tranquillity, an inconſiderate joy, becauſe in the warmth of the paſſions they have never conſulted their reaſon, how far they ought to tremble or rejoice."

The concluding ſermon on this text is "On the means of acquiring and increaſing zeal;" in which there are many judicious obſervations and ſalutary directions.

Sermon xv. is intituled, "Injuries from men, conſidered as proceeding from God," on 2 Samuel xvi. 11. *Let him alone, and let him curſe; for the Lord hath bidden him.*

We have read this diſcourſe with peculiar pleaſure, and think it by far the moſt ingenious in the whole volume.

The laſt ſermon is "On the diſpoſitions requiſite for ſtudying and receiving the truth," Proverbs ii. 1, 5. *My ſon, if thou wilt receive my words, &c.*

The vain pretences and corrupt practices of the philoſophiſts, or men of reaſon, as they would be thought, are well oppoſed to thoſe ſober and unaſſuming principles which characterize the honeſt enquirer after truth. The conduct of modern unbelievers is conſidered with candour, and repreſented in glowing colours; and while the preacher congratulates his countrymen upon their attachment to the true faith, he feels it neceſſary to caution them againſt the contamination of French infidelity, which the reſtoration of peace is likely to produce.

After ſo minute an analyſis, nothing more need be ſaid by us in recommendation

mendation of this volume, of diſcourſes which is replete with ſound practical divinity, expreſſed in always eaſy, frequently animated, and ſometimes elegant language.

A Chronological Hiſtory of the People called Methodiſts; of the Connexion of the late Rev. John Weſley, from their riſe in the Year 1729 *to their laſt Conference in* 1802. *By William Myles,* 12*mo. pp.* 358.

THE progreſs of methodiſm is of more conſequence than many friends of order and orthodoxy are apt to imagine. When the Puritans aroſe, they did not, at leaſt for ſome time, affect to improve upon articles of faith, but only contended for greater ſimplicity of worſhip, and aſſumed a certain auſterity of manners. Their publications were for a while deſpiſed or ſlighted as of no material moment, but when it was found that by an impoſing ſtyle and vulgarity of addreſs they produced great effects upon common readers, it was thought neceſſary to oppoſe wit and reaſon againſt them. But the miſchief was rooted, claſſes were formed, aſſociations took place, conferences were held, preachers wandered from town to town, and under the maſk of ſpreading the Goſpel, every artifice was made uſe of to ſet the people againſt the conſtitution of the eſtabliſhed church. What followed in the reign of Charles the Firſt we need not mention. Methodiſm is nearly, if not preciſely to us what puritaniſm was to our anceſtors, and though the propagation of evangelical principles be its plea, hoſtility to the eſtabliſhed church and her miniſters is the concealed object.

We do not pretend to deny that the late Mr. John Weſley affected an uncommon attachment to the church, of which he was a regular miniſter; and it appears that for many years he was ſincere in his attachment, and earneſtly inculcated conformity to the church upon all his followers. But when he had fully eſtabliſhed a new ſect, of which he was literally the ſovereign pontiff, he fell from one ſchiſmatical practice to another, and while he ſtill affected obedience to the church, he invented or countenanced daily new ſources of ſeparation.

Whatever might be his other merits, it is certain that conſiſtency was not among the number. Of this we have abundant and very glaring evidences in the volume before us, which, as drawn up by a lay-teacher in that connexion, is doubtleſs ſufficiently accurate.

So far back as 1763, we find Mr. Weſley applying to a pretended Greek biſhop, then in London, not only to ordain ſome of his preachers (which he actually did) but alſo to conſecrate himſelf a biſhop at large. This laſt, however, was not complied with. We remember to have ſeen this curious fact mentioned before in a pamphlet of Mr. Toplady's, but we were rather ſuſpicious of its truth, till we ſaw it confirmed in this authenticated publication. How Mr. Weſley could reconcile this with the oath of ſupremacy is aſtoniſhing! That oath peremptorily excludes every *foreign prelate, as well as potentate,* from all *exerciſe* of *eccleſiaſtical juriſdiction, power* and *authority* in theſe realms: yet Mr. Weſley, by the confeſſion of his own friends, acknowledged the *epiſcopal power* of this Greek, and turning his back upon the church, of which he was a miniſter, and conſequently bound by his oath, got him to ordain one of his lay-preachers a

prieſt of the Greek church, that he might be enabled to aſſiſt Mr. Weſley himſelf in adminiſtering the ſacrament to Proteſtants, according to the rites of the church of England. It muſt be acknowledged, however, to the credit of Mr. Charles Weſley, that he oppoſed this innovation, and refuſed the aſſiſtance of this mongrel-prieſt. But one inconſiſtency was not ſufficient: Mr. John Weſley, who had at one time juſt notions of the divine right of epiſcopacy, at length aſſumed of his own authority the high character of a Biſhop. Nay, he went farther, and as the primate of his ſect, dubbed ſome perſons in his connexion as biſhops of the ſame goodly order. Among theſe were Dr. Coke, (a clergyman of the church of England) and *ſome laymen*. He alſo ordained others as miniſters, with the aſſiſtance of the Rev. James Creighton, the Rev. Peard Dickinſon, and Dr. Coke, three preſbyters of the church of England. At the ſame time we are told that Mr. Weſley did this, he enjoined upon the perſons thus 'ſet apart,' to continue united with the eſtabliſhed church. A ſtrange piece of advice when both *he* and *they* were acting in the moſt deliberate and ſhocking violation of the fundamental principles upon which that church is founded. Mr. Weſley's admirers may term this conduct what they pleaſe, for our parts we do not ſcruple to call it political juggle and jeſuitical hypocriſy.

After the death of this ſingular man his ſocieties ſplit into factions, for the ſpirit of diſſention quickly manifeſted itſelf, and the outward reſpect which he had contrived to keep up among them towards the eſtabliſhed church, was thrown off. The major part inſiſted upon having the Lord's Supper adminiſtered among them by lay-preachers, religious worſhip in church-hours, &c. Theſe points at firſt occaſioned violent debates, but were at length carried, and this whole body of Arminian Methodiſts, as well as their Whitfieldian brethren, became avowedly, and to all intents and purpoſes diſſenters from the church of England. Both parties, it is true, have the aſſurance to call themſelves TRUE CHURCHMEN, with juſt as good reaſon as JOHN GOODWIN, RICHARD BAXTER, or any of the puritans of old time might aſſume that character.

When it is conſidered that by the return in 1800 there were 940 chapels of this perſuaſion in the united kingdom, and that the ſociety then conſiſted of 109,961 members, and 417 preachers, we think there is ſome room for the friends of the eſtabliſhed church to be more than ordinarily watchful. How have theſe itinerant preachers gained this acceſſion of members to the conventicle but by perſuading them that the truth is not to be learned in the pariſh churches! This being ſo, and the caſe is too plain to be denied, it follows that every one thus *converted* to methodiſm is *perverted* into an irreconcileable enemy of the religious eſtabliſhment of the united kingdom. W.

MONTHLY OBITUARY, WITH AN ACCOUNT OF DISTINGUISHED PERSONS.

MARCH 1, 1803.

ON Thurſday, the 27th of January laſt, died at Worting, near Baſingſtoke, Hants; after a ſhort illneſs, in his 71ſt. year, Peter Waldo, of Mitcham, in Surrey, Eſq.

Gn

The memory of a man ſo truly excellent will be long revered, and his death lamented as a public loſs, by all who knew his character. The deſerving poor, and others, whoſe wants are not leaſt worthy of relief, when the ſufferers are leaſt importunate) have loſt a liberal, though to many, who partook of his bounty through the hands of his Almoners, an unknown benefactor and friend. The Church of England, by his death, is deprived of one its brighteſt ornaments, and the world of a ſincere Chriſtian. At preſent we ſay no more of this worthy Layman; but we hope to be furniſhed ſhortly with a brief account of his life and writings.

Friday the 25th Feb. died, at Overy, in the Pariſh of Dorcheſter, in this county; Mr. William Davy, ſen. aged 73.—A man much known and reſpected.

On Sunday laſt died, in London, the Rev. Thomas Bentham, A. M. late Student of Chriſt Church.

2.] On Saturday, at York, Mrs. H. Egerton, widow of the Rev. Archdeacon Egerton, and niece to the late Sir William Lowther, Eſq.

On Sunday night, after a few days illneſs, at her houſe in Canterbury-place, Lambeth, Mrs. Ward, aged 69, widow of W. Ward, Eſq. late of the General Poſt-Office.

On Friday laſt, Mr. Chriſtopher Robinſon, at the Diſpenſary, Carey-ſtreet.

On Friday morning, Mrs. Hall, the wife of R. Hall, Eſq. of Lawrence-lane, Cheapſide.

On Monday laſt died, after four days illneſs, aged 67, at Stretton on the Foſs, Warwickſhire, of which pariſh he had been incumbent upwards of thirty years, the Rev. W. Longford, M. A. Diligence and perſeverance marked his life—peace and reſignation his death.

3.] On Saturday morning laſt, at her houſe at Margate, aged 62, Mrs. King, relict of the late Mr. T. King, of King-ſtreet, Covent-Garden.

On Saturday laſt died at Huntingdon, in the 70th year of his age, Jacob Hunt, Eſq. one of the ſenior Aldermen of that borough.

Laſt week died, aged 44, Mrs. Archer, wife of Mr. Thomas Archer, attorney at law, of Barton Mills; whoſe loſs muſt be a ſource of indelible regret to an affectionate huſband, and eight ſurviving children, the laſt infant having died three days after its mother had given it birth.

Yeſterday ſe'nnight died, at his houſe at Coltiſhall in Norfolk, in the 47th year of his age, Bartlett Gurney, Eſq. banker, in Norwich.

On Wedneſday died at Peterborough, Mr. Edward Laxton.

On Sunday, at her ſiſter's houſe in Baker-ſtreet, Portman-ſquare, Mrs. Middleton, wife of John Middleton, Eſq. of Shanford Houſe, near Wincheſter.

On the 20th ult. Mr. Andrew Dun, Rector of the Grammar-School, Aberdeen.

At his houſe, at Walton-on-Thames, Henry Skeine, Eſq. of Warley, in the county of Somerſet.

At Pulta, in the Eaſt-Indies, on the 29th of Auguſt laſt, Sir Charles William Blunt, Bart.

On Friday, at his houſe, in Tothill-fields, Weſtminſter, in the 74th year of his age, Mr. Ralph Coulthard, one of the yeomen uſhers of his Majeſty's yeomen of the guard.

Friday morning, at his houſe in Walworth, Wm. Hanby, Eſq. Captain and Adjutant of the Royal Flint Militia, and formerly Major of the Walworth Armed Aſſociation.

4.] On Wedneſday, in the 86th year of her age, Mrs. Margaret Jackſon, of Old-ſtreet, ſuppoſed to be the oldeſt Methodiſt in London.

At Long Clanton, Leiceſterſhire, the Rev. Mr. Chamberlain was converſing with ſome of his friends, who called on him in their way to church. when he obſerved the time was expired, and immediately roſe from his chair, dropped down, and never roſe more. It is ſomewhat remarkable, that Mr. Chamberlain, the preceeding Sunday, preached from theſe words, "Brethren, the time is ſhort." In his diſcourſe, he particularly noticed the many ſudden deaths that had occurred, and earneſtly exhorted his hearers to be ready for the ſolemn event.

On Sunday laſt died, at Kentiſh Town, the Rev. Robert Pargeter, A. M. of Magdalen College.

On Tueſday died at Huntingdon, after a very ſhort illneſs, the Rev. James Mackintoſh, Rector of Papworth Agnes, in this county.

7.] Yeſterday morning departed this life, his Grace the Duke of Bridgewater, after a ſhort illneſs—Of thoſe illuſtrious characters that have done honour to the Britiſh Peerage,

the duke of Bridgwater deſerved to be placed in the firſt rank. That time and fortune which too many others have devoted to purpoſes, if not injurious to ſociety, at leaſt uſeleſs, his Grace ſpent in purſuits that entitle him to be called the benefactor of his country. By his active ſpirit and unſhaken perſeverance, he amaſſed immenſe wealth. But the public grew rich with him, and his labours were not more profitable to himſelf than they were to his country.

His Graces's titles were, the moſt noble Francis Duke of Bridgewater, Marquis of Brackley, Earl of Bridgewater, Viſcount Brackley, and Baron of Elleſmere, of Worſley, Lancaſhire, and Aſhbridge, Bucks. He was born, May 21, 1726, and ſucceeded the late duke John his brother, in the year 1748, and remained unmarried. He was the third Duke of Bridgewater. On his dying without iſſue, the Dukedom becomes extinct; the family eſtate, and the Earldom of Bridgewater, devolve to Major-general W. J. Egerton, Eſq. M. P. of Groſvenor-ſquare, and of Colcheſter, Eſſex, with a fortune of near 90,000l. per year.

The Duke of Bridgewater has left a will, by which he beqeaths all his immenſe property in a very clear and circumſtantial manner. His canals are left to Earl Gower, with reverſion to his ſecond ſon, and a ſtrict entail upon his heirs, in failure of whom they go to the heirs male of the Lord Chief Baron, and failing them, to the children of the Biſhop of Carliſle. His pictures are entailed in the ſame line. To General Egerton, now Earl of Bridgewater, he bequeaths the eſtate of Aſhbridge, in Hertfordſhire, and other eſtates in Shropſhire and Yorkſhire, to the amount of 30,000l. per annum.

His Grace died in a very eaſy way. He fell into a ſlumber at twelve on Friday night, and ſlept apparently compoſedly till three, when he ſpoke to his attendants. He fell again into a ſlumber, and at four his ſervants found him quite dead. He expired without a ſtruggle or a groan.

8.] On Tueſday, of an apoplectic fit, Mrs. Corbet, one of the daughters and coheireſs of the late John Chimbre, Eſq. of Petton, in the county of Salop.

On Monday morning, at one o'clock, the Rev. Samuel Peach, Rector of Compton Beauchamp, Berkſhire, and Chaplain to his Royal Highneſs the Duke of Cumberland.

On Sunday evening, at her houſe in Lincoln's-inn-fields, Mrs. Roffey, widow of the late Samuel Roffey, Eſq. and ſiſter of the Dowager Lady Dunkinfield.

On Monday laſt, at his houſe in Gower-ſtreet, William Robinſon, of Abinger Hall, in the county of Surrey, Eſq. and late commodore of the Honourable the Eaſt India Company's marine ſervice at Bombay.

Suddenly, at his apartments in the Mews, Mr. John Smith, many years coachman to her majeſty.

On Friday morning laſt, after a ſhort illneſs, at her houſe in Bryanſtone-ſtreet, Mrs. Day, widow of the late Captain John Day, and ſiſter to the late Sir Matthew Fetherſtonhaugh, at the advanced age of 79

9.] On Monday laſt, at Mr. Hamſtede's houſe, in Panton-ſquare, Mrs. Taylor, widow of the late John Taylor, Eſq. of Fiſher-row, Scotland.

On Sunday morning laſt, at his houſe in Glouceſter-place, Portman-ſquare, Vice-Admiral Sir James Wallis.

10.] On the 1ſt inſt. at his houſe in Charles-ſtreet, Edinburgh, Mr. James Balfour, accountant in the bank of Scotland.

On the 23d ult. at the ſeat of Edward Caddell, Eſq. of Rathfryland, Charles Forreſt, Eſq. attorney, at the advanced age of 100.

On Thurſday laſt, at her houſe in Cavendiſh-ſquare, Mrs. Hungerford, relict of George Walker, Eſq.

12.] Friday afternoon, at his father's houſe in Berkeley-ſquare, aged ten years and four months, Maſter John Shee, third ſon of Sir Guy Shee, Bart.

Saturday laſt, generally lamented, Mrs. Aſtle, wife of Mr. Aſtle, of St. Nicholas ſtreet, Leiceſter.

Thurſday night, at his houſe in the Adelphi, H. Fearon, Eſq. of the Royal Corporation of Surgeons.

Wedneſday, the 9th inſt. Mrs. Ann Maria Shipley, relict of Jonathan Biſhop of St Aſaph, in her 87th year.

Lately, Mr. Samuel Moore, of Birmingham-Heath, a member of Lieutenant-Colonel Legge's Troop of Warwickſhire Yeomanry.

14.] On Tueſday laſt was interred in the church of Stanmer, near Lewes, in Suſſex, the infant ſon of Lord Pelham. The corpſe was preceded by forty boys, from five to twelve years of age, collected from the pariſhes of Stanmer and Falmer, to each of whom we

were given a ſcarf and hatband of Iriſh linen, to be converted for them into ſhirts. The Rev. Richard Rideout, and the Rev T. Baker, ſeveral of Lord Pelham's, and the whole of Lord Chicheſter's ſervants attended the intereſting proceſſion, and the whole was conducted with the utmoſt ſolemnity. The funeral ſervice was performed by the Rev. Mr. Buſby, who baptiſed the deceaſed infant.

On Tueſday ſe'nnight died, in the 83d year of his age, the Rev. George Carr, M. A. rector of Swannington in Norfolk, and formerly tutor of Trinity-hall; B. A. 1747; M. A. 1751. The rectory is in the gift of the Maſter and Fellows of Trinity-hall.

On Monday night laſt died, at Wentworth, in the iſle of Ely, in the 74th year of her age, Mrs. Wakeling, relict of the Rev. R. Wakeling, rector of Wentworth.

Friday morning died, after a lingering illneſs, the Rev. William Lardner, a minor-canon of Canterbury cathedral, and who had lately been preſented to the vicarage of Seaſalter, and curacy of Whitſtable.

Tueſday ſe'nnight died in Norwich, the Rev. Samuel Burrough, Rector of Heveningham, Horham, and Aſhby, in Suffolk.

On Wedneſday laſt, in Devonſhire-place, William Paterſon, Eſq.

A few days ago, William Morris, Eſq. many years deputy church-warden of the pariſh of St. Mary-le-bone.

Yeſterday, at his houſe in Lower Brook-ſtreet, Groſvenor-ſquare, John Pratt, Eſq. aged 78, one of the magiſtrates of Middleſex.

On Friday, the 11th inſt. at his houſe in St. George's Row, Hyde Park, aged 73, James Powis Eſq. formerly an eminent ſurgeon and apothecary, at Newington Butts, and father of the preſent Mr. P. of that place.

On Wedneſday, at his houſe at Reigate in Surry, Mr. G. Vaux, in the 82d year of his age.

On the 5th of February, at Kilbeggan, in the 40th year of his age, while inſpecting the yeomanry of Ireland, John Carruthers, Eſq. late Major in the 55th regiment of foot.

On Monday laſt, at his houſe in the Spa Fields, in his 61ſt year, Robert Biſhop, Eſq.

On Tueſday laſt, at Bath, Mrs. Comyn, wife of Stephen Comyn, Eſq.

Tueſday, at Bath, Elias Tuckett, Eſq. of Tottenham.

On Sunday, at Elſtow Lodge, Bedfordſhire, Mrs. Colquhoun, relict of Colonel W. Colquhoun, late of the guards.

Yeſterday, at Brompton, deſervedly regretted, David Heatly, Eſq. agent victualler during the late war in the Mediterranean, and at Liſbon.

On Wedneſday laſt, at his houſe in Devonſhire-place, W. Patterſon, Eſq.

19] Laſt week, at Liverpool, Miſs Payne, eldeſt daughter of the late Mr. Payne, of the Mews Gate.

At Richmond, on the 13th inſt. after a long and painful illneſs, Mr. Knight, late a woollen-draper in the Strand,

On Sunday, the 13th inſt. at his lodgings in Mancheſter, G. Wamſley, Eſq. late of the firſt (or royal) dragoons, in which regiment he faithfully ſerved his king and country during a period of forty-five years.

On Sunday, March 6, after a ſhort illneſs, the Rev. T. Bentham, late ſtudent of Chriſt Church, Oxford, and rector of Swanton Newark, Norfolk. He was ſon of the late Rev. Dr. Bentham, canon of Chriſt Church, and Regius Profeſſor of Divinity. His death is moſt ſincerely lamented by all who knew him.

On Thurſday laſt died, at High Wycombe, the Rev. Richard Welles, ſon of Samuel Welles, Eſq. alderman of that Borough.

Yeſterday were interred in the cathedral at Chriſt Church, the remains of the Rev. Thomas Bentham, M. A. late ſtudent of that houſe, and rector of Swanton Newarſh, in Norfolk, whoſe death is moſt ſincerely lamented by all that knew him.

On Thurſday laſt, at his ſon's houſe in Chancery-lane, William Derbyſhire, Eſq. of Brackley.

Yeſterday morning, at his houſe in Upper Harley-ſtreet, the lady of David Scott, Eſq.

On the 18th of February, at Liſbon, Sir John Scott Hales, Bart. of the 90th regiment of foot.

On Friday, in Greenwich Hoſpital, Lieutenant Anthony Fortye, the oldeſt lieutenant in the navy.

Yeſterday, at her houſe in Park-ſtreet, Weſtminſter, in an advanced age, Mrs. Newcombe.

Same day, Robert Simmons, Eſq. of Charlotte-ſtreet, Bedford-ſquare.

Tueſday laſt, at Sandwich, in Kent, aged 68, William Boys, Eſq. author of a hiſtory of that town, and fellow of the Antiquary and Linnean Societies of London.

On

On Friday laſt died Mrs. Slack, wife of the Rev. Matthew Slack, of Sudbury.

A few days ago died at Egham, aged 86, Mrs. Stevenſon, relict of the late Hugh Stevenſon, Eſq. of that place.

On Wedneſday ſe'nnight died, aged 29, Mrs. Haylock, wife of Mr. John Haylock, of Weſt Wratting.

Laſt week died, at Newcaſtle in Staffordſhire, the Rev. Mr. Fernyhough, 40 years miniſter of that pariſh. He was formerly of Queen's College; B. A. 1752; M. A. 1755; B. D. 1764.

Yeſterday ſe'nnight died, at Peterborough, in the prime of life, Miſs Sarah Lloyd, much regretted by all that knew her. Whilſt the principal buſineſs of too many of the fair ſex, is the ſtudy of dreſs and the purſuit of amuſement, they lie down to ſleep and riſe up to trifle; waſte the morning in finding expedients to ſpend the day; change one diverſion for another, to fill up the vacancies of time, leſſen the tediouſneſs of leiſure, and lull their unquiet thoughts aſleep: Miſs Lloyd acted otherwiſe; ſhe faithfully and aſſiduouſly diſcharged all the duties of a daughter, ſiſter, and friend. Her perſonal charms were acknowledged by all, they beggered all deſcription. But the ſweetneſs of her temper, the gentleneſs of her manners, the goodneſs, the tenderneſs, and ſenſibility of her heart, were known but to few. It would be no extravagance or proſtitution of language to ſay, that ſhe was, in her ſphere of life, the paragon of female excellence.

A Reflection at her Grave.

This humble grave, tho' no proud ſtructures grace,
Yet *truth* and *goodneſs* ſanctify the place:
O! 'ſcap'd from life! O ſafe on that calm ſhore,
Where pain, where grief, where ſorrow are no more!
What never wealth could buy, nor power decree,
Regard and pity wait ſincere on thee:
Lo, ſoft remembrance drops a pious tear,
And holy friendſhip ſtands a mourner here. W.

PETERBOROUGH, *March* 14, 1803.

On Monday March 21 died, at his ſeat at Twinſted Hall, near Sudbury, after an honourable and well-ſpent life, and in apparent good health, as he was ſitting in his chair, at the advanced age of 72, Sir James Marriott, many years member for Sudbury, late Judge of the Admiralty Court, and Maſter of Trinity Hall, in the Univerſity of Cambridge. His philanthropy was unbounded; and as a patron and friend he was unrivalled. The babe yet unborn will liſp his name to future ages: as he lived ſo he died, in peace; and, with Pope, we may ſay of him—"A good man is the nobleſt work of God."

On Tueſday 22d, died at his houſe in Charlotte-ſtreet, Bedford-ſquare, London, Edward Leeds, Eſq. of Croxton in this county, and one of the maſters of the Court of Chancery.

A few days ago died, Mr. William Page, merchant, of St. Ives, Huntingdonſhire.

On Saturday evening died, after a very ſhort illneſs, Mr. James Haylock, of Balſham in the county of Cambridgeſhire, a gentleman of very large property.

On Tueſday ſe'nnight died, in Cheyne-walk, Chelſea, Mrs. Butler, wife of the Rev. Weeden Butler, late of Sydney College, Cambridge.

On Friday laſt died at Leiceſter, Mr. John Glover, formerly a farmer at Barton in the county of Cambridgeſhire.

Monday ſe'nnight died, in an advanced age, the Rev. John Baxter, rector of Fakenham, near Euſton, in Suffolk.

On Saturday laſt died, in the 81ſt year of her age, Mrs. Sarah Bidwell, widow of the late Woodward Bidwell, Eſq. of Thetford.

Yeſterday ſe'nnight died ſuddenly, at his ſon's houſe in St. Andrew's-ſtreet, Cambridge, in the 65th year of his age, Mr. William Hennell, many years a reſpectable inhabitant of that place.

And on the Sunday following died, (to the great loſs of her diſconſolate parents) in the 15th year of her age, Miſs Louiſa Hennell, daughter of Mr. Hennell and granddaughter of the above William Hennell. She bore a very ſevere and long illneſs with the moſt exemplary piety, and Chriſtian fortitude.

On Saturday ſe'nnight died at Hull, in the 23d year, Mr. Joſhua Headley, B. A. late of Queen's College.

On

On Sunday died, Mr. Richard Dewey, carpenter, Wiſbech.

On the ſame day died, Miſs Brown, of Wiſbech.

On Monday died, in the 87th year of his age, Mr. Samuel Thornton of the Cuſtom Houſe, Wiſbech.

Monday, March 24, at his houſe at Chiſwick, the Hon. Thomas Walpole, in the 76th year of his age.

On Monday, at his houſe in Blackman-ſtreet, Southwark, in the 70th year of his age, John Pardon, Eſq. Treaſurer of the county of Surry.

Tueſday morning, at his houſe in the Creſcent the lady of Mr. Alderman for Flower.

25.] On Tueſday, at his houſe in Lower Brook-ſtreet, Henry Berkeley Portman, Eſq.

Tueſday, at Ringwood, Surry, W. Smith Eſq.

On Saturday laſt, at Bradwell, near the ſea, in Eſſex, Mr. G. Keys, an opulent farmer of that place.

Lately, in Dublin, R. Walpole, Eſq. one of the oldeſt magiſtrates of the county of Roſcommon.

Lately, at Liſbon, of a conſumption, in the prime of life, the lady of J. Y. Fownes, Eſq. of Harpur-ſtreet, moſt deſervedly lamented.

Sunday ſe'nnight, after a long indiſpoſition, in the 61ſt year of his age. Theophilus Davye Garrencieres, Eſq. one of the aldermen of the Corporation of York, who ſerved the office of Sheriff of that city in the year 1793, and of Lord Mayor in the year 1796.

26.] On Monday, the 21ſt inſt. at Wandſworth, H. Benge, Eſq. late of his majeſty's navy aged 40 years. He was a character that did the greateſt honour to his profeſſion, was univerſally eſteemed by a moſt reſpectable and extenſive acquaintance in the army and navy, and by a very numerous circle of opulent merchants and citizens.

Lately on the North Parade, Bath, aged 83, Elias Tucket, Eſq. of Tottenham.

CHURCH PREFERMENTS, GRADATIONS, &c.

OXFORD, *March* 5.

ON Tueſday the 1ſt inſtant, the Rev. Charles Theomartyr Crane, of Magdalen Hall; and Mr. Kyrle Emle Money, of Oriel College, were admitted Bachelors of Arts.

On Wedneſday the 2d inſtant, Mr. Charles Lewis Atterbury, Bachelor of Arts, of Chriſt Church, was admitted M. A. And Meſſrs. Edward Scott Dickinſon, and George Hornſby, of the ſame houſe, were admitted Bachelors of Arts.

Yeſterday the Rev. Thomas Speidell, John Natt, and William Warner, of St. John's College, were admitted Maſters of Arts.

The right hon. Lord Lyttleton has preſented the Rev. T. A. Roberts, M. A. of Chriſt Church to the Rectory of Hagley, with the chapels of Frankley and St. Kenelm's, Worceſterſhire.

19.] On the 8th inſtant Meſſrs Edward Thelwall, of Jeſus College; Jonas Couch Morgan, of Exeter College; and Edward Edwards, of Hertford College; were admitted Bachelors of Arts.

On Saturday the 12th the Rev. Thomas Burgeſs Bachelor in Divinity, of Corpus Chriſti College, and Prebendary of Durham, was admitted Doctor in Divinity, Grand Compounder.

The ſame day the Rev. John Seagram, Bachelor of Arts, of Exeter College, was admitted Maſter of Arts.

Thurſday the 17th, the Rev. Iſaac Knipe, Bachelor of Arts, of Queen's College, was admitted Maſter of Arts. Meſſrs. Henry Fynes, Robert Hale Blagdon Hale, and John Symmons, of Chriſt Church, were admitted Bachelors of Arts.

Yeſterday the hon. Thomas Dawnay, Richard Edenſon Heathcote, and Guy Simpſon Fairfax, eſqrs. of Chriſt Church, were admitted Bachelors of Arts, Grand Compounders.

The ſame day the Rev. John Auſten, of Oriel College; and Egerton Arden Bagot, of Chriſt Church, Bachelors of Arts, were admitted Maſter of Arts.

The rev. Dr. Lord, Fellow of Magdalen College, in this Univerſity, is preſented by that Society to the Rectory of Beaconsfield, Bucks.

A Diſpenſation has paſſed the Great Seal, enabling the Rev. Robert Jackſon, L L. D.

to hold the Rectory of Pendock, together with the Vicarage of Eldersfield, both in the county and Diocese of Worcester.

The rev. George Cooke, D. D. is instituted to the united Rectors of Oldbury and Didmarton, in the Diocese of Gloucester, on the presentation of the Duke of Beaufort, void by the death of the Rev. E. Estcourt.

26.] Tuesday the 20d instant Mr. Robert Hooper, of Pembroke College; the hon. Richard Bagot, and Mr. George Metcalfe, of Christ Church, were admitted Bachelors of Arts.

Wednesday, in full Convocation, the right hon. Charles John Viscount Mountjoy, of Christ Church, was admitted to the degree of Honorary Master of Arts, presented by the Rev. William Wood, B. D Student of the same house.

Thursday the rev. Robert Sidney, Master of Arts, of Jesus College, was admitted Bachelor in Divinity. The Rev. Wm. Marshall, B. A. of Corpus Christi College, was admitted Master of Arts. And Mr. Simon Smyth Mountfort, of Christ Church, was admitted Bachelor of Arts.

Yesterday Samuel Birkall, B. A. of Brasen Nose College was elected Fellow of that Society.

CAMBRIDGE, *March* 5.

The rev. Dr. Peat, chaplain to the Prince of Wales, is presented, by the right hon. the Earl of Guildford, to the rectory of Ashley, and vicarages of Silverly and Kirtlinge, near Newmarket.

The rev. Ambrose Goode, M. A. late of Bene't College, is instituted to the vicarage of Terrington in Norfolk, on the presentation of the King.

The rev. James Capper, of Wilmington, Sussex, is preferred to the vicarage of Lullington in the same county, void by the decease of the late Rev. Joseph Wright.

11.] The hon. Mr. Cavendish, of Trinity College, nephew to his Grace the Duke of Devonshire, and the hon Mr. Stewart, of Trinity College, son of the earl of Galloway, are admitted honorary Masters of Arts; John Mather Cripps, Esq.; Fellow-commoner of Jesus college, is admitted Master of Arts by royal mandate; and sir Edward Hamilton, bart. of Emmanul College, and Thomas Pendarves Stackhouse, Esq. Fellow-commoner of Jesus college, are admitted Bachelors of Arts.

The two gold medals, value fifteen guineas each, given annually by the Chancellor of this university, for the encouragement of Classical learning, are this year adjudged to Mr. James Parke, of Trinity College, and Mr. Charles Hoare, of St. John's College, Bachelors of Arts.

Richard Rayley esq. of Clare-hall, was on Friday last elected a Fellow of that society.

The rev. George Millers, M. A. one of the minor canons of Ely, and late of St. John's College, is instituted to the vicarage of Winston, in Suffolk, on the presentation of the Dean and Chapter of Ely.

The Rev. Richard Golding, M. A. of Christ's College, hath been nominated by sir Edward Nightingale, bart. to the living of Stoke Ferry, in the county of Norfolk, vacated by the decease of the Rev. Thomas Whiston.

25.] The rev. J. Vickers, Master of Arts, Fellow and Tutor of Trinity-hall, has been presented, by that society, to the rectory of Swanington, together with the vicarage of Woodalling, both in Norfolk, vacated by the death of the Rev. Mr. Carr.

TO CORRESPONDENTS.

We should be greatly obliged to our friends for memoirs of worthy persons recently deceased, whether clergymen or others.

IOTA will have a place in our next number; as will the favours of several other esteemed correspondents, many of which came to hand so late in the month, that we could not give them insertion.

Two other versions of the Greek epigram are received, and shall appear, but we shall not be able to give room for any more.

THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR APRIL, 1803.

Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe FAITH *follow.* HEBREWS xiii. 7.

THE LIFE OF JOHN JEWEL, D. D.
Biſhop of SALISBURY.

THIS learned and pious prelate was born at Buden, in the pariſh of Berry Narber, in the north of Devonſhire, May 24, 1522. His father was a gentleman deſcended rather of an ancient and good, than a very rich family. It is obſerved, however, that his anceſtors had enjoyed that eſtate for about two hundred years before the birth of this great man. He received the firſt part of his education at Braunton in his native country, from whence he was removed to the free-ſchool at Barnſtaple; and, at the age of thirteen, he was entered of Merton College, under the tuition of a countryman of his, (one Mr. Peter Berry,) a man neither of any great learning, nor much inclined to the reformation. He has the merit, however, of recommending this youth to Mr. John Parkhurſt, a fellow of the ſame college, and afterwards miniſter of Cleave and biſhop of Norwich, who was a man both of more learning, and of a better faith. Under this excellent tutor Mr. Jewel made a good progreſs in learning, and laid a ſolid foundation of religious principles.

The plague breaking out at Oxford, our young ſtudent removed to a place called Croxham, where being lodged in a wet room, and ſtudying hard in the night, he got a lameneſs by a cold which attended him to his grave. In 1539 he removed to Corpus Chriſti College, and in the ſame year took his degree of bachelor of arts. Having now attained a great reputation for learning, he began to inſtruct others, and amongſt the reſt, Anthony Parkhurſt, the nephew of his friend and tutor abovementioned. He was about this time choſen reader of rhetoric in his college, and he diſcharged this office ſeven years with conſiderable honour and applauſe. In 1544 he commenced maſter of arts, the charge of which was defrayed by Dr. Parkhurſt, who was a liberal benefactor to him on many other occaſions. Edward VI. ſucceeding his father, January 28, 1546, the reformation went on more regularly and ſwiftly; and Peter Martyr being invited out of Germany, and made profeſſor of divinity at Oxford, Mr. Jewel became one of his moſt conſtant hearers. His biographers have aſſerted that, by the help of characters which he had invented for his own uſe, he took down all the lectures almoſt as perfectly

ſectly as they were ſpoken. If this be ſo, it is a ſufficient proof that the art of brachygraphy is of an older date than has been uſually aſſerted, and that Jewel was the author of it.

In 1551, he took his degree of B. D. on which occaſion he preached an excellent Latin ſermon, which is ſtill extant. About the ſame time, Mr. Jewel took the charge of a ſmall living near Oxford, called Sunning Well; more out of a deſire to do good, than for the ſake of the ſalary, which was but a triſle. Thither he uſed to go once a fortnight on foot, though he was lame, and it was troubleſome for him to walk. He alſo preached frequently in his own college, and before the univerſity. On the death of Edward VI. the affairs of the Proteſtants were ſadly changed, and Mr. Jewel was one of the firſt of the univerſity upon whom the tempeſt fell, being quickly expelled out of the college by the fellows, on their own private authority, for which theſe reaſons were alledged: 1. His following Peter Martyr. 2. His preaching ſome doctrines contrary to Popery. 3. His taking orders according to the laws then in force. As for his life, it was acknowledged even by his enemies, to be "angelical and extremely honeſt."

On cloſing his Lectures, he addreſſed himſelf to his audience in the following pathetic terms: "In my laſt Lectures I have (ſaid he) imitated the cuſtom of famiſhed men, who, when they ſee their meat ſuddenly and unexpectedly ſnatched from them, devour it with the greater haſte and greedineſs. For whereas, I intended thus to have put an end to my Lectures, and perceived that I was like forthwith to be ſilenced, I made no ſcruple to entertain you, (contrary to my former manner) with much unpleaſant and ill-dreſſed diſcourſe, for I ſee I have incurred the diſpleaſure and hatred of ſome; but whether deſervedly or not, I ſhall leave to their conſideration; for I am perſuaded that thoſe who have driven me from hence, would not ſuffer me to live any where if it were in their power. But as for me, I willingly yield to the times, and if they can procure to themſelves any ſatisfaction from my calamity, I would not hinder them from it. But as Ariſtides, when he went into exile and forſook his country, prayed that they might never more think of him, ſo I beſeech God to grant the ſame to my fellow-collegians, and what can they wiſh for more? Pardon me, my hearers, if grief has ſeized me, being to be torn from that place againſt my will, where I have paſſed the firſt part of my life, where I have lived pleaſantly, and been in ſome honour and employment. But why do I thus delay to put an end to my miſery by one word? Woe is me, that (as with my extreme ſorrow and reſentment I at laſt ſpeak it) I muſt ſay farewell my ſtudies! farewell to theſe beloved houſes! farewell theſe pleaſant ſeats of learning! farewell to the moſt delightful converſation with you! farewell young men! farewell lads! farewell fellows! farewell brethren! farewell ye beloved as my eyes! farewell ALL! farewell!"

Thus did he take his leave of his lecture, fellowſhip and college, and was reduced at one blow to great indigence; but he found for ſome time an aſylum in Broadgate's Hall, now Pembroke College; where he met with ſome gleams of comfort; for the Univerſity of Oxford, more generous than his college, choſe him to be public orator; in which capacity, he drew up an elegant Addreſs to the Queen on her acceſſion to the throne.

The Papiſts, however, watched him with malignant eyes, and, among all his enemies, none was more bitter than Dr. Marſhall, dean of Chriſt Church, who had changed his religion twice already; and did the ſame again in the

reign of Queen Elizabeth. Marſhall having neither honour nor conſcience of his own, was very deſirous of making Jewel's conſcience or life a papal ſacrifice. In order to this, he ſent to him a liſt of popiſh doctrines to be ſubſcribed by him on pain of fire and faggot; the poor man having neither time nor friend to conſult with in this exigency, took the pen in his hand, and ſaying: "Have you a mind to ſee how well I can write?" ſubſcribed his name haſtily, and diſmiſſed the meſſenger.

But this no way mitigated the rage of his enemies, and he finding that nothing but his life would ſatisfy them, made his eſcape in the night. He ſet out for London, but miſſed his way; and being greatly fatigued, threw himſelf on the ground, where he was providentially found by one Auguſtine Berner, a Swiſs; firſt a ſervant to biſhop Latimer, and afterwards a miniſter. This man knew Mr. Jewel, and ſetting him upon a horſe, conveyed him to Lady Warcupp's, who entertained him for ſome time, and then ſent him privately to London. Having twice or thrice changed his lodgings, Sir Nicholas Throgmorton at laſt furniſhed him with money for his journey, and procured him a ſhip to convey him to the Continent. On his landing, he haſtened to Frankfort, where he found ſeveral old acquaintance, who received him with great kindneſs. By their advice he made a public recantation of his ſubſcription, in the pulpit of the Engliſh Church, in theſe words: "It was my abject and cowardly mind, and faint heart, which made my weak hand commit this wickedneſs." When he had ſaid this, he applied himſelf firſt to Almighty God for his pardon, and afterwards to the church; the whole auditory accompanying him with tears and ſighs, and ever after eſteeming him more for his ingenuous repentance, than they would perhaps have done if he had not fallen.

Mr. Jewel had not been long at Frankfort before Peter Martyr, hearing of it, repeatedly urged him to come to Straſburgh, where he was now ſettled and provided for. At length he complied with the requeſt of his friend, to whom he proved of great ſervice in tranſcribing for him his commentaries upon the book of Judges. At Straſburgh Mr. Jewel found J. Poynet, late biſhop of Wincheſter, Edmund Grindal, afterwards archbiſhop of Canterbury, Sir Edwin Sands, Sir John Cheke, and many other Engliſhmen of eminence, who had fled thither for religion.

In July 1556 Peter Martyr removed to Zurich, whither he had been invited by the Senate, to take upon him the Hebrew profeſſorſhip; and Mr. Jewel accompanied him. After ſtaying ſome time there, he paſſed into Italy and ſtudied at Padua; where he contracted an intimacy with a noble Venetian, named Signior Scipio, with whom he afterwards carried on a friendly correſpondence. November 17, 1558, God remembered the diſtreſſed ſtate of the Church of England, by removing Queen Mary; the news of which flying over quickly to the exiles, they haſtened home to congratulate Queen Elizabeth, of whoſe attachment to the reformation they had no doubt.

Mr. Jewel, however, remained ſome time at Zurich; and when he returned to England, he had the ſatisfaction to find all things as he could wiſh.

The Liturgy of Edward VI. being reviewed, in order to facilitate an act of parliament for the ſettling of it, a public diſputation was appointed, to be held March 30, 1559, in the church of Weſtminſter, in the preſence of certain lords of the council, and ſeveral members of both houſes.

The firſt uſe that was made of Mr. Jewel, after his return, was the nominating him one of the diſputants for the reformed party; but the Romaniſt declining the conteſt, he had no opportunity of then ſhewing his zeal or learning.

The parliament ended May 8, 1559; and, by virtue of an act paſſed in that ſeſſion, commiſſioners were appointed to viſit all the dioceſes in England, who were to rectify all ſuch things as they found amiſs, and which could not be redreſſed by any ordinary epiſcopal power. Here Mr. Jewel was immediately noticed, and appointed one of the commiſſioners for the Weſt.

Returning back to London, and giving the Queen a good and ſatisfactory account of their viſitation, January 21ſt following, Mr. Jewel was conſecrated biſhop of Saliſbury, which he at firſt modeſtly declined; but at laſt accepted only in obedience of her majeſty's command.

The Sunday before Eaſter of this year, biſhop Jewel preached, at Paul's Croſs, his famous ſermon upon 1 Cor. xi. 23; in which he offered a challenge to the popiſh party, and that, if they would "bring any one ſufficient ſentence out of any old catholic doctor or father, or general council, or holy ſcripture, or any one example in the primitive church during the firſt 600 years, in ſupport of the peculiar tenets and practices of the Roman church, he would be content to yield and ſubſcribe."

This challenge, being publiſhed in ſo great an auditory, ſtartled the Engliſh Papiſts both at home and abroad, but none more than ſuch of our fugitives as had retired to Louvaine, Douay, or St. Omer's. Several of them entered the liſts, who were immediately encountered by ſome learned Proteſtants, and driven out of the field. Theſe, however, were only ſlight ſkirmiſhes compared to the principal combat which was reſerved for the reverend challenger himſelf, and Dr. Thomas Harding, one of the divines of Louvaine, and the moſt learned of that college. It is very remarkable that both combatants were born in the ſame county, bred up at the ſame grammar-ſchool, and educated in the ſame Univerſity:—both were zealous Proteſtants in the time of Edward VI. and both relapſed to popery in the time of Queen Mary; Jewel, for fear, and Harding upon hope of favour and preferment. "But Jewel's fall, (to make uſe of the language of Dr. Heylyn) may be compared to that of St. Peter, which was ſhort and ſudden, riſing again by his repentance, and fortified more ſtrongly in his faith than before he was: but Harding's, like to that of the other *Simon*, premeditated and reſolved on, never to be reſtored again (ſo much was there within him of the gall of bitterneſs) to his former ſtanding." But ſome former differences had been between them in the church of Saliſbury, whereof the one was prebendary, and the other biſhop, occaſioned by the biſhop's viſitation of that cathedral, in which, as Harding had the worſt, ſo was it a preſage of a ſecond foil, which he was to have in this encounter. Who had the better of the day will eaſily appear to any that conſider their writings, by which it will be ſeen how much the biſhop was too hard for him at all manner of weapons; whoſe learned anſwers, as well in maintenance of his challenge, as in defence of his apology, contain in them ſuch a magazine of all ſorts of learning, that all our controverſialiſts ſince that time have furniſhed themſelves with arguments and authorities from it." When Pope Pius IV. ſent letters to Queen Elizabeth, urging her to ſend ſome Engliſh biſhops to the council of Trent, which ſhe refuſed; Signior Scipio, our prelate's old acquaintance at Padua, wrote,

wrote him a letter on the same ſubject. To this expoſtulation Jewel wrote an admirable anſwer, which is inſerted in his works.

In 1562 appeared his great performance, *the Apology of the Church of England* in Latin, which was publiſhed by the Queen's authority, and with the advice of ſome of the biſhops, as the public confeſſion of the Catholic and Chriſtian Faith of the Church of England. This apology being publiſhed during the ſitting of the Council of Trent, was read there, and great threats were made that it ſhould be confuted: accordingly two of the members, a Spaniard and an Italian, undertook the taſk; but neither of them did any thing in it. In the mean time the book ſpread all over Europe, and was quickly tranſlated into the German, Italian, French, Spaniſh, and Dutch; and laſtly, into the Greek languages.

In 1564 the Univerſity of Oxford preſented him with the degree of D. D. and about the ſame time he was deeply engaged in his diſpute with Harding.

In 1570, Pope Pius IV. publiſhed a Bull of excommunication and deprivation againſt the Queen, on which biſhop Jewel wrote a learned examination and confutation of the Bull. The year following was a Parliament, and conſequently a Convocation, when Cartwright and others having alarmed the church by their innovations, it was thought fit to obviate their bold attempts; and, therefore, command was given by the archbiſhop, "That all ſuch of the lower Houſe of Convocation, who had not formerly ſubſcribed unto the Articles of Religion agreed upon, anno 1562, ſhould ſubſcribe them now; or, on their abſolute refuſal, or delay, be expelled the Houſe," which occaſioned a general ſubſcription of the Articles.

It was likewiſe ordered, "That the Book of Articles ſo approved, ſhould be put into print, by the appointment of the right reverend John Jewel, then biſhop of Sarum," which ſhews that he was held in the higheſt eſteem.

It was alſo, in ſome part of this year, that he had his conference, and preached his laſt ſermon at St. Paul's Croſs, about the ceremonies and eſtate of the church, which he mentioned on his death bed: but the preciſe time of either cannot be aſcertained, nor with whom the conference was held. Though this holy man ſought nothing but the peace of the church by theſe mild ways of diſcuſſion, yet the diſſenters of theſe times treated him with as little reſpect as the Papiſts had before. The great archbiſhop Whitgift, in one of his pieces againſt the puritans, ſays, "They will not ſtick in commending themſelves to deface all others, yea, even that notable JEWEL, whoſe both labour and learning they do envy, and amongſt themſelves deprave, as I have heard with mine own ears, and a number more beſides. For further proof whereof, I do refer you to the report, that by this faction was ſpread of him, after his laſt ſermon at Paul's Croſs, becauſe he did confirm the doctrine before preached, by a famous and learned man, touching obedience to the prince and laws.—It was ſtrange to me (ſaith his grace) to hear ſo notable a biſhop, ſo learned a man, ſo ſtout a champion at the true religion, ſo painful a prelate, ſo ungratefully and ſpitefully uſed by a ſort of wavering, wicked, and wretched tongues; but it is their manner, be you never ſo well learned, never ſo painful, ſo zealous, ſo virtuous, all is nothing with them; but they will deprave you, rail on you, back-bite you, invent lies of you, and ſpread falſe rumours, as though you were the vileſt perſons in the whole earth."

Our

Our excellent prelate, being of a weakly conſtitution, which was ſtill more enfeebled by conſtant ſtudy, preaching, and attention to buſineſs, began this year to find ſymptoms of a ſpeedy diſſolution. He would not, however, relax from the duties of his office, but continued employed to the very laſt. Having promiſed to preach at Lacock in Wiltſhire, a gentleman who met him going thither, and obſerving by his looks that he was very ill, adviſed him to return home, ſaying, it was better the people ſhould want one ſermon than to loſe ſuch a preacher. But he would not be hindered, and went to the church, where he preached his laſt ſermon, on Galatians, v. 16. *Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh.*

The Saturday following, being September 22, 1571, he devoutly rendered up his ſoul into the hands of God, at Monkton Farly, having been biſhop almoſt twelve years. His remains were interred in the choir of Saliſbury cathedral; the funeral ſermon being preached by Ægidius Lawrence.

Biſhop Jewel was of a pleaſant diſpoſition, and very liberal to the poor. He was alſo a great patron of learned men, and conſtantly maintained ſome poor youths whom he brought up ſcholars, and took care to provide for them afterwards. Of his generoſity in this reſpect, we have given an inſtance, in the life of his illuſtrious countryman, Richard Hooker. This good biſhop was exceedingly careful of the revenues of his church, which had been ſadly deſpoiled by his predeceſſor, and by the rapacity of the courtiers, who too often paid themſelves out of the church patrimony, for the ſervices they had rendered the crown. The biſhop ſaw and lamented this ſacrilegious devaſtation of the church; and, in one of his ſermons before the Queen, who, it is well known, gave but too much encouragement to them, he had the boldneſs to make a plain repreſentation of theſe abuſes, and to ſhew what would be the conſequences of them. "In other countries (ſaid he) the receiving of the Goſpel hath always been the cauſe that learning was more ſet by; and learning hath ever been the furtherance of the Goſpel. In England, I know not how it cometh otherwiſe to paſs; for, ſince the Goſpel hath been received, the maintenance of learning hath been decayed; and the lack of learning will be the decay of the Goſpel." In his concluſion, he thus addreſſed the courtiers, "You enriched them, which mocked, and blinded, and devoured you; ſpoil not them now that feed, and inſtruct and comfort you." The works of biſhop Jewel were in ſuch high and deſerved eſteem amongſt the fathers of our reformation, that they were directed to be kept in all cathedrals and pariſh churches for the common peruſal of the people.

SACRED CRITICISM. No. XIII.

A CRITIQUE ON OUR LORD'S PROPHECIES.

Matt. XXIII, XXIV, XXV.

(Continued from page 145.)

THAT the deſtruction of *Jeruſalem* A. D. 70, is rightly aſſumed as the termination of the period of the *ſeventy* weeks, may be collected from the following arguments:

1. In

1. In the laſt viſion "*the abomination of deſolation*" ſtated as coeval with "*the removal of the daily ſacrifice,*" Dan. xii, 11. which had been virtually "*abrogated*" by the all-ſufficient ſacrifice of "THE MESSIAH himſelf, nine and thirty years before, A. D. 31." for it is remarkable, that the *abrogation* and *removal* are expreſſed by different *Hebrew* verbs.

2. Our LORD, in his private warning to his confidential diſciples, of "*the ſigns*" or prognoſtics of the approaching deſtruction of *Jeruſalem*, expreſsly cites "*the abomination of deſolation*, ſpoken of by *Daniel the Prophet*," Matt. xxiv, 15. which, in the parallel paſſage, is thus explained in the moſt unequivocal terms: "when ye ſhall ſee *Jeruſalem* compaſſed by *encampments*, then know that its *deſolation is nigh.*" Luke xxi, 20.

3. The *Jewiſh* High Prieſts and Council evidently underſtood the prophecy in this ſenſe, in that remarkable debate about JESUS CHRIST: John xi, 47—52.

"What ſhall we do? for this man worketh many miracles: if we let him alone thus, *all will believe on Him* [as THE MESSIAH] and *the Romans* ſhall come, and deſtroy both *our* [*Holy*] *Place* and *Nation.*" Then, by a wicked policy, the High Prieſt *Caiaphas* recommended putting him to death as a national victim:

"It is expedient for us, that *one man ſhall die for the People, and that the whole Nation periſh not:*"

But he unintentionally uttered a prophecy; "that *Jeſus ſhould die for that Nation:*" and, proceeds the ſacred Hiſtorian, "*not for that Nation only, but that he ſhould alſo gather into one* [*fold*] *together, all the children of* GOD *that were diſperſed,*"—Thus, finely illuſtrating the extenſive object of the MESSIAH's ſufferings, "to *cover iniquity*, and *introduce everlaſting righteouſneſs*" for the human race.

4. The illuſtrious Jewiſh Hiſtorian *Joſephus*, expreſsly explains the prophecy: Ant. 10, 11, 7, p. 466, Hudſon.

Τον αυτον δε τροπον, Δανιηλος περι της των Ρωμαιων ηγεμονιας ανεγραψε, και οτι υπ' αυτων ερημωθησεται.

"And, in like manner, *Daniel* wrote concerning the *Roman* dominion, and that by them ſhould *the deſolation* be made."

5. And hence, the ableſt Chriſtian and Jewiſh interpreters, the profound *Mede*, &c. and *David Levi*, and the beſt informed of the Jewiſh Rabbins, all agree, that "theſe *ſeventy weeks* end with *the deſtruction of the Sacred Temple,*" which happened A. D. 70.

Whence, proceeding according to the *analytical* method, *a notioribus ad minus nota*, and counting backwards 490 years from A. D. 70, we are warranted to aſſume B. C. 420, the fourth year of the reign of *Darius Nothus* king of Perſia, as the date of the commencement of the 70 weeks.

And that this alſo is rightly aſſumed, may be ſupported by the following arguments:

1. The commencement of the period is evidently to be dated from "the iſſuing forth of the ORACLE to reſtore and rebuild." But if we reckon from the date of this viſion, B. C. 538, the end of the 70 weeks, or 490 years, will fall on B. C. 48, the year of the battle of *Pharſalia*, when *Cæſar* defeated *Pompey*, but in which nothing memorable befel the *Jewiſh* ſtate.—The ſame objection lies againſt the ſeveral hypotheſes, for dating their commencement from the *proclamation*, *edict* or *decree* of *Cyrus*, B. C. 536; or of the ſecond of *Darius Hyſtaſpes*, B. C. 520; or of the *ſeventh* of *Artaxerxes*

taxerxes Longimanus, B. C. 458; or, of the *twentieth* of his reign, B.C. 445.—None of which furniſh an adequate ending of the period; and are all built on the ambiguous rendering of the word *Dabar*, Dan. ix, 23. "Commandment" inſtead of "Oracle"; unfortunately miſtaking the *human* for the *divine*.

2. Nor was the date of this viſion the firſt time of "the iſſuing forth of the divine *Oracle*, to reſtore and rebuild *Jeruſalem*": witneſs that magnificent prophecy delivered by *Iſaiah*, about B. C. 712. Iſa. xliv, 24—28.

"Thus ſaith *the Lord*, thy *Deliverer*,
And thy Maker from the womb:——
Who eſtabliſheth the *Oracle* of HIS SERVANT,
And accompliſheth the counſel of his *meſſengers*:
Who ſayeth to *Jeruſalem*, "*thou ſhalt be inhabited*;"
And to the cities of *Judah*, "*ye ſhall be built*,"
And "*I will reſtore her waſtes*":——
Who ſayeth to *Cyrus*, "*thou art my Shepherd*,"
And "*he ſhall fulfil all my pleaſure*:"
Who ſayeth to *Jeruſalem*, "*thou ſhalt be built*,"
And to the Temple, "*thou ſhalt be founded*."

3. We are warranted therefore, from the failure of all the other hypotheſes, to adopt the leaſt exceptionable; namely, that the *Oracle* is to be dated, not from its "iſſuing forth," but from the time of its execution, or of its being carried into full effect; at the complete reſtoration of the *Jewiſh* State, after their return from the *Babylonian* captivity; when their illuſtrious Governor *Nehemiah*, who "rebuilt the city and repaired the wall, in *ſtraitneſs* of times;" during the twelve years of his adminiſtration, commencing B. C. 445, in the *twentieth* year of *Artaxerxes Longimanus*; returned again, after a long abſence at the Court of *Perſia*, to reform certain abuſes, which, during the interval, had crept into their civil and religious polity. Nehem. xiii, 6—31. And from this complete reform, we may date the commencement of the ſeventy weeks, B. C. 420, or 118 years after the return of the Jews, in the firſt year of the ſole reign of *Cyrus*, B.C. 536. But a century, or even "*a thouſand years, are but as one day—"as a watch in the night*;" in the ſight of the ANCIENT OF DAYS, and in the accompliſhment of his oracles.

4. And that the reign of *Darius Nothus* is rightly aſſumed for the commencement of the ſeventy weeks, may not unreaſonably be collected from the enſuing viſion, in the third year of *Cyrus*, B. C. 534, after the return of the Jews from the *Babyloniſh* captivity, Dan. xi, 2—4.

And now will I ſhew thee the truth: Lo there ſhall *yet* ſtand up *three* kings in *Perſia*; and the *fourth* ſhall be enriched with great riches above [them] all; and when he hath ſtrengthened himſelf in his riches, he ſhall ſtir up the whole [realm] againſt the realm of *Greece*: But a *mighty king* ſhall ſtand up, and ſhall rule with great ſway, and act according to his will; and when he ſtandeth up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven, but *not to his poſterity*, nor according to the ſway with which he ruled; for his kingdom ſhall be plucked up, and [given] to others beſide them."

This mighty king, who was to ſtand up after the *four* kings of Perſia, was evidently *Alexander* the Great, who was cut off in the prime of life, and in the midſt of his conqueſts; and who is here further diſtinguiſhed as

not

not leaving his kingdom *to his poſterity*, but to be divided among his ſucceſſors, as remarked in the former viſion: conſequently, the kings of *Perſia*, alluded to, were the *four laſt*, (not the *four firſt*, as uſually miſunderſtood) namely, *Artaxerxes Mnemon*, *Ochus*, *Arogus*, and *Darius Codomannus*, or "*Darius* the Perſian." Neh. xii, 22.

And the deſcription here given of *Darius*, admirably accords with profane hiſtory: for he was "*the richeſt of them all*;" having reduced *Egypt* again to the Perſian yoke, which had revolted in the reign of Ochus; and when "*he had ſtrengthened himſelf in his riches*," meditated the invaſion of *Macedon* and *Greece* during *Philip's* life time; and after his death raiſed a mighty armament by ſea and land to oppoſe his ſon *Alexander*, when he had been appointed Generaliſſimo of all the *Grecian* forces, deſigned for the invaſion of Perſia; as we learn from *Diodorus Siculus*, B. 17, 1. *Plutarch*, &c. But *Alexander* anticipated and rapidly conquered him; and found immenſe treaſures at *Arbela*, beſides clothes and camp-furniture, the ſum of 4000 talents of ſilver; and afterwards, at *Babylon*, a vaſt ſum of money; and at *Suſa* and in *Perſia*, no leſs than 40,000 talents; as we learn from the concurrent accounts of *Quintus Curtius*, *Strabo*, &c.

Hence we are warranted to conclude, that *Artaxerxes Mnemon* was the firſt of theſe four kings of Perſia; but his immediate predeceſſor was *Darius Nothus*; who therefore is indicated as reigning at the time the date of the prophecy commenced:—"Lo there ſhall *yet* ſtand up *three* kings, &c.—And ſince this viſion is evidently the continuation of the former viſion of the *ſeventy* weeks, and explanatory thereof; and alſo of the viſion of the 2300 days:—"Now am I come to make thee *underſtand* what ſhall befal *thy people* in the *latter days*; for the viſion is *yet* for [*many*] days:" Dan. x. 14. Theſe combined arguments ſeem deciſive for fixing the commencement of the *ſeventy* weeks, and alſo of the 2300 days, in the fourth year of *Darius Nothus*, B. C. 420; and conſequently the expiration of the latter in A. D. 1880. The epoch of the deſtruction of *Jeruſalem*, furniſhing a fixt point in the whole period, and dividing it into two unequal portions of 490 years before, and 1810 years after A. D. 70.

The *Chronological* adjuſtment of the reſpective parts of each portion, is a queſtion of great difficulty and uncertainty; and perhaps no hypotheſis will be found leſs exceptionable than that propoſed in the INSPECTOR four years ago; to which therefore, as well as for a fuller explanation of theſe moſt abſtruſe prophecies of *Daniel*, I refer the curious reader.

February 3, 1808. INSPECTOR.

(To be continued.)

REMARKS ON THE LINCOLNSHIRE CLERICAL REPORT.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

WHEN the "Report from the clergy of a diſtrict in the dioceſe in Lincoln" was firſt publiſhed, I read it with much pleaſure, and with general approbation. It appeared to me, however, that it made a conceſ-

ſion in one particular, which was open to objection. I have ſince been confirmed in this opinion by obſerving, that advantage is likely to be taken of that conceſſion to promote deſigns, which it could not be the intention of the reporters to promote *. It may be of uſe, therefore, to excite the attention of your readers to the merits of the caſe. The objection, to which I conceive the "Report" to be liable, will be better underſtood after reading the following extract:

"It appears, that the perſons who are generally known by the name of *Methodiſts*, may be conſidered under the three following diſtinctions:

"1. Perſons, who profeſs to be members of the church of England, and regularly attend divine ſervice at church, and partake of the holy ſacrament, but have places ſet apart for additional exerciſes of devotion, at ſuch hours as do not interfere with the church ſervice.

"2. Such as rarely, if ever, attend the church ſervice, &c.

"3. Thoſe who attend and encourage a wandering tribe of fanatical teachers, &c.

"Of the firſt claſs of theſe perſons we have no complaint to make, nor do we in any reſpect conſider them as enemies to the eccleſiaſtical eſtabliſhment, much leſs as contributing to the neglect or perverſion of religious worſhip; but, on the contrary, have frequently found them uſeful and zealous auxiliaries in reforming and reclaiming many habitual ſinners, both by their admonitions and example; and we ſincerely lament, that, as the law now ſtands, perſons ſo well-meaning and reſpectable ſhould either be, or conceive themſelves to be, reduced to the neceſſity of partaking in the prevarication common to all ſeparatiſts, who do not really diſſent from us; but, in order to entitle their meeting-houſes to the exemptions of the Toleration Act, call themſelves, at the time of regiſtering ſuch houſes, *Proteſtant Diſſenters*, contrary to their ſolemn declarations at all other times."

My objection refers to the conceſſion which is here made in favour of this firſt claſs of Methodiſts, who, though they regularly attend divine ſervice at church, yet have meeting-houſes for additional exerciſes of devotion. In times like the preſent, when the obligation to church-fellowſhip is ſo little underſtood, or ſo little regarded, I cannot but think, that the allowance, which is here pleaded for, is likely to lead to dangerous conſequences. It is, I know, a complaint made by ſome of the Methodiſts, that, in the church of England, the opportunities afforded of aſſembling for the purpoſes of religious worſhip and inſtruction, are not ſufficiently frequent. It muſt be acknowledged, that, in many country ſituations, there is ground for this complaint; and I ſhould be glad if, conſiſtently with the general intereſts of the church, it could be removed. I ſhould have no objection to ſuch meetings as are here referred to, for "additional exerciſes of devotion," but ſhould rather be inclined to promote them, if any effectual means could be deviſed, by which the danger of diſorder might be prevented, and the unity of the church preſerved. But, as matters ſtand at preſent, what is moſt likely to be the event? It is but too evident, that there are always at hand deſigning perſons, hoſtile to the eccleſiaſtical eſtabliſhment, who will contrive to mix in ſuch aſſemblies, and who will unceaſingly exert their influence over the minds of the members, eſpecially the more unlearned part of them, to alienate their affections from the church, and

* See the *Chriſtian Obſerver* for March 1803, p. 168.

and to ſeduce them from its ordinances; and I greatly fear, that, though the generality of the members do not ſet out with being enemies to the eſtabliſhment, they very ſoon become ſo. Nay, I can eaſily conceive, without the ſuppoſition of any previous deſign, that ſuch meetings may, by a ſort of natural tendency, be productive of the ſame ill effect. The report hardly ſeems to ſuppoſe, that, in their prayers, they keep to the liturgy of the church of England; and ſhould they, through the love of novelty, be once led to depart from it, the ſame ſentiment will ſoon carry them farther; nor is it probable that they will long reſt ſatisfied with the uſe of any preſcribed form. Thoſe among them, whoſe vanity is gratified by having their own effuſions liſtened to, will ſoon go on to perſuade them, that *extemporary prayer*, as affording room for a plainer evidence of the preſence and aſſiſtance of the Holy Spirit, is better adapted to their purpoſe; and the ſame pretence will, of courſe, be made uſe of for the introduction of *extemporary preaching*. Now, as the generality of people, and eſpecially thoſe of the lower orders, are apt to have "itching ears," it is hardly to be expected, that thoſe of them, who are thus accuſtomed to have their curioſity and love of novelty gratified, will long retain that reliſh for the ſober ſervice of the church, which is neceſſary to their continuing ſincere members of it. Beſides, as a fluency of language, independently of every other requiſite, is conſidered by many as a ſufficient qualification for the miniſtry of the goſpel, wherever this is diſcovered (and occaſions of ſuch a diſcovery are thus abundantly afforded) a new miniſter is ſure to ſpring up; ſo that theſe meetings become the fruitful nurſeries of ſelf-appointed teachers, and are perpetually furniſhing freſh temptations to ſeparation.

In order to preſerve unity in the church, it muſt, I think, be laid down as a maxim, that all acts of religious worſhip or inſtruction, which are intended to comprehend more than the members of a *ſingle family*, ſhould, in ſome way or other, be under the juriſdiction and ſubject to the controul of the biſhop of the dioceſe; and this maxim will naturally produce a rule of conduct, from which we ought not to depart but in caſes of abſolute neceſſity. The reporters themſelves, indeed, ſeem not to be unmindful of this; for they afterwards ſtate a propoſal, which is perfectly agreeable to my ſentiments on the ſubject, but which, as I conceive, is not in perfect conſiſtency with the conceſſion which they had previouſly made. The propoſal is this:

"A grant to all ſuch members of the church of England, as ſhall deſire it, of an opportunity of holding meetings for the purpoſe of devotion, in addition to the church ſervice; provided that ſuch meetings be ſo regulated as to be conſiſtent with the unity, peace, and harmony of the church: and here we beg leave to propoſe, as a matter of ſerious deliberation, 1. Whether all religious aſſemblies of perſons belonging to any church, ought not to be ſubject to the direction and ſpiritual juriſdiction of that church?—2. Whether any lay members of the church of England ought to be allowed the privilege of preaching, or publicly exhorting or expounding, which that church hath not thought fit to grant to its ordained miniſters unleſs thereunto licenſed by the biſhop?—3. Whether it would not anſwer every real purpoſe of piety to God, and mutual edification, to permit ſuch perſons as are able, to read at ſuch meetings the holy ſcriptures, and any books of devotion approved by the biſhop of the dioceſe, or by any examiner appointed by him, in addition (if it be thought proper) to all thoſe which are contained in the

catalogue of the *Society for promoting Christian Knowledge*?—4. Whether all such meetings should not be accessible to the minister of the parish in which they are held, and whether he should not be authorized to preside over them whenever he shall think proper?—Lastly, Whether all persons, who would refuse these, or the like reasonable injunctions, should not be considered as dissenters, and openly profess themselves to be such?"

If such a grant were established by authority, it would take away one of the most plausible pretences for irregularities of this kind, and perhaps prevent the irregularities themselves. It would, at least, render more serviceable the efforts of many pious and well-disposed persons, who, desirous of promoting the cause of religion, are too careless about propriety in the manner of doing it, and who, in their zeal for the *end*, are too apt to overlook the *means* appointed for producing it.

I am, Gentlemen, yours, &c.

Rempstone, April 7, 1803. E. PEARSON.

BOOKS OF COMMON PRAYER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I INDULGE the hope, that the observations of your correspondent R. in your number for March last, p. 168, will contribute to the desired effect, by producing a greater attention to accuracy in those to whom the care of printing books of common prayer is committed. In order to enforce his observations, I think it worth while to state, that some of the errors, which he notices, are to be found in a folio copy of the common prayer, now lying before me, printed at Oxford in 1799, by Dawson, Bensley, and Cooke. The word *may* is omitted in the general thanksgiving *, and the word *and* is omitted in the doxology at the end of the Lord's prayer, not only, as noticed by your correspondent, "at the commencement of the morning service," but wherever that prayer with the doxology occurs. The latter circumstance shows, that this omission is not *accidental*, but *designed*. I do not know, however, that there is any authority for such an omission. In the Greek copies of the New Testament, which admit the doxology, the original is, ὁτι σε εστι ἡ βασιλεια, και ἡ δυναμις, και ἡ δοξα, &c. and I do not think that we ought, without good reason, to depart a tittle from the original. The difficulties which are in the way of our obtaining a correctly printed copy are so great, that we ought not, perhaps, to expect perfection; but, when the same errors are continued through subsequent editions, they ought not to pass unnoticed. I sometimes think, that the word *receive* in a prayer of the commination service thus got to be admitted instead of the word *relieve*. The passage stands thus:—"Receive and comfort us, who are grieved and wearied with the burden of our sins." The word *receive* occurs, I believe, in all the present copies; and it is countenanced by all the translations and commentaries which I have happened to see; yet I cannot help thinking, that it was originally written *relieve*,

* It is possible that my edition may be the same with the "splendid one," to which your correspondent refers. I shall be glad to find that it is.

relieve, and that a contraſt was intended between the words *relieve* and *wearied*, as between *comfort* and *grieved*. Perhaps, by a reference to very early copies, or to the original M.S. as laſt reviſed, if exiſting, this might be ſatisfactorily determined. I ought to add, that, in the "Clergyman's Companion in viſiting the Sick," into which this prayer is adopted, the word *relieve* is uſed.

As the art of punctuation is not yet reduced to rules, which are univerſally agreed upon, it might appear hypercritical to make objections on this ground; otherwiſe, I ſhould obſerve, with reſpect to the edition of the common prayer, to which I have referred, that many alterations in punctuation are introduced, and that, though ſome of them ſeem to be improvements, others are to me by no means ſatisfactory. Part of the abſolution, for inſtance, is pointed thus:—"hath given power, and commandment, to his miniſters, to declare and pronounce, &c." Alſo, "that the reſt of our life hereafter may be pure, and holy, &c." It appears to me that, in the firſt of theſe paſſages, there ought to be but one comma, i. e. after the word *miniſters*; and, in the other, not any.

Now I am engaged in the ſubject of punctuation, which to ſome may ſeem a trivial one, though I do not deem it ſo, I will go on to ſay, that I wiſh a diſcriminate uſe to be made of O written ſimply, and Oh with the rough breathing ſubjoined. I am of opinion, that when it is uſed as a mere prefix to a name, it ought to be written O; but that when it is expreſſive of a wiſh or deſire, it ſhould be written Oh, with a note of admiration. For inſtance, I think the following paſſages ought to be written thus:—

"O God, make ſpeed to ſave us."
"We praiſe thee, O God."
"Oh! be joyful in the Lord."
"Oh! go your way into his gates, &c."

I am, Gentlemen, your's, &c.

Rempſtone, April 4, 1803. E. P.

PROPER LESSONS FOR ASH-WEDNESDAY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE obſervations of your well-diſpoſed correſpondent, *Ordinis Minoris*, in your number for March laſt, p. 165, are deſerving of attention. We all feel the want of proper leſſons for Aſh-Wedneſday, and it is probably the wiſh of moſt clergymen, that ſome were appointed by authority. Wheatly, in his "Illuſtration of the Book of Common Prayer," ſays, "There are no proper leſſons appointed for this day, which, I preſume, proceeded from an omiſſion in the compilers." Though I think that your correſpondent's unwillingneſs to make any alteration in the preſcribed mode of celebrating divine ſervice is generally right, yet there are caſes in which the ſanction of authority may fairly be preſumed; and I ſhould conceive that, until this omiſſion ſhall be ſupplied, a clergyman would be pardonable,

if not juſtified, in ſelecting leſſons according to his own judgment. The uſe of ſuch diſcretion in caſes of this nature, in which a poſitive rule has not ſubſequently been preſcribed, ſeems to be countenanced by a paſſage in the *admonition* prefixed to the ſecond book of homilies; i. e. "Where it may ſo chance ſome one or other chapter of the Old Teſtament to fall in order to be read upon the Sundays or holy-days, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall be well done to ſpend your time to conſider well of ſuch chapters before hand."

There are other caſes in which difficulties of a ſimilar nature may ariſe. When, for inſtance, the third Sunday after Trinity ſhall happen on the 3d of July, as it will do in the year 1808, the goſpel for the day would be a repetition of part of the ſecond leſſon for the morning ſervice, if the leſſon preſcribed by the calendar were to be read. Now, as it is evident that ſuch a repetition was not intended, but would have been avoided if foreſeen, the officiating miniſter would, I think, be juſtified in changing the leſſon. In all ſuch caſes, however, there is a ſtill ſurer mode of proceeding; and that is, as pointed out in one of the prefaces to the book of common prayer, to aſk the advice, and purſue the directions, of the dioceſan. "Foraſmuch," it is ſaid, "as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to underſtand, do, and execute the things contained in this book; the parties, that ſo doubt, or diverſly take any thing, ſhall alway reſort to the biſhop of the dioceſe, who, by his diſcretion, ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this book. And, if the biſhop of the dioceſe be in doubt, then he may ſend for the reſolution thereof to the archbiſhop."

I will ſubjoin a propoſal of ſome leſſons, which ſeem ſuitable enough for Aſh-Wedneſday, though, poſſibly, others may be found which would be ſtill more ſo.

I am, Gentlemen, yours, &c.

Rempſtone, April 6, 1803. E. P.

FIRST LESSONS.

Deut. XXX. and
Job, XIV.
Or, Amos, V. to ver. 25, and
Job, XXII.
Or, Lament. III. to ver. 42, and
Job, XLII. to ver. 7.

SECOND LESSONS.

Acts, II. ver. 14 to ver. 41, and
James, IV. to ver. 11.
Or, Acts, III. ver. 12, and
2 Corin. VI.

An Inquiry into the proper Mode of Attaining, as far as is practicable, a Unity of Opinion amongſt Chriſtians.

BY THE REV. T. LUDLAM.

PERSONS unacquainted with the Chriſtian Scriptures, who ſhould obſerve the vaſt variety of opinions, which ſo generally prevails amongſt thoſe who profess to receive theſe ſcriptures, as the rule of their faith; who ſhould further conſider the zeal with which theſe various opinions are embraced, the earneſtneſs with which they are defended, the eagerneſs with which they are propagated, and the ſtrength of attachment with which they are retained, very likely might not eaſily be brought to believe it poſſible, that all the discordant opinions ſhould be derived from *one common* written word. They could ſcarce avoid concluding either that this word was very confuſed in the matters it delivers, or very obſcure in the mode of delivering them. Earneſt as all theſe parties pretend to be for the poſſeſſion of the truth, and ſecure as each party appears to be in their own claim to the poſſeſſion of it, not one of them has ever inquired how it happens that, in ſearch of the ſame object, they ſhould come to differ ſo much from each other: that inſtead of approaching nearer together by a ſtudious attention to the ſame revelation, like the radii of a circle converging to a centre, they ſhould continually recede from each other, like the ſame radii diverging from the common centre. An attention, indeed, to the weakneſs and ſcantineſs of the human underſtanding, in its beſt ſtate, and to the heat and violence of the diſpoſitions, in their worſt, may ſhew the neceſſity of every poſſible endeavour to improve the firſt, to reſtrain the laſt, and to amend the ſtate of both as far as may be. But the misfortune has been, that thoſe who were fartheſt from the truth, have been moſt unwilling to adopt the only means of attaining it. An inquiry into the meaning of opinions, whether of their *own* or their opponents, is peculiarly hateful to thoſe who have a zeal without knowledge, accompanied with its conſtant attendant, *bigotry*, that is a groundleſs attachment to notions which are either falſe or unintelligible: there cannot be a clearer proof of the effect of zealous prejudice than the practice of many ſerious divines, as they are called, who make no ſcruple boldly to aſſert that Mr. T. Ludlam utterly denies what are uſually ſtyled the ordinary operations of the Holy Ghoſt, although he has publiſhed an Eſſay purpoſely to prove it; and the writer of this Inquiry has now a letter before him, written by a dignitary of the church of England, and a profeſſor of one of our univerſities, who expreſſes his apprehenſion that this (wretched ſlander) is true. For what purpoſe ſuch calumnies are propagated, though at the expence of the moral or intellectual character, of thoſe who are thus baſely employed, no one can doubt. What effects an attachment to the ministers of religion, founded on a blind and furious zeal, is capable of producing, may be ſeen by Sir Richard Muſgrave's Hiſtory of the late Rebellion in Ireland; and to what lengths theſe effects may be carried by thoſe who labour to hinder all rational inquiry, and to ſtifle all endeavours to attain the truth, in thoſe who have received an education for *this* purpoſe, (and if this is not the purpoſe of a learned education I know not what is), no man can ſay. Now, what is it that produces UNITY of opinion in the ſciences but that invariable clearneſs of ideas, and the ſame preciſion of expreſſion by which theſe ideas are conveyed; and why ſhould

ſhould not the ſame clearneſs of ideas, and the ſame preciſion of expreſſion, produce the like effect in every other ſubject in which they can be attained. Be it that the matter of aſcertaining the ideas with clearneſs, and perhaps that of expreſſing them with preciſion, is a matter of much more difficulty upon moral and religious than upon abſtract ſubjects; the ſuperior importance of moral and religious ſubjects ſhould only more ſtrongly excite our attention and increaſe our diligence. Whatever Mr. Overton, and perſons like him, may fancy, for ſuch perſons can do nothing more than fancy, this matter is by no means impoſſible, and were it impoſſible, it would alſo be impoſſible to acquire any real knowledge at all; for how can we be able to compare ideas, the only way in which knowledge can be attained, if we are not able to perceive with accuracy what theſe ideas are? If the trumpet give an *uncertain* ſound, ſays that able logician St. Paul, who ſhall prepare himſelf for battle? And if the ſignification of the word is uncertain, that is, if the ideas they convey are confuſed, who ſhall declare unto us their meaning? When Mr. R. of Trinity College, Cambridge, (whoſe underſtanding, for aught I know, may be replete with knowledge, though certainly, as all agree, clouds and darkneſs are around every production of it,) publiſhed his ſermon upon the *right* to life, it was ſuggeſted to one of his great, certainly to one of his ableſt friends, that it would have been as well if he had told his readers what he meant by *this* word. It was replied, "Oh! that may be a very difficult matter; and if perſons are to explain the meaning of *all* the words they uſe, there will be *no end* of it." Whether ſuch notions tend much to the promotion of *real* knowledge, I need not ſay. It is well obſerved by Biſhop Halifax, Preface to Biſhop Butler's Charge, p. lx, that the ignorance of man is a favourite ſubject with this great writer. The ignorance the Biſhop means is not that which can be removed by *any* uſe of thoſe faculties which God has given us for the acquiſition of ſuch knowledge as he has intended for our uſe and benefit, however diligently we may apply them; but *ſuch* as the inſpired writer means when he ſays, vain man would be wiſe, i. e. above what is written—*ſuch* as no uſe of our natural faculties can remove. Biſhop Butler very properly conſiders this invincible part of human ignorance, for which God has provided *no* remedy, with the prophet Iſaiah xlv. 15, as his *expreſs* designation, though he does not apply that ſevere but juſtly deſerved appellation of the apoſtle to thoſe who not more abſurdly than fruitleſsly endeavour to remove it: "Some man will *inquire* HOW are the dead raiſed up, and with what body do they come? Thou FOOL! not for wanting ability to anſwer theſe queſtions, but for being weak enough to propoſe them. But ſo it is, and we ſhall hereafter ſee abundant inſtances of certain good perſons, who violently *decry* human reaſon, and then continually *apply* it to explain what NONE but God CAN explain, and who are conſtantly employed in making inquiries where information is impoſſible. To prevent theſe two ſorts of folly was the great deſign of Mr. Locke in his immortal Eſſay upon the Human Underſtanding; a book either neglected as uſeleſs, or rejected as hurtful, by almoſt all our zealous modern divines. Indeed every attempt to bring men acquainted with the *nature* and *uſe* of their *own* faculties, the *conſtitution* and *abilities* of their *own* minds, is treated with ſingular ſcorn and deriſion by moſt of theſe good perſons. Yet ſurely nothing can be more aſtoniſhing, nor any thing more lamentable, than that moſt of thoſe who form the principal claſs of diligent and attentive readers of the Holy Scriptures, that is, perſons of unqueſtionable piety; I mean not ordinary Chriſtian

Chriſtians, but teachers of religion, authorized by the eſtabliſhed church, and qualified by a learned education for this important employment, ſhou'd be ſo little acquainted with the *nature* of that knowledge which can be collected from the inſpired writings: that numbers of theſe well-meaning perſons ſhould appear to expect a ſpecies of information, which *no experience* will warrant, nor *any* study can attain, ſhould think it *becomes* God not only to acquaint men with the *purpoſe* and the *efficacy*, but alſo with the *grounds* and *reaſons* of his diſpenſations, and the circumſtances upon which *this* efficacy depends. For, what but an apprehenſion that it is the intention of Scripture to inform us of the WHOLE ſcheme of redemption, could raiſe a deſire in any to ſearch into the *unrevealed* parts of this wonderful economy; an inquiry which it ſhould ſeem even the angels are not qualified for. Reflections upon the magnitude of this amazing diſpenſation, and upon the ſcantineſs of the human underſtanding; an attention to the *mode* in which we *are*, and can ALONE, according to the preſent adminiſtration of God, become acquainted with it; a recollection of that important declaration, "that the SECRET things, thoſe things namely which God hath not thought proper to explain, are his peculiar concern;" and that ſuch as are clearly revealed ALONE are ours, might have reſtrained that abſurd imagination, that we could not be in *doubt* or *ignorance* upon *any* point, or could not be made acquainted with matters only in *part*, but muſt needs be informed of *all* things *univerſally*, with *all* their relations and connections; and be inſtructed in the exact nature, in the grounds and reaſons of the divine conduct, in ALL its parts, and as it may regard the rectitude of God's univerſal government. Imaginations theſe which ſavour very little of that *child-like* ſimplicity of which we hear ſo *much* from thoſe who practiſe it ſo *little*, and of that *implicit* faith which is due to clear, though it may be the revelation of very general truths. It is indeed truly wonderful, that, under the preſent circumſtances of human nature, any ſhould be unwilling to acquieſce in that *ſuperficial* information which God has thought proper *moſt* commonly to impart to us, but ſhould be eager to ſee to the *bottom* of every thing. Yet what can ſhew the folly of ſuch proceeding more fully and more clearly than that conſtant practice of much the greater part of the commentators and expoſitors of ſcripture, of endeavouring to extract and eſtabliſh many *particular* explanations of chriſtian doctrines, which explanations have not even the ſhadow of a foundation in the word of God. Thus, though the ſcripture only acquaints us with the *mere* fact of the fall, Mr. Scott makes not the leaſt ſcruple to inform us of the *particular* reaſon why God permitted this aſtoniſhing alteration in his works. Thus Mr. Vaughan, in his aſylum ſermon, acquaints us with the reaſon why God thought fit to ſuſpend the execution of that very *poſitive* and *peremptory* ſentence denounced againſt the diſobedience of our firſt parents in Paradiſe, "in the DAY that thou eateſt thereof thou ſhalt SURELY die," though we have not the leaſt intimation what this reaſon was in ſcripture. Exactly of the ſame ſort are all thoſe various unſcriptural explanations of the mode in which the ſufferings and death of Chriſt have their efficacy, which Meſſrs. Hervey, Milner, Overton (ſee Hervey's Dialogues, Milner's Eſſays, p. 9, and Overton's True Churchman, p. 262,) and the reſt of that tribe of perſons who call themſelves ſerious divines and goſpel miniſters, and who ſeem deſirous to be reckoned Calviniſts, (ſee Mr. Newton's preface to his Olney Hymns, and Hervey's Letters, vol. 2, p. 91,) though they diſavow all thoſe leading notions which diſtinguiſh the tenets of Calvin from thoſe of all other theolo-

gians, and they might juſt as properly call themſelves *moderate* papiſts, ſince they maintain, in common with them, ſeveral doctrines of chriſtianity, though, to ſpeak with Mr. Overton, "they do not hold the *height* of popery, nor carry what the papiſts have built upon ſcripture, to the ſame *height*." Of the like kind is the explanation which is given in the Scripture Characters, and in other writers of the ſame ſort, of the *cauſe* of Chriſt's agony in the garden, "that he was overwhelmed with a dread of his father's wrath," (Script. Charact. vol. 2, p. 170 or 204), though not one word is ſaid in ſcripture of his having been at any time the object of his father's wrath; indeed, ſo far from it, that God was pleaſed to make many *miraculous* declarations of his being the particular object of his moſt affectionate regard; and our Lord's own expreſſion, περιλυπος, recorded by two of the Evangeliſts, has juſt as much to do with *fear* as it has with *ſhame*; and as for the words λυπεισθαι and αδημονειν of the hiſtorian, they ſeem to relate to the *external* marks of thoſe *internal* ſufferings of the *particular* occaſion of which we have no ſort of intimation; according to the Greek litany, per ignotos animi angores, per ſanguineum corporidorem: and, indeed, had this groundleſs conjecture been true, the preſence of an angel to allay or diminiſh the Redeemer's ſufferings muſt have appeared an extraordinary circumſtance. Beſides, upon what could the Divine wrath againſt Chriſt be founded? not upon his own actions, but thoſe of other beings; but thoſe who can ſuppoſe the fault may belong to one, and the *puniſhment* due to it may be applied to another, may juſt as readily think that an object may be wholly black, and wholly white at the ſame time. And ſuppoſing we ſhould not at all underſtand theſe, and many other matters in this aſtoniſhing tranſaction of redemption, are our obligations, or the benefits of it, ever the leſs for our ignorance of them? The ſimple truth, the naked *fact*, is all we are concerned with; but vain man would be wiſe, and this vanity no where appears more conſpicuous than in the confidence with which these good perſons ſet up their own fancies, as of *equal* authority with Divine Revelation. Thus Mr. Hervey tells us, Dial. p. 182, Edin. edit. "He who rejects the imputation of man's ſin to our Saviour (as there explained) does, by ſo doing, reject the doctrine of the expiation likewiſe." Thus Mr. Milner tells us, p. 92 of his Reply to Gibbon, "He that denies the *neceſſity* of Divine illumination, in order to underſtand the ſcriptures, might as well deny the Divine inſpiration of the ſcriptures, although not one word is ſaid in them of this imputation of the ſins of men to Chriſt, or this neceſſity of a Divine illumination. But ſo it is, men become enamoured of the offspring of their own brain. Expounders of myſteries are apt to grow arrogant and proud, and are offended with all who will not receive their wiſe explanations, and thus ſetting their own reveries upon the footing of inſpired declarations, conclude that all who do not believe theſe reveries do not likewiſe believe the ſcriptures.

Now, before we attend to the ſubject matter of the Holy Scriptures, we ſhould conſider the *nature* of the *authority* which the information *tranſmitted* to us by *inſpired* perſons is entitled to; that is, we ſhould conſider *how much* of the knowledge they convey to us ſtands upon the foundation of *Divine* revelation, and *how much* upon their *natural* uſe of *that reaſon* which God has vouchſafed to all his intelligent creatures. For it is plain that *all* the knowledge inſpired perſons poſſeſs is *not* to be conſidered as *miraculous*. Becauſe we have no reaſon to ſuppoſe that God would employ *ſupernatural* powers to impart unto them *ſuch* knowledge as they were able to acquire by the

the *ordinary* uſe of their *natural* faculties; ſuch we *know* is *not* the *uſual* mode of God's proceeding with mankind. The miraculous knowledge they were poſſeſſed of was *peculiar* to themſelves, *all* their *other* knowledge was ſuch as could be attained by *all* mankind in the *ſame* circumſtances. And St. Paul, who was not a whit behind any of the apoſtles in human learning, and natural abilities, any more than in miraculous knowledge, makes a plain diſtinction between the dictates of the Holy Spirit, and thoſe of his own underſtanding, though, in ſome caſes, he ſeems to doubt, whether what he ſaid was the dictate of his *own* judgment, or the dictate of the *Holy Spirit*, who appears ſometimes to have *confirmed*, though not at *firſt* to have *directed*, the natural judgment of the apoſtles; for the apoſtles would ſcarcely have met together to have conſidered of a *doubtful* matter, Acts xv. 6, if at *that* time they had received the unqueſtionable determination of the Holy Ghoſt.

We muſt further obſerve, that ALL the knowledge men poſſeſs, is derived from one or other of theſe two ſources: it is either,

1. Such as they can *attain* by the *natural* uſe of thoſe faculties which God has given them expreſsly for this purpoſe: Or it is,

2. Such as God thinks fit miraculouſly to *impart* unto them in a *ſupernatural* manner.

This *extraordinary* knowledge has uſually regarded the welfare of,

1. Individuals———or,

2. Of numbers of mankind taken collectively. For the only reaſon that we can conceive, why any beings are made capable of knowledge, appears to be the promotion of their happineſs.

The information miraculouſly beſtowed for the welfare of individuals, has generally, if not always, been *abſolute*.

The information intended for the welfare of numbers, has uſually been *conditional*. That is,

When God has thought fit to beſtow marks of the Divine favour upon individuals, he has frequently *not* thought fit, either to aſſign the reaſons for ſuch favour, or to make this favour depend upon their future conduct. He has, however, ſometimes been pleaſed to aſſign the reaſons of his particular favour, as in the caſe of Noah, Gen. vi. 8, 9; vii. 1; and of Cornelius, Acts x. Sometimes theſe reaſons have not been aſſigned at the time of conferring the favour, as in the Divine call of Abraham, Gen. xii. 1, 2, 3, 7; xv. 1; xvii; and in the choice of Jacob, Gen. xxv. 28. Yet God was pleaſed to aſſign the reaſon of the information which he thought fit to impart to Abraham, concerning the deſtruction of Sodom, Gen. xviii. 19; though the particular benefit of this information to Abraham does not appear, or that Abraham was *purpoſely* inſtrumental to the deliverance of his nephew. For this deliverance of Lot was not, it ſhould ſeem, *particularly* ſolicited, but ſpontaneouſly, as well as miraculouſly, wrought of God; it may be, indeed, becauſe he had a favour unto Abraham, Gen. xix. 19. But neither the language to Noah, or to Abraham, reſembles that which God uſes to the Iſraelites, Exod. xix. 5; Deut. xi. 27, 28. For in theſe *private* diſpenſations, if I may ſo call them, obedience is never ſtipulated.

As all our knowledge is derived from theſe two ſources, ſo it is only of two kinds; it is either *general*, or *particular*. There is not, there cannot be, a third ſort.

Now, whether you will call thoſe communications with which the Creator

tor favoured our firſt parents in Paradiſe, or that extraordinary information which God vouchſafed to many individuals in the early ages of the world, as St. Paul does a *ſimilar* kind, Galat. ii. 2, by the name of revelation, or not, is of no importance. The ideas communicated by ſuch information, and the relations interceding between theſe ideas, differed not in their *nature*, from any other ideas, or from any other relations interceding between ſuch ideas, which the human mind is capable of perceiving, by the cuſtomary uſe of thoſe faculties which God has given it, that is, they were ſubject to the action of all thoſe powers which the mind is enabled to exerciſe, by him that made it, over its own ideas. That God can give *new* powers, 2 Kings vi. 17, or *new* ideas, 2 Cor. xii. 9, to the human mind, with the ſame eaſe with which he gave the *old* ones, none can doubt; but ſuch knowledge could no more be communicated to other men, than the knowledge St. Paul received in the third heaven. God's *ſenſible* intercourſe with individuals has uſually been for the promotion of their *peculiar*, and indeed *preſent*, welfare: but when the purpoſe of it has been of a more *extenſive* nature, and intended to promote more *general* happineſs, it has uſually taken the *form* of a *beneficial contract*, and religion, the moſt important ſubject in which men can be concerned, has always made the ſubject of it. Now the whole purpoſe of religion, as far as we can *clearly* underſtand it, is to promote the happineſs of mankind, by imparting to them *true* views of the divine nature, and of the propereſt mode of approaching God with acceptance. For from *ſuch views* we learn the relations we ſtand in to God, and from that reaſon which God has given us, we learn the obligations attendant upon theſe relations, and by approaching God with acceptance, we learn the means of obtaining his future favour. Revealed religion, therefore, muſt of courſe conſiſt of *doctrines*, that is, truths not diſcoverable by human reaſon, to be *believed*; and RITES, *i. e.* actions having a MORAL *import*, (in conſequence of ſuch revelation) to be *performed*. But truths may be *more* or *leſs particularly* declared; and actions may be *more* or *leſs* circumſtantially deſcribed. Now differences of opinion, in reſpect of doctrines may ariſe, concerning the ſignification of the words in *which* ſuch doctrines are conveyed to us; and they may alſo ariſe in reſpect of the *rites*, concerning the *circumſtances neceſſarily attendant* upon the rites to be performed; that is, upon what are uſually called the CEREMONIES of religion: and when recourſe cannot be had to the *original* receivers of any revelation, the meaning of their words can alone be aſcertained by the uſe they make of them, that is, by the ſenſe theſe words appear to bear in the different paſſages in which they occur, in inſpired writings, *i. e.* the writings of inſpired men; and we poſſeſs no other ſpecies of revelation in theſe days. We muſt then aſcertain the ideas they annex to their words as clearly as poſſible, and we muſt alſo take the ſame care to keep theſe ideas diſtinct. We muſt not expect to gain *particular* knowledge from *general* information, nor call *human* explanations of ſcripture *Divine* revelation; nor attribute to *them equal* authority, with what has undoubtedly the ſanction of unqueſtionable inſpiration—a matter in which ſome divines are frequently not a little too forward. Now it ſhould always be kept in mind, that thoſe revelations which regard the greateſt number of perſons, are uſually the moſt general; very few matters are preciſely, that is, particularly determined.—"Go ye and proſelyte all nations, *baptizing* them." But how? by immerſion? by affuſion? by inſperſion? The mode in which this

this *rite* is to be adminiſtered is left plainly *undetermined.* Nothing is wrong in this caſe, but quarrelling about the deciſion of what God has not thought proper to determine. Will you determine this matter by ancient practice? Be it ſo. Still do not quarrel: for cuſtom is not revelation, unleſs *directed* by *revelation* to be *followed.* Chriſt Jeſus came into the world to ſave ſinners—nothing more intelligible, nothing more clear, than this *very general* truth. If you muſt needs aſk HOW, you may receive a hundred anſwers from the varying ſects of chriſtians: ſtill theſe anſwers are not the clear, preciſe deciſion of holy writ. Why, no! but they are founded upon ſcripture, that is, they are *human* explanations of what God has not explained.

Were it indeed true, as certain divines ſometimes affirm, and oftener hint, that God in theſe days imparts *ſuch* knowledge to men, as they *cannot* acquire from ſcripture, whether in anſwer to their prayers, or in approbation of their piety, many of theſe numberleſs diſcordant opinions, it might be expected, would be prevented, but theſe divines never give us any *inſtances* of *knowledge* ſo communicated. They do indeed call the *attention* of ſuch as *regard* religion, *knowledge;* but attention is no more knowledge, than it is piety; it is a *voluntary* act of the human mind, and uſually ariſes from the apparent importance of the ſubject preſented to the mind. Indeed theſe diſcordant opinions are found no leſs amongſt men of the moſt unqueſtionable piety, than amongſt thoſe who are not ſo much celebrated for their earneſtneſs in religion. Were it not ſo, we ſhould never have ſeen two ſuch pious perſons as Dr. Hawker and Mr. Robinſon, differing from each other, *toto cælo,* upon the *ground* of the *validity* of the atonement of Chriſt.

It may be proper to obſerve, that in thoſe caſes where men's opinions do not depend upon their *knowledge,* but their *faith,* or, in other words, upon their *judgment;* that is to ſay, when the relations between the ideas are *not abſolutely ſeen,* but only *believed* to exiſt, there a variety of opinions may reaſonably be expected, according to the old obſervation, *quot homines tot ſententiæ,* viz. as many *judges,* ſo many *deciſions.* An inſtance will fully explain my meaning. Men may differ in opinion, and differ without blame reſpecting the genuineneſs or ſpuriouſneſs of a text in ſcripture: ſuppoſe---becauſe we have no rule by which we can eſtimate that authority of MSS. which ariſes from *age,* againſt that authority which ariſes from *number;* and ſo we ſee ſome zealous perſons even ſtill continue to think, that the famous controverted text, 1 John v. 7, ought not to be given up, notwithſtanding the generally-received elucidations of Mr. Porſon. But what man, who is capable of comparing the ideas of acquittal and pardon, and of diſcerning the relations between them, can fancy with Mr. Overton, that the judge who pronounces the ſentence of acquittal upon an innocent man, is honoured by his declaration of the truth? T. L.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

AMONGST the various paragraphs which appeared in the Newſpapers relative to the execution of Deſpard and the other Traitors, there was one

one which aſſerted that two of them had applied to Mr. Rowland Hill for his ſpiritual aſſiſtance, but that as he was indiſpoſed, inſtead of attending them himſelf, he ſent to them "a diſſenting *Clergyman!*" Whether ſuch an application was made or not, or whether Mr. Hill ſent any one in his room, is of little or no conſequence to the public; but it is obſervable, that in ſome of the ſubſequent newſpapers appeared the following article, evidently the production of the reverend Gentleman himſelf.

"The ſtatement in the papers that the Rev. Rowland Hill had ſent to two "of the State Convicts a *diſſenting Clergyman*, in conſequence of their appli- "cation, is totally unfounded. Mr. Hill *is not a diſſenting Miniſter*, and "had ſuch a requeſt been made; it could not *conſiſtently* have been complied "with." *Morning Chronicle, Thurſday, Feb.* 23, 1803.

On this curious paragraph, I beg leave to make a few remarks:

Though Mr. Hill may not be a *diſſenting Miniſter* in the legal ſenſe of the term, yet has he not uniformly acted, nay does he not continually act as ſuch, and in violation of the canons of the Church of England, of which he was ordained a miniſter? Is not his meeting-houſe unſanctioned by epiſcopal authority, or, in fact, is it not licenſed as all other meeting-houſes are, under the Toleration Act? Though the Common Prayer, or at leaſt ſome part of it, is read in this ſame meeting-houſe, yet is not the reader a *layman?* Is not the ſacrament received by the communicants *ſitting*, and is not the form of adminiſtering the ſame agreeable to what is uſual among the diſſenters?—Farther, does not this *conſiſtent* gentleman himſelf preach in conventicles, both in town and country? Amongſt the various preachers who hold forth in Surry chapel, are not the majority *diſſenters?* For inſtance, what are Mr. Bull of Newport Pagnel, Mr. Jay of Bath, Mr. Hey of Briſtol, but thorough nonconformiſts? All theſe are regular preachers in turn at the above meeting-houſe; and the laſt-mentioned has been guilty of publiſhing the moſt wilful and barefaced calumnies upon the whole body of parochial clergy in the kingdom; not even excepting thoſe of them who are quaintly called *goſpel* or *evangelical preachers*. Nay, has not Mr. Hill himſelf repeatedly, both from the pulpit and the preſs, baſely vilified, in his own coarſe manner, the polity of the Church of England, and the great body of her prieſthood?—Still farther, has not this *conſiſtent* Mr. Hill *laid his hands*, in conjunction with preachers of various deſcriptions, upon the *heads* of illiterate mechanics, whom they have ſent out to convert the South-ſea iſlanders?—Now, after all this, and in the face of a public well-acquainted with his whole conduct, Mr. Hill talks of his *conſiſtency*, and aſſerts that it would have been a violation of that delicate principle, if he had ſent a "diſſenting miniſter" to the ſtate convicts!

If SCHISM be *conſiſtency*, then muſt it be allowed that ſuch men as Hawkeis, Hill, Coke, and others who affect an attachment to the eſtabliſhed Church, while by their practice they do all they can to work her ruin, are the moſt *conſiſtent* perſons in the world.

March 1, 1803. I am, &c. IOTA.

CURSORY REMARKS ON THE WORD HADES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE communication of your very reſpectable correſpondent, the *London Curate*, in your Number for February laſt, "on the common receptacle of departed ſpirits," has excited my attention to the meaning of the word *Hades*, as it occurs in ſcripture. I ſend you the reſult of my inveſtigation, not ſo much with the idea of throwing any new light on the ſubject, as with the view of giving a ſpecimen of the uſe, which, as I conceive, ought to be made of ſuch ingenious invitations to theological diſcuſſion:

The opinion entertained by Biſhop Horſley, that the word *hades* ſignifies the "place appointed for the habitation of departed *ſouls*, in the interval between death and the general reſurrection," is that which was held by Lord Chancellor King, in his "Hiſtory of the Apoſtles' Creed," in which is contained a long and learned diſſertation on the ſubject. Dr. Hey, however, who will ſeldom be found to advance an opinion unſupported by good reaſons, ſays, "a word anſwering exactly and properly to the word *hades* would expreſs the habitation of *man* after death, and ſo include the receptacle of *bodies* as well as of *ſouls*." Norris's Lectures, vol. 2. p. 377. Dr. Hey refers to Lord King's opinion, which he thinks to be ſcarcely correct. This is ſaid in a *note*. In the *text* of which the note may conſidered as a correction, Dr. Hey had ſaid, that "ἡ ψυχη εις ἁδε may either mean the *body* in the *grave*, or the *ſoul* in the *place* of departed ſouls, or both; that is, the *man* in the *ſtate of men* after death." As the doctrines, which have any dependence on the ſenſe of this word, will remain much the ſame, whichever of the ſenſes now mentioned be admitted, it may ſeem of no great conſequence to determine which of them is the true one. I am of opinion, however, that it is always worth a ſtudent's while to obtain as accurate a knowledge of the ſenſe of ſcriptural words, as he poſſibly can. The way, then, ſeems to be, to examine the context of the ſeveral paſſages of the Old and New Teſtament, in which the word *ſheol* in Hebrew and *hades* in Greek occurs; for, in the Septuagint, the latter is generally, if not always, the tranſlation of the former.

The reſult of that examination, ſo far as I have proceeded in it, is, that it ſometimes ſignifies the *place or ſtate of departed ſouls*, and ſometimes the *place or ſtate of the dead*, without meaning to diſtinguiſh between the *ſoul* and the *body*; but that it never clearly ſignifies the *grave*, or the place of the *dead body only*, tho' often rendered in that ſenſe by our tranſlators.

The common Lexicons, indeed, interpret the Hebrew word *ſheol* by *ſepulchrum*, and it is generally, if not always, ſo interpreted in the Latin tranſlation of the Old Teſtament by Tremellius and Junius. This interpretation, however, is not, in any of the places which I have examined, ſupported by the context. The Latin Vulgate generally, if not always, tranſlates *ſheol* and *hades* by *in infernum* or *ad inferos*, which ſeems accurate, whether we conſider it as the place of the departed *ſoul* only, or of the *man*, as compounded of ſoul and body. Indeed, we ought to conſider, that, when this word was firſt made uſe of, the diſtinction between ſoul and body was not underſtood exactly in the ſame ſenſe in which it is underſtood at preſent.

The

The ancients seem to have had no notion of a soul, which had not at least the *form* of a body. In their infernal regions, the shades, however purified and refined, retained the appearance of the living man on earth. Even in the parable of the rich man and Lazarus, as delivered in the Scriptures, they are both represented in *hades* as possessed of their bodily limbs and organs. The truth is, we do not know how to speak intelligibly of the human soul, any more than of the Deity, or other spiritual beings, without attributing to it the *form*, tho' not the *grossness*, of the body.

Mr. Green, in his translation of the Psalms, generally renders *sheol* and *hades* by *grave*. He does this even in Psalm xvi. 10. where, if any where, as it should seem, the rendering of it by a word, which denotes the receptacle of departed *souls*, is peculiarly proper. Near the beginning of the 88th Psalm, as it stands in the translation adopted into the Liturgy, occur the words *hell*, *pit*, and *grave*, answering to שאול, בור, and קבר in the Hebrew, and to ἀδης, λακκος, and ταφος in the Greek. This distinction is preserved in the Latin vulgate by the words *infernum*, *lacus*, and *sepulchrum*; but in the translation by Tremellius and Junius, they are all rendered by the word *sepulchrum*. In our *Bible* translation, as also in that by Mr. Green, the rendering is made by the words *grave*, *pit*, and *grave*.

Mr. Green says, "I have not adhered so strictly to the original, as always to translate the same Hebrew by the same English word"; and it appears by this, that neither does our Bible translation aim at this exactness. It seems to me, however, that, in a translation of the Holy Scriptures, Scriptures "given by inspiration of God," this exactness, supposing the sense of the original word to be the same, well deserves to be attended to; for, in many cases, we have no means of knowing what may be the consequence of departing from it. In the following passage, and its parallels, the word *grave* is a translation of *sheol* and *hades*. "If mischief befal him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Gen. xlii. 38. Here, it must be acknowledged, the word *grave* sufficiently expresses the meaning, and the English reader, perhaps, would be unwilling to have it changed; yet here, as in other places, it would be more exact to say, "with sorrow to the dead," or "with sorrow to the mansions of the dead."

Some mischief has actually ensued from confounding the words *hades* and *gehenna*, and translating both by the word *hell*; for hence has arisen the opinion, that our Saviour, after his decease, went into the place of torment; an opinion, for which there is not any just ground, and which is likely to lead into other errors. We may, I think, venture to affirm, that the word *hades* is never used to signify the *place of torment*. In the Old Testament, in which the knowledge of future rewards and punishments was not clearly revealed, we are not likely to find it in that sense, (nor is there, that I know of, any word in the Old Testament, which has that sense,) tho' it seems sometimes to have been so understood by our translators; nor is it by any means clear, that it ever has that sense even in the New Testament. The only passage of the New Testament, in which with any appearance of reason it has been thought to have that sense, is in the parable of the rich man and Lazarus; and even there, it evidently comprehends the state of both the *happy* and the *miserable*; for Lazarus, as well as the rich man, was in *hades*, tho' there was a great gulf between them. The words *heaven* and *hell*, however, are so frequently used in contrast, that it seems scarcely possible

ſible ſo to change the common uſe of the word *hell*, as that it may not ſignify the place of torment; otherwiſe, I ſhould prefer to have the word *hades* in both the Old and New Teſtament always tranſlated *hell*, according to the original meaning of that word, and to expreſs the place of torment by the Scriptural word *gehenna*. I propoſe, therefore, that only the latter word be tranſlated *hell*, and that, wherever the word *hades* occurs, it be either left untranſlated, (which, as in the caſe of *Logos*, and a few other words, might be beſt of all,) or tranſlated by a term or terms which may denote the ſtate of the dead; without noticing the diſtinction, it may not always appear whether the *ſtate of departed ſouls*, or the *ſtate of the dead*, is ſpoken of, yet no *erroneous notion* will be thus conveyed.

This might be the caſe, if we proceeded further; for, at preſent, it does not ſeem to be clearly aſcertained in what places the word *hades* ſignifies the *ſtate of departed ſouls*, and in what it ſignifies merely the *ſtate of the dead*. In the Creed for inſtance, where the ſtate of *departed ſouls* is evidently meant, inſtead of ſaying, "he deſcended into *hell*," an expreſſion, I fear, which generally excites a wrong idea, I would ſay, "he deſcended into *hades*," or "he deſcended to the dead," or "he deſcended into the manſions of the dead." In all the paſſages of the New Teſtament, in which, according to the table given by the *London Curate*, the word *hades* occurs, the tranſlation of it by theſe latter terms may, I think, be admitted with propriety; and with reſpect to the paſſages of the Old Teſtament, in which it occurs, the propriety will probably be ſtill more evident.

I am not aware that ſo much inconvenience can ariſe from tranſlating *hades* by the word *grave*, as from tranſlating it by the word *hell*, though, as we have ſeen, it be not the right ſenſe of it. We ought, however, as I have ſaid, always to aim at exactneſs in our tranſlation of Scripture, even in caſes where we ſee no reaſon to apprehend inconvenience from the want of it; and, when the proper time for a new tranſlation of the Scriptures ſhall arrive, theſe particulars, in common with others of the like kind, will probably not be unattended to.

April 9, 1808. I am, Gentlemen, yours, &c. E. PEARSON.

P. S. If there be any word or expreſſion of the O. T. which ſignifies the *place of torment*, or what we vulgarly call *hell*, it ſeems to be "קְהַל רְפָאִים, the houſe or aſſembly of the giants," ſo called in reference to the ſuppoſed ſituation of the diſobedient race of men before the flood; ſee Gen. vi. 4. It muſt be acknowledged, that Mr. Mede (B. I. Diſ. 7) has given plauſible reaſons for ſuch an acceptation of this expreſſion, as it occurs in Prov. xvi. 16, which, however, our tranſlators render "the congregation of *the dead*." Both the Septuagint and the Latin Vulgate render it "the congregation of the giants." In Prov. ii. 18. where the Heb. word is alſo רְפָאִים giants, and which our tranſlators alſo render "the dead," the Septuagint uſes the word *hades* with a periphraſis, παρα τω ἁδω μετα των γιγενων, "in *hades* with the giants." In the parallel paſſages, Prov. vii. 27, and Prov. ix. 18, where *ſheol* is in the original, the Septuagint, as uſual, has *hades*, and our tranſlation has *hell*. In both theſe paſſages, Tremellius and Junius have *ſepulchrum*, which, as before, I take to be wrong. In all the three paſſages, the Lat. Vulgate has "ad inferas," which, on the whole, as being an indeterminate expreſſion, I ſtill think to be right. In the laſt, the Septuagint renders רְפָאִים by γιγενεις giants, while, as before, our tranſlators render it "the dead."

THREE OCCASIONAL SERMONS,

By the Rev. R. Polwhele.

SERMON III.

Preached at the Archdeacon of Cornwall's Viſitation.

(Concluded from page 148.)

Following the way of Balaam, the ſon of Boſor, who loved the wages of unrighteouſneſs. 2 Pet. ii. 15.

I. 3. HITHERTO, I confeſs, we have ſeen no *direct* charge againſt the perſon before us. But, perhaps, if we look further into the ſcriptures, we ſhall find ſome references to a part of his conduct which will place his criminality beyond a doubt.

The circumſtance of his death is *ſimply* recorded (as I have obſerved) in the 8th verſe of the 31ſt chapter of Numbers. We are left to form our own opinion of Balaam, with an eye to that ſcene which is now for ever cloſed. But the 15th and 16th verſes of the ſame chapter, contain matter to interrupt our ſpeculations, and ſilence all conjecture. "And Moſes ſaid unto the captains of the hoſt, "Have ye ſaved all the women alive? Behold, theſe cauſed the children of Iſrael—*through the counſel of Balaam*—to commit treſpaſs againſt the Lord, in the matter of Peor."

Here, every doubt of the iniquity of Balaam is inſtantly diſſipated. And, after having calmly contemplated the oblique imputations on his character, we are filled with aſtoniſhment at the ſpecification of a crime, as black as it was notorious, that a man, who was ſo peculiarly favoured with communications from the Divinity, ſhould have indulged an inclination, (as in the caſe of the Iſraelites,) to cauſe thoſe whom he knew "his God" had bleſſed, (eſpecially as his notions of morality were pure, and accompanied with a warm ſenſibility of virtue,) may furniſh us with ſufficient matter of wonder. But that, after he had taken a decided part in bleſſing the choſen people of God, not, we may conceive, without felicitating himſelf on his triumph over Balak and the princes of Moab—that a perſon ſo circumſtanced, ſhould endeavour immediately by ſacred counſel to counteract the force of his own public profeſſions and declarations—that he ſhould affront the Almighty (whom with much ſeeming piety he had ſtyled "the Lord his God") by a manoeuvre the moſt perfidious and wicked—ſeems almoſt "a thing incredible"—impoſſible in morals! Yet we are aſſured, that the people of Iſrael who were enſnared by the Midianitiſh women, were thus debauched through the machinations of Balaam himſelf. And in the Revelations are mentioned, thoſe that "hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication." That ſuch characters, indeed, have always exiſted in the world, hiſtory too plainly informs us: and, that they ſtill exiſt, many of us are ſufficiently aſſured from melancholy experience.

II. From theſe diſtinct views of the ſubject, the real character of Balaam ſeems to be opened to us with clearneſs; whilſt the inconſiſtency is now, confeſſedly, in himſelf, and not in the ſcriptures.

And I have purpoſely made choice of this mode of gradual explication, by way of illuſtrating a fact of which we cannot be too frequently reminded—that the ſcriptures, though liable to this conſtruction from a mere ſuperficial view, may be cleared up, to the ſatisfaction of every honeſt enquirer, in conſequence of a deeper inſpection. The character of Balaam, though at firſt ambiguous, muſt now be ſufficiently plain to every one's apprehenſion. It is an incongruous mixture of good and bad inclinations—of virtuous ſentiment and depraved morals, and to ſuch characters the ſacred writings have frequently directed our attention. In regard to good inclinations, too feeble or too fleeting to produce a correſpondent practice; the prophet Hoſea addreſſes Ephraim and Judah: "O Ephraim, what ſhall I do unto thee?—O Judah, what ſhall I do unto thee? For your goodneſs is as a morning cloud, and as the early dew it goeth away." To thoſe who would, if poſſible, have reconciled the worſhip of the true God with that of idols, Elijah exclaimed: "How long halt ye between two opinions? If the Lord be God, follow *him*. And our Saviour himſelf obſerved, in alluſion, perhaps, to this ſtriking paſſage, "Ye cannot ſerve God and mammon."

That Balaam was a worſhipper of the true God, is ſufficiently plain, ſince he received his revelations from Jehovah. And that he was a true prophet, is no leſs obvious; ſince in one of his parables (as we have ſeen) he propheſied of the Meſſiah himſelf. And he was a man famous over the Eaſtern countries, as a prophet: "the king of Moab had brought him from Aram, out of the mountains of the Eaſt."

But, notwithſtanding his high dignities both as a prieſt and a prophet; notwithſtanding his extenſive reputation; ſo little was his reſpect for himſelf, that he was tempted by "the rewards of divination to do evil: "He *loved* (as the Text expreſſes it) the wages of unrighteouſneſs."

III. The character of this ſingular perſon being thus developed, I ſhould endeavour, perhaps, to convert it to ſome practical uſe. But I intended nothing more than to preſent you with a ſhort criticiſm on a curious paſſage in ſcripture, for the purpoſe of diſentangling it from its perplexities. The attempt is by no means unbecoming either the dignity of the preſent audience, or the occaſion of its meeting. Having blended, however, moral reflection with critical diſquiſition, it may be thought proper to draw ſome concluſions from the ſubject, with a view to ſelf-application. Yet I ſhall detain you for a few minutes only; not preſuming to enlarge on a topic, on which the preacher can ſuggeſt nothing to his hearers that will not readily occur to themſelves, and which is better conſidered, indeed, in thoſe moments of retirement, when, communing with our own hearts, we naturally enquire whether our ſecret thoughts agree with our outward profeſſions?—whether our practice accord with our preaching? To facilitate this enquiry, let us throw one rapid glance, before we part, on the intereſting portrait that has been the ſubject of our contemplations: And we muſt feel, I think, the immediate ſuggeſtion, that, as *we* alſo are ſelected from the midſt of an adulterous generation to ſtem the torrent of iniquity, a peculiar degree of fortitude and reſolution is neceſſary to our ſucceſs in this arduous enterpriſe——that, in proportion as vice and infidelity rage amongſt us, the more conſpicuouſly we ſtand; and that *our* ſtation is doubly perilous, environed as we are by the princes of this world, and placed in the ſight of the armies that defy the living God!—For "we wreſtle againſt

principalities, againſt powers, againſt the rulers of the darkneſs of this world; againſt ſpiritual wickedneſs in high places."

Let us look down, then, as from the heights of Peor, or of Piſgah, upon the wanderings of our fellow-mortals, with pity and regret.

But, let us take care, as we deſcend into the paths of men, that our footſteps ſlip not! Let us not go aſtray with the wicked; taught, as we have been, the way of God in truth, let us keep ourſelves untainted amidſt the prevailing corruptions.

Theſe are times, my brethren, in which, with many a ſtruggle, we hold faſt our integrity. This is the evil day, in which we muſt take unto us the whole armour of God. We are aſſailed by the immoral in practice, by the profane in ſpeculation. We are ſubjected to temptation from a thouſand objects that addreſs themſelves to our cupidity, our ambition, our love of pleaſure. And ſuch is the imbecility of man, that with all our efforts we cannot act with that uniform morality which becomes the profeſſors of the pure and perfect goſpel. "The good which we would, we do not: and the evil which we would not, that we do." Happy, however, would it be, if we were authoriſed in placing all our tranſgreſſions to the account of the common infirmity. That few of our order have *notoriouſly* abandoned their ſacred truſt, is an undoubted fact, which even our adverſaries muſt allow. Few are there amongſt us, who have demeaned themſelves ſo inconſiſtently as to preach the goſpel at one hour in the holy aſſembly, and to mingle, the very next, with the votaries of vice: Judging from their general conduct—from their outward actions, (and man hath no other criterion for judging,) I conceive few of the clergy of the church of England have diſgraced their preaching by their practice.

We have one very ſingular and recent example, indeed, (nearly the counter part of the character in the text,) who has left us, in his life and in his death, an awful leſſon to warn us of the power of the tempter, over affections long trained to virtue, and exerciſed in piety—affections animated by faith, and zealous unto holineſs; but now inert and lifeleſs, and yielding to ſeducing pleaſures! I doubt not, but the perſon, to whoſe character and deplorable fate I allude, was a warm believer in the Chriſtian doctrine! Eminent in the pulpit, I doubt not, in the moments of preaching, he was ſincere! He preached with energy, and he preached not ineffectually. Often did his pathetic diſcourſes draw tears—penitential tears from his audience!—And many ſinners, we truſt, did he convert from the error of their ways! yet, in the time of temptation, he fell away. Unable to withſtand the ſolicitations of a voluptuous age, he deſerted the ſtandard of his Lord and Maſter; nor heeded the remonſtrances of his conſcience, and that ſenſibility which he ſo eminently poſſeſſed. Though he ſaid, "he had fellowſhip with the Father; yet was he overcome by the luſt of the fleſh, the luſt of the eye, and the pride of life—which were not of the Father, but of the world." And the Cataſtrophe which terminated his career of diſſipation, ſhould admoniſh us all—however firmly we think "we ſtand, to take heed leſt we fall."

For though, (as I before obſerved,) there are few inſtances of thoſe among our order, who have ſo glaringly offended, few even of thoſe whoſe practice has for any length of time been diſcordant with their precepts; yet, are there not too many of us, whoſe inward thoughts are not ſufficiently correct

and

nd chaſte? And are we not warned "to keep our heart with all diligence, or out of it are the iſſues of life?"

Let us frequently, then, examine ourſelves, as in the preſence of Him, who hath "ſet our ſecret ſins in the light of his countenance." And let us aſk ourſelves, whether, if our *principles* were put to the teſt, we ſhould be able to reſiſt the allurements of riches, or of honours, in whatever ſhape they might tempt us to do evil? Are we ſure, that, though we have never been bribed by the wages of unrighteouſneſs, we have no lurking paſſion in our boſoms, which might in the leaſt incline us to accept them? Are we certain that the promiſe of "promotion unto very great honour," would, in no caſe, prevail on us to ſuppreſs the truth, if not to utter falſehood? Are we abſolutely aſſured, that, if placed under the eye of a great, though unprincipled man, whoſe favour might aggrandize ourſelves and families, we ſhould rather abandon ſo corrupt a patronage, than ſecure to ourſelves preferment, by flattery, or at leaſt conniving at their vices? Many a queſtion of this ſort might be ſuggeſted by ſituations and circumſtances. And if, as we proſecute the enquiry, at that hour of ſilence and ſolitude which is beſt adapted to it, we ſhould be ſenſible of any doubt or heſitation; let us not timidly drop the ſcrutiny, but purſue it ſtill more cloſely, however painful the proceſs. Let us pray to the Holy Spirit, that *He* will enliven our faith; and, no longer confident in our own ſtrength, let us believe with trembling, leſt we be ſeduced by "the things that periſh;" let us endeavour to fix our minds upon "the Rock of Ages," leſt "the powers and principalities, &c. of this world," prevail againſt us; let us conſider, and rejoice in the reflection, that "the Lord God omnipotent reigneth." And "as we were allowed of God to be put in truſt with the Goſpel, even ſo let us ſpeak—not as pleaſing men, but God which trieth our hearts."

ORIGINAL LETTER FROM BISHOP WARBURTON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

AT page 64 of your Magazine for January 1803, in your "Addreſs to Correſpondents," you ſay, "Original letters of eminent divines, deceaſed, will be particularly acceptable to the editors, &c." and in a private letter from one of your moſt valuable correſpondents, "A London Curate," of the date "March 15, 1803," that gentleman is pleaſed to ſay, that he was "vaſtly delighted with biſhop Warburton's letter, which appears in the Orthodox Churchman's Magazine, Vol. II. p. 257. Theſe reaſons have determined me to trouble you with a copy of *another original letter* from the above-mentioned learned and eminent prelate to my late father, which I ſhall be very happy if you will honour with a place in your valuable miſcellany.

By having recourſe to the ſketch which you have given us of the biſhop's life, Vol. II. p. 254, I find that "he married Miſs Tucker, niece to Mr. Allen, of Prior Park, near Bath, in the year 1746;" and that "from the time of his marriage he reſided chiefly at Prior Park;" this accounts for the following letter being dated from that place. Here, you tell us, "he enjoyed

enjoyed a ſplendid retreat," (the *Otium cum dignitate* of Horace,) "health, leiſure, and affluence; the beſt of company, when he choſe to partake of it; and every accommodation which could be acceptable to a man of letters. His ambition alſo was gratified with the higheſt perſonal reputation,"—(an honourable ambition, that of deſiring to excel in virtue, and in every thing that was praiſeworthy and good; and the gratification which he obtained he moſt truly deſerved;)—"and in due time he ſucceeded to the chief honours of his profeſſion." This was a bright period of the biſhop—at that time Mr.—Warburton's life; but yet you find, from the very beginning of the following letter, that he had heretofore known many *trying domeſtic afflictions*; this is what every one muſt expect to encounter in the checquered ſcene of things here upon earth.

As the following letter has been written conſiderably more than half a century, I have judged it proper in this, as in my former communications of a like nature, to preſerve carefully the orthography of the biſhop, that thoſe who now live fifty-five years after its date may compare (which is to me a very great pleaſure) the alterations and improvements which have taken place in ſtyle ſince that period. To correct a *lapſus pennæ* which occurs in the letter now before me, is the only liberty I have taken with it.

DEAR SIR,

I have the favour of yours of the 6th inſt. and truly feel with you in what you mention of your domeſtic afflictions. I have had too large a ſhare of theſe myſelfe not to know that they ſtrike the deepeſt in an ingenuous mind. But will you give me leave to tell you that I have always found my *beſt* reliefe, though if you take your idea of me from my adverſaries, you will ſuſpect it to be my *laſt*, in *religion*; in a cheerful ſubmiſſion to all Providence decrees, and a full aſſurance that it always decrees for the beſt.

I ſpoke my real ſentiments when I ſaid, *the public had reaſon to entertain great hopes of you from your early performances* *. To this you ſay the human mind has its allotted period, and that a ſhort one, in which to exert the vigour of its faculties; and therefore it amounts to the ſame thing whether it begins its courſe late or early. There are ſome examples that would make one think ſo. And when one ſees in a young man's firſt eſſays the dry correctneſs of age, one can hardly predict favourably of its duration, But I will not ſcruple to tell you, that, in *your early productions*, there is a certain redundance and luxuriancy which ſhews a native vigour not ſo ſoon or eaſily exhauſted. There are ſome plants ſo tender as not to bear the ſhears, though they want them; and others ſo flouriſhing and hardy as to need nothing elſe to make them long uſefull and ornamental to every ſoil they are placed in. I don't think myſelfe at all capable of directing you how to

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* The biſhop here alludes to the firſt conſiderable publication of my father, intitled, "An Attempt to ſhew the Evidence of Chriſtianity equal to a ſtrict metaphyſical demonſtration: wherein proper regard is ſhewn to the Sentiments of theſe excellent writers *Mr. Hooker*, *Mr. Chillingworth*, *Dr. Robertſon*, &c. on this important Subject." One printed copy of this tract is in my poſſeſſion, which bears date in this year 1746, and which had then attained to the *third edition*, at a time when the writer of it was little more than 26 years of age. Liable perhaps it may be to the above friendly criticiſm of the excellent biſhop, but ſtill I think it an excellent piece. I cannot give any juſt idea of it in the compaſs of a note; but it is of a nature to give the moſt heartfelt ſatisfaction to the true and ſincere diſciple of the religion of the Bleſſed Jeſus, and I have received a very great delight from the repeated peruſal of it.—T. C.

turn your gifts of nature to the beſt advantage: but, in my opinion, QUINTILIAN, *well read and digeſted, is the very beſt book, ancient or modern, to perfect a writer in every part of compoſition.*

What your friend ſays of the commentator on the *Alliance*, (who, I think, is the greateſt dunce as well as madman I ever ſaw,) may be true. For the defenders and ſupporters of truth, whether *natural* or *revealed*, lie under great diſadvantages. The very ſhallowneſs of the cavils and ſophiſtry of its enemies makes them obvious and ſtriking to vulgar eyes; and the detection of their falſe pretences requires thinking, as well in the reader as in the writer; becauſe they are detected on the principles of *truth*, which lie much out of ſight. It is a melancholy thing that

> *Errors*, like *ſtraws*, upon the ſurface flow;
> But *truth*, like *pearls*, who ſeeks muſt dive below.—

But if I *dive* for my own ſatisfaction, I ſhall hardly do it for my adverſary's. In ſhort, we may talk what we will of the malicious propenſity of this age to infidelity, I am fully perſuaded that the ground it gains by the publication of that pitiful ſtuff written in its defence has its cauſe in the circumſtance here mentioned.

I am, dear Sir, your faithfull
and obedient ſervant,

P. P. Sept. 18, 1748. W. WARBURTON.

REPLY TO THE QUERIES OF H. IN OUR LAST.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN reply to the queries of your correſpondent H. in your Magazine for March 1803, p. 170, *cuſtom*, which is different in different pariſhes, regulates ſuch eccleſiaſtical *minutiæ* as are not particularly mentioned in the rubric.

With regard to the *generally received cuſtom* of not reading the thankſgiving ſervice to women after being delivered of illegitimate children, it appears a wiſe and ſalutary check to vice; for a woman in this predicament ought not to be put on a level with a virtuous woman who is allowed *publicly* to return thanks, but ſhe may and ought to humble herſelf in *private*.

The fee of 2s. 6d. is paid for the extraordinary duty done by the miniſter when a corpſe is carried into the church; and, as the rubric expreſsly leaves it at the option of the miniſter to ſuffer it to be carried into the church or not, your correſpondent very wiſely exerciſed this diſcretionary power in refuſing the body of a perſon dying of the *ſmall-pox* to be carried into it; but he ought not to have taken the fee of 2s. 6d. in that inſtance, or in the other mentioned by him in his poſtſcript, becauſe he performed not the duty on which the demand is grounded.

It appears to me that your correſpondent acted wrong in giving Chriſtian burial at all to the body of a child which had, "only been baptized by a

Methodiſt

Methodiſt *not epiſcopally ordained,*" as this, in the eye of our law, is *no baptiſm at all*, and therefore by the rubric the body ought not to be interred with the ſervice of our church.

I am, Gentlemen, yours, &c.

CLERICUS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE favour I have heretofore experienced at your hands, has prevailed upon me to enquire, whether you would be pleaſed to accept of a paper (written in 1799) but which may not be unappropriate now; the late CONFIRMATIONS having been many, and the repetition of that *antient* and *uſeful* rite of the church being likely, I ſhall beg leave to trouble you with a few obſervations

ON CONFIRMATION.

In the primitive church, the apoſtles *confirmed* thoſe in their chriſtian faith, who had been baptized; and the *biſhops*, their immediate ſucceſſors*, have continued this practice to the preſent time.

Hence CONFIRMATION, as its name imports, is that office, whereby thoſe who have been *baptized* in the chriſtian faith, *renew* it in *their own* perſons, and aſſure the church of their reſolution "to continue in the ſame unto their lives' end."

It is, therefore, to be regarded as a *renewal* of their baptiſmal vow; and *the ſame* preparation is required, as if their baptiſm had been deferred to that time †.

In order to this, it muſt be conſidered *what* thoſe particulars are, which *were* required at *that* time, namely ‡, 1. "To renounce the Devil, and all his works: 2. to believe all the articles of the chriſtian faith: and, 3. to keep God's holy will and commandments:" and alſo the *benefits* which theſe confer, namely, 1. "to be made a member of Chriſt; 2. the child of God; and, 3. an inheritor of the kingdom of Heaven;" which privileges *cannot* be obtained, unleſs the terms are fulfilled, and are only granted upon the condition of our ſincere (though imperfect) obedience, through Jeſus Chriſt our Lord.

Now

* The ſucceſſion of *Biſhops* can be traced up to *St. Paul* himſelf, who planted Chriſtianity in Britain. (Hence probably the name of the *London Cathedral.*) See Godwin's Succeſſion of Biſhops—Bramhall's POMΦAIA on Succeſſion of Biſhops.—Stillingfleet's Antiq. Britiſh Churches—Hiſtorical Collections relating to the Converſion of Great Britain—Epiſtle of Gildas, the firſt Britiſh Hiſtorian, who flouriſhed in 546, &c. &c. This alſo ſhews the futility of the Roman Catholic *pretence* to the firſt converſion of the Britiſh by St. Austin.

† CONFIRMATION gives all the advantages of an adult baptiſm, while the receiving of that ſacrament in infancy *ſecures* all thoſe of an early one, agreeable to God's covenant with the Jewiſh children at eight days old, in circumciſion. See Wall on Infant Baptiſm, and Bingham's Antiq. of the Chriſtian Church.

‡ See the "Church Catechiſm" and "Office for Baptiſm" in our excellent Liturgy.

Now as *repentance* for ſins paſt, and *faith* in the promiſes of God, are eſſentially neceſſary in order to receive theſe, ſo they were charitably promiſed for you by others, *on condition* of YOUR performing them, *when you came of age* to underſtand * their value and importance, "heartily thanking God that he hath called you to this ſtate of ſalvation," and being earneſtly deſirous to ratify the ſame before the biſhop, as the church hath commanded.

Theſe particulars being mentioned in the "*Church Catechiſm*," are learned from thence, and more fully explained in the "*offices*" for "*baptiſm*," and "*confirmation*," which ſhould be carefully read and underſtood. They will give you every needful information, and be fully ſufficient, if duly attended, remembering to *prepare* yourſelf, as if to be *baptiſed*, viz. by ſincere *repentance* for ſins paſt, and a ſteady purpoſe "to lead a new life;" in this you may be much aſſiſted by thoſe *heads of examination*, to be found in "The New Week's preparation." If this ſhould ſeem irkſome, it is a ſign you have neglected it before, and, therefore, there is a greater need for your *immediate* performance thereof, remembering that there is no other way to ſecure your happineſs *here*, or ſalvation *hereafter*, but that which God hath appointed; HE hath done this entirely for your benefit, as he cannot be made better or happier by your obedience, ſo that it is only *yourſelf* who can receive the advantage, and he hath enjoined it, becauſe it is your *intereſt* and *duty*.

In the "OFFICE FOR CONFIRMATION," attend to the queſtion to be aſked by the biſhop, and particularly obſerve what the anſwer *implies—Your* ASSENT *to the Chriſtian religion, and* PROMISE *of obedience thereto:* remember, therefore, that your *intereſt* and *happineſs* depend upon this, and when the biſhop is praying for a bleſſing upon you, beg it may be ratified, to the glory of God, and your ſalvation, and ſay an hearty AMEN to his petitions. You ſhould alſo enlarge your daily prayers, by ſome additions from the offices for baptiſm and confirmation: *before* confirmation †, to beg his gracious direction and bleſſing, and *afterwards* ‡ to return him thanks, and implore his guidance and direction.

And as you have thus the benefit of *renewing* your baptiſmal vow in *your own* perſon, ſo does CONFIRMATION beſtow many other ADVANTAGES, as the gracious aſſiſtance and bleſſing of God, to enable you to perform your vows, and perſevere in the ſame "unto your lives' end," for which purpoſe other means are alſo appointed: it is not, therefore, to be regarded as a mere form or ceremony, but what ſhould influence your whole life, and, if you let it produce its due effect, will have a mighty influence in enabling you to perſevere "unto the end." In order to this, the Almighty hath mercifully appointed "THE HOLY COMMUNION of the body and blood of

* It is generally more advantageous to young perſons about *ſixteen* or *ſeventeen* years of age, than *before* that time: and that the biſhop may be certified they *have* this proper knowledge, the clergyman of every pariſh is enjoined to examine *each* candidate in the principles of *Chriſtianity*, and to give them a *ticket* to certify the ſame, and prevent any intruſion, or abuſe.

† As "*Almighty and everlaſting God, heavenly Father*," &c. from the Office for Baptiſm, and "*O Almighty Lord, and everlaſting God*, &c. from the Office of Confirmation.

‡ "We yield thee hearty thanks," &c. from the Office for Baptiſm, and "*Defend, O Lord*," &c. with either of the others, "*Almighty and everlaſting God*," &c. from the Office for Confirmation.

Chriſt, to be by you received, in remembrance of his death, whereby alone you have remiſſion of ſins, and all other benefits of his paſſion;" for your conſtant ſupport, direction and bleſſing, and to which you have *now* * a right to be admitted, and remember that this will not oblige you to *new* duties, but enable you the better to perform thoſe, to which you are *already* bound, and upon the performance of which your ſalvation depends. If, therefore, this duty is *not* attended, your *obligation* is ſtill the *ſame*, with the additional ſin of neglecting and deſpiſing the *command* of Chriſt, to perform that duty which was inſtituted for your benefit, and be not afraid it will abridge your *chearfulneſs;* on the contrary, religion is the only foundation for it; nor will it deprive you of any thing, but what would really *hurt* you, and which therefore *you* would wiſh to avoid: begin then to attend the *holy communion* as ſoon as you have been confirmed, and as ſoon as you have thus declared yourſelf a CHRISTIAN, (which, as Dr. Young obſerves, is "the *higheſt* ſtyle of man,") partake of its bleſſings and advantages. The "*office*" will give you *every* proper information, and an attentive peruſal of it will enable you to join in it with devotion and advantage; perſevere in it regularly and attentively, and regard it as the higheſt privilege you can enjoy," for there you *ſpiritually* eat the fleſh of Chriſt, and drink his blood; you dwell in Chriſt, and Chriſt in you; you are one with Chriſt, and Chriſt with you," ſo that "the *benefit* is exceeding great," duly "to receive this holy ſacrament:" this will at all times enable you to perform your duty with comfort to yourſelf, and advantage to others: you will "*uſe* this world, as not *abuſing* it," and be *prepared* and *diſpoſed* "to enter into the joy of your Lord."

Being therefore thus ſettled in the communion of the CHURCH, continue her faithful and ſteady member; guard againſt INFIDELS on the one hand, and DISSENTERS on the other. "*The gates of hell ſhall never prevail againſt the church,*" nor would they againſt any other members, if they were to be duly inſtructed in her principles, (as they ought to be when *young,*) and did afterwards preſerve an intercourſe with their clergy; for then, whenever they were attacked, they would know *how* to act, and by being "able to give a reaſon of their hope," would not "be carried about by every wind of doctrine, or the craftineſs of others." Of INFIDELS, it has been well obſerved by Biſhop Newton, that "there was never any thing ſaid *againſt* religion, but it always received a much *better* anſwer †;" theſe men never diſlike religion, till they diſlike the practice, and, fearing its puniſhments, try to diſbelieve its truths ‡. The DISSENTERS have only *revived* the old hereſies that were anathematiſed in the primitive church. The principles of every ſect may be traced to this ſource §: knowing

* No perſon hath a right to the holy communion, *before* they have been confirmed, becauſe the church has no aſſurance of their Chriſtianity. They may alſo be prevented from holding any truſt, being married, &c. unleſs confirmed, and it is much to be wiſhed that this law was duly enforced, as might eaſily be done.

† Biſhop Newton's Diſſertation on the Prophecies.

‡ See Leland's View of Deiſtical Writers—Soame Jennyn's Evidence of Chriſtian Religion.—Leſlie's Short Method with the Deiſts.—Biſhop Gibſon's Five Paſtoral Letters, &c.

§ See Eccles. Hiſtory, by Euſebius; Sorogem, Moſheim, or Formey; and Roſs's View of all Religions.

knowing they cannot eſcape the *guilt* of ſchiſm *, they wiſh to *deny* it; but as "no man has a right to chooſe a religion for himſelf, when God has choſen one for him, and if any, or all religions would do, God would not have ſent his Son to *reveal* one, ſo they cannot be free from the guilt and danger of ſchiſm, until they return into the pale of that church, which, for *purity* of doctrine, *excellency* of worſhip, and *orthodoxy* of faith, is hailed by other reformed churches, as an "Elder Siſter †," and allowed to be the moſt *apoſtolical* church in the world, the admiration of all other nations, and the boaſt and glory of our own, viz. THE CHURCH OF ENGLAND, which has continued ſince its firſt plantation by ST. PAUL, and glorioufly triumphed over the *uſurpation* of the Romiſh church ‡, (each of whoſe corruptions can be ſeverally traced in Eccles. Hiſt.) and the hypocritical machinations of deſigning ſectaries, (who have had popiſh prieſts as their diſſenting teachers §,) to the ſupport and ornament of the truly primitive faith of Chriſt, "delivered to the ſaints;" and may each true member ſay, in the words of her excellent liturgy, "from all *falſe* doctrine, *hereſy* and *ſchiſm*"---Good Lord *deliver* us!"

In the "*Communion*" of this primitive and "HOLY CATHOLIC CHURCH," it is your duty to live and die, as you hope for ſalvation. The church is like the *ark*, (its ante-type) when a perſon leaves it, they have no reſting place; obey, therefore, her precepts, and obſerve her rules, for you cannot be a better chriſtian than by ſo doing. Regularly attend your devotions of prayer and praiſe; conſequently frequent the ſervice of the church, and read ſuch books as will be moſt conducive to promote true religion. Such (after the BIBLE) as *Oſtervald's Arguments of the Books and Chapters of the Old and New Teſtament*—*Cooper's 400 Texts explained*—*Nelſon on the Feaſts and Faſts of the Church*—*The New Whole Duty of Man* (not Venn's)—*Spinke's Church of England*—*Man's Companion*—a Manual of Prayers—Archbiſhop Wake, or Archbiſhop Secker *on the Church Catechiſm*—Biſhop Squire's *Indifference for Religion inexcuſable*---Biſhop Gibſon's *Five Paſtoral Letters*---Daubeney's *Guide to the Church*---and an excellent little tract, ſold by Meſſrs. Rivingtons, St. Paul's Church Yard, entitled *The Engliſhman directed in the Choice of his Religion*, by Archbiſhop Synge, price 4d.

You can alſo much promote religion by ſuitable diſcourſe, by *lending* your books, or by kindly *viſiting* and *reading* to ſuch as cannot read, for "by ſo doing, you may not only ſave yourſelf, but thoſe that hear you," and "great will be your reward in heaven;" for thoſe who thus "turn many to righteouſneſs, ſhall ſhine as the ſtars for ever and ever."

Thus you will be a true and ſteadfaſt member of the church, as all her children are enjoined to be, and, by truly endeavouring to promote the glory of God, and the ſalvation of others, *ſecure* your own, through Jeſus Chriſt our Lord.

Newing on Butts, JUVENIS.
April 11, 1803.

* See Green on Enthuſiaſm—Nicholl's Defence of the Church—Bennett's Anſwer to the Diſſenters—Pleas for Separation—and his admirable work on SCHISM—Leſlie's Works—Dr. Wells's Letters to Dowley—Biſhop King on the inventions of men in the worſhip of God—and Daubeney's Guide to the Church.

† See Wells's Letters to Dowley.

‡ Biſhop Bramhall on Schiſm.

§ See Foxes and Firebrands.

QUESTIONS CONCERNING CHURCHING, BAPTIZING, BURIAL, &c. BRIEFLY CONSIDERED.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE cuſtom of not churching women after their lying in of illegitimate children, appears to me to be founded on the ſoundeſt principles of orthodoxy. For our church ſuppoſes that a woman, when ſhe comes to return thanks to Almighty God for his mercies, vouchſafed to her in the great pain and peril of child-birth, is meet to be a partaker of the ſacrament of the Lord's Supper, as appears by the Rubric. But we know that no adultreſs or other unclean perſon is ſo qualified, or ought to be admitted to that ſacred ordinance. See the 109th canon. Indeed it is an argument with theologians that no perſon can ſafely join in the ordinary prayers of the church, who lies under any moral incapacity of joining in the Holy Communion.

The next queſtion, which relates to the burial of an infant child, that had not been received into the church agreeably to eccleſiaſtical appointment, ſeems to reſolve itſelf into this conſideration: Either the child had or had not been *duly* baptiſed. In the former caſe it ought to have been admitted to all the ſolemnities of a chriſtian burial; in the latter to have been denied them. The primitive Fathers allowed the validity of private baptiſm, by lay hands, and even by women, as may be ſeen in Hooker's Eccleſiaſtical Polity; but it was only in caſes of the moſt urgent neceſſity. And on this conſideration, and this alone, does the church recogniſe thoſe who have been baptiſed by the laity *, as her true members:—The miniſter has undoubtedly the power of ordering the corpſe to be taken to the grave or into the church, as he pleaſes, previous to its interment; but I am much miſtaken if the fee is not the ſame.

To direct clergymen *even in the minutiæ* of miniſterial duties, I know of no better guides than the Rubric, the Articles, and the Canons of the Church.

I am, &c.

ERASMUS.

THOUGHTS ON MARRIAGE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following "Thoughts on Marriage" accidentally came wafted to me on two printed leaves. The ſenſe of them was not ſo difficult to be arranged as the Sibylline leaves; for, by the addition of a few lines, it ſeems to be completed. They appear to be part of ſome old, and perhaps, periodical work. If you think they will be either new or entertaining to your numerous readers, they are at your ſervice. I commit them to your care,

* By the laity is here meant all who have not had an *Epiſcopal* ordination.

care, "*Ne turbata volent rapidis ludibria ventis,*" and am with much eſteem.

Your obliged friend, OMICRON.

N. B. I have taken the liberty of altering and inſerting a paſſage or two.

In the beginning God ſaw that it was not good for man to be alone. Man was then in a perfect ſtate, created in the image of his maker. The moment he fell, this happy order was interrupted, and a far different ſcene ſucceeded. Man himſelf, and all the creation around him, for his ſake, became ſubject to vanity. His creature-comforts no longer remained in ſubordination to his real good, but uſurping the ſupreme place in his affections, became ſnares to entangle him in the path of his duty, and ſeemed to intercept the Divine preſence and favour from him.—Thus in Adam we loſt all; and every attempt in our natural ſtate, to obtain peace and ſatisfaction in a world upon which our ſins have entailed a curſe, is but renewing the raſh and unſucceſsful deſign of the builders of Babel. However great our diligence, however promiſing our proſpects, God from on high beholds and mocks our empty toil, he breaks our well-contrived bubbles, and leaves us under the perpetual ſhame and reproach of having begun that which we are unable to finiſh.——Theſe are mournful truths, confirmed by the repeated diſappointments of every day. However, we are not left to ſink under their weight: the goſpel teaches us, that through our Saviour Jeſus Chriſt, all his faithful followers have a renewed title to the good things of both worlds—1 Tim. iv. v. 8, every creature of God is again ſanctified to our uſe, and all things are made clean to us. Yet ſo—that though the curſe be wholly taken off, the vanity in ſome meaſure continues. And this is a wiſe appointment, equally neceſſary to exerciſe and ſtrengthen our faith, and to quicken our deſires after a better and more enduring inheritance. This vanity which is ſo apparent in the painful purſuit, and the uncertain, unſatisfying poſſeſſion of all temporal goods, might be more eaſily borne, were our judgment of them according to truth, and if we knew how to value things in proportion to their real importance, and their ſubſerviency to our beſt intereſt. But alas! ſin blinds our eyes, inflames our paſſions, and, like a poiſoned arrow, too often renders thoſe wounds fatal, which would otherwiſe have been only painful. In vain do we reſolve againſt the breach of any poſitive Divine precept, while an undue ſolicitude and affection, for things *lawful in themſelves, and only evil to us in the abuſe,* are no leſs contrary to our Chriſtian profeſſion, no leſs deſtructive to our true peace, than a courſe of outward wickedneſs. For as the firſt and greateſt of the commandments is, to love the Lord our God with all our minds, and ſoul, and ſtrength; ſo undoubtedly the firſt and greateſt of ſins, is to ſet up idols in our hearts againſt him, and to love, truſt, and rejoice in any inferior object, while we live inſenſible of our obligations to the author of our being, the fountain of our happineſs; who formed us for himſelf, and has therefore endowed us with capacities and deſires which nothing ſhort of himſelf can ſatisfy. From hence it appears, that there is not the leaſt repugnancy between the declaration of God "It is not good for man to be alone," and the judgement of the apoſtle, 1 Cor. vii. v 8. The one was ſpoken of man, when his moſt common bleſſings inſpired him with gratitude; the other, of man in his preſent ſtate, ſo fatally perverted, that his moſt peculiar and endearing poſſeſſions prove the occaſion of alienating his heart from the gracious donor.

donor. Yet ſince marriage was not deſigned for the ſtate of innocence only, ſince it is inſtituted by God himſelf, ſince it is the way appointed by Divine Providence ſucceſſively to keep up the human race, ſince it is a ſtate eminently liable to the dangers I have mentioned, and when theſe are happily obviated, is productive of the moſt generous and heartfelt pleaſures we are capable of as ſocial creatures; it is a point of no ſmall weight duly to conſider how this important engagement may be entered upon and conducted, ſo as moſt to promote our preſent ſatisfaction and future peace.

We may often obſerve, that many amiable qualities and a ſincere mutual affection at the beginning, are not ſufficient to ſecure a continuance of happineſs between perſons joined by the moſt *ſolemn* ties, and *cemented* by an interchange of the moſt intereſting obligations:

> How oft when time that medium renders clear,
> Which makes pale clay a Deity appear,
> How oft ſucceed, in matrimonial life,
> To love, diſguſt—to mutual concord, ſtrife.

Numbers who ſet out with mutual affection, inſenſibly decline into indifference and diſguſt. And this, not from the want of amiable qualities on either ſide, nor through any imprudence which their moſt intimate friends can obſerve; but from an error in the foundation of their plan——that being too much elated in their proſpects, fondly terminating their hopes in each other, and forgetting their immediate dependence on the Almighty, he has refuſed them that bleſſing without which no union can ſubſiſt. Mr. Addiſon, and ſome other writers, have occaſionally treated of many little improprieties, which perſons in the married ſtate are apt, through inadvertency, to give into their inſtructions upon theſe heads, are worthy of notice in their proper place, but none of them (that I have ſeen) go to the bottom of this ſubject. The great impropriety, and the firſt cauſe of every other miſcarriage, is our unhappy propenſity to propoſe a reſt and ſatisfaction merely in the creature. So far as we attempt this, the Lord, either in mercy or in judgment, will aſſuredly diſappoint us and multiply the ſorrows of thoſe who in ſo notorious a manner preſume to ſeek after another God; for he is jealous of his glory and will not give it to our idols. It is the Holy Scripture alone which furniſhes us with rules or motives ſufficient to direct and animate us in the various relations of life; eſpecially in this which is of all others the moſt honourable, the moſt intimate, and the moſt important: it is the moſt honourable, as inſtituted by God himſelf, and appointed as an emblem of the love and indiſſoluble union between Chriſt and his Church; in which reſpect the apoſtle ſcruples not to call it a great myſtery. It is likewiſe the moſt intimate, becauſe it is expreſsly ordained to ſuperſede all other relations and connections; "for this cauſe ſhall a man leave his father and his mother and cleave to his wife, and they two ſhall be one fleſh." And it is by far the moſt important, as having a neceſſary influence either good or bad upon every future action and circumſtance of our lives, which cannot be ſaid of any other of our engagements. To treat the ſubject I am upon in its full extent, would lead me beyond the limits aſſigned me; it would take up a conſiderable ſpace to point out and illuſtrate the nature, riſe, and improvement of that peculiar ſympathy of ſoul, which takes place in thoſe whoſe hearts as well as hands are joined in marriage; which ſo far reſembles the joy of a good conſcience, that it is hard to repre-

ſent it to thoſe who have not felt it, and next to impoſſible to deſcribe it but from experience. Conjugal affection, wherever it appears, exhibits the faireſt proſpect of human happineſs; though too often, like a beautiful edifice, raiſed upon an inſufficient foundation, it gives us a mournful occaſion to apply that paſſage in the poet:

— et celſæ graviore caſu decidunt turres.
The tower that higheſt rears its head, with heavieſt ruin falls.

But when the plan is laid, and the building conducted by the rules of true religion, it reſts upon an immoveable baſis, and ſtands ſuperior to the aſſaults of time and of change. This is a theme not eaſily exhauſted; but at preſent I chiefly write for thoſe whoſe temper or circumſtances inclining them to a married life, have yet their choice to make. Few perſons, warm in the purſuit of their own inclinations, and *who relying* on the ſufficiency of their own judgement, will be either pleaſed or profited by any thing I can offer; but thoſe who are truly ſerious, will ſee the expediency of the following rules: I recommend them as preliminaries, which, if duly attended to, will make the purſuit eaſy, and the poſſeſſion ſafe; but if neglected, it is hardly poſſible but the beſt laid deſigns muſt end in diſappointment and diſguſt. Whoever therefore would hope for comfort upon good ground in the marriage relation, muſt in the firſt place humbly ſubmit himſelf and his deſigns entirely to the diſpoſal of the Almighty, and earneſtly ſeek the direction of his Wiſdom and Providence. We have a promiſe, that if we acknowledge God in all our ways, he will direct our paths; but if we reject his offer, and will chooſe for ourſelves, what can we expect but to be filled with vicious deſires, and, where we have ſown the wind, to reap the whirlwind? And as it is neceſſary to begin this great deſign in ſubmiſſion to the will of God, ſo it muſt with reſpect to the *End* be conducted in ſubordination to his glory. Thus far the heathens attained in theory, however they fell ſhort in practice. Both theſe rules are compriſed in one line of Horace:

Huic omne principium, huic refer exitum.
To him your firſt deſigns commend, to him refer your purpoſed end.

And he deduces all the calamities of the ſtate, as well as the diſorders in private life, from the neglect of them. Surely then it muſt be highly unſuitable for Chriſtians to propoſe their own convenience or ſatisfaction as their relief, much more their only view in any undertaking. We cannot, conſiſtently with our profeſſion, either entreat or expect a bleſſing upon ſuch of our deſigns as terminate ſolely in ourſelves, ſo far as we can upon the cloſeſt conſideration foreſee the circumſtances and engagements which our new relation may bring us into, it behoves us to reſolve, (by Divine aſſiſtance,) that we will act in them all as thoſe who are bought with a price, and are therefore no longer their own. The due obſervance of theſe two points will neceſſarily lead to a third, which can only be neglected ſo far as theſe are not attended to: viz. to make choice of ſuch a partner for life, as we have good reaſon to believe is under the influence of the ſame principles, and not to be miſled by the moſt plauſible appearances, to unite with any perſon in whom thoſe principles have not, in ſome meaſure, taken place. A want of care in this matter has filled many a pious heart with anguiſh through all the remaining years of life. For a truly religious perſon to marry one who has

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no reliſh for ſpiritual things, is taking up a heavy burden which can never be laid aſide. How greatly muſt the worſhip of God in the cloſet, and in the family, be interrupted or diſtracted in ſuch a caſe? How muſt the improvement of children and domeſtics be hindered, and the force of good example leſſened? How muſt the real Chriſtian be wounded in his ſoul, when deeply impreſſed with the love of God ſhed abroad in his heart, he would fain apply to the perſon deareſt to him, to ſhare and improve his joys; or when, under diſtreſs or temptation, he needs, or earneſtly deſires the aſſiſtance of her counſel and prayers, but in either caſe can meet with no return but coldneſs, ſurprize, and miſapprehenſion! How muſt it add to his grief in a time of trouble, and damp his pleaſures in his brighteſt hours, to reflect on the dangerous ſituation of one whoſe intereſt is dearer to him than his own life! If Divine Providence takes her from him in ſuch eſtate, how deep and bitter muſt his mourning be! How hard will he find it to ſilence the bodings of his heart, and to reſign her into the hands of that God to whom he fears ſhe lived and died, a ſtranger! If he ſhould be called firſt from her, with what anguiſh muſt it probably fill his dying hours, to think that their preſent parting muſt perhaps be an eternal ſeparation; and that he leaves her in the midſt of the ſnares and calamities of an evil world, without an intereſt in thoſe precious promiſes which he knows are alone able to ſupport her! An union of affection which either obviates or ſoftens all other trials, will in this caſe greatly heighten and aggravate the diſtreſs. The more tenderly they love, the more ſenſibly they muſt grieve each other while together, and the more awful and overwhelming their ſituation will prove. How different is the experience of thoſe who are united in grace as well as in affection! How are their pleaſures heightened, and their neceſſary trials alleviated by the ſenſe of their Redeemer's love, while their prayers are enlivened, and their praiſes multiplied upon each others account! Whoever departs firſt, can with faith and comfort commit the ſurvivor to the gracious protection of their Heavenly Father. Whoever remains longeſt here, has the unſpeakable ſatisfaction to know that their deareſt companion is ſafely arrived at the haven of eternal reſt; and that a few revolving years will re-unite them in a ſtate of unchangeable happineſs, beyond the power of death, ſin or ſorrow, to interrupt their harmony for ever.

GENTLEMEN,

Obſerving that you have *re-admitted* verſes, I take the freedom of ſending you a few, which I requeſt you to treat (with every other communication of mine) exactly as you may think they deſerve. The increaſing excellency of your work affords extreme pleaſure to Your well wiſher, SANDFORD.

LINES WRITTEN ON THE AUTHOR'S BIRTH DAY.

ÆTAT. 35. BEING HALF THE AGE OF MAN.

Altho' to three ſcore years and ten
Some mortals may arrive,
What myriads die before they reach
The age of thirty-five.

In careleſs eaſe, year after year,
And luxury ſome live;
And ſatiate to the full themſelves,
Still want the heart to give.

So ſome, no taſte of joy, as through
A world of joys they ſtray,
With ſcarce a friend that cares to cheer
The pilgrim on his way.

Ah varying world! how mutable
Thy boaſted bleſſings prove;
And ah! as mutable as they
Are friendſhip, youth, and love!

For

For long ere death diſſolves the bond,
Their plighted faith ſome break,
And ſome forget—the funeral tear
Still on the widowed cheek.

When up that hill, the church-way-path,
As winds my humble bier,
Will one be found who cares to grace
My memory with a tear?

And when another year ſhall bring
Another Birth-day by,
Who to my memory then will pay
The tribute of a ſigh?

But what of that? If no fond heart
Reſponſive beat for me,
The parting anguiſh of my ſoul
Leſs exquiſite will be.

And what of all thoſe joys for which
Hope agitates the heart?
For oft, ere hope be realiz'd,
Time calls us to depart.

And what of all thoſe ills we bear
Along the vale of woe?
That ſcythe which cuts the violet down
Shall lay the thiſtle low.

O! let me then, with Heav'nly things
So harmonize my mind,
That ſummon'd hence, I ſcarce may caſt
One lingering look behind.

Then be my period thirty-five,
Or three-ſcore years and ten,
I ſhall, thro' Chriſt my Saviour's death,
But die to live again.

OMICRON.

As we have not heard of the *London Curate* lately, I hope he is become a *Rector*, and changed his title, not his zeal for the cauſe.

SANDFORD.

REVIEW OF NEW PUBLICATIONS.

A Sketch of the Character of the Church of England and her Clergy; as a caveat againſt the misconſtruction of artful, and the misconception of weak men; on the ſubject of a Bill about to be brought into Parliament, for the Reviſal of certain Eccleſiaſtical Statutes, concerning Non-Reſidence, &c. &c. By the Rev. James Hooke, M. A. F. S. A. Domeſtic Chaplain to his Royal Highneſs the Prince of Wales, &c. Third Edition. 8*vo. pp.* 86.

THAT the preſent ſtate of the Church of England is ſuch as to require all the vigilance of her friends to ward off the dangers which ſurround her, cannot be queſtioned by any obſerving and diſintereſted perſon. Infidelity and licentiouſneſs have made many indifferent to her welfare, though they profeſs, and perhaps ſincerely, to be firmly attached to the conſtitution in general. But all the republican tribe, and the various ſwarms of ſectaries which infeſt our ſoil, are rooted enemies to her very exiſtence. There are again many who eat of her bread, and who miniſter in her aſſemblies, yet give the right hand of fellowſhip, and hail as brethren, thoſe incendiaries who are prepared and eager to undermine her bulwarks. Various means have been adopted to make the people at large, at leaſt luke-warm in their affection to the church, if not, indeed, her adverſaries. None, perhaps, has had more ſucceſs than crafty declamation, and whining complaints about the miſconduct of clergymen, the evil of non-reſidence, the abuſe of pluralities, and the ſad inequality of the eccleſiaſtical revenues in general. Lately, the public was amuſed by the moſt ſhameful proſecutions of clergymen, for

not living in their parſonage-houſes when they had none, or, what amounted to the ſame thing, none fit to be inhabited. The moſt conſcientious pariſh prieſts who had laboured with the greateſt diligence and fidelity in the diſcharge of their holy function, were expoſed to all the ſeverities of a legal proceſs, to fill the pocket of an unprincipled informer. Theſe proſecutions have been artfully laid hold of by ſome who affect uncommon zeal for the Chriſtian Religion, to inveigh againſt the whole eccleſiaſtical ſyſtem, and the entire body of parochial clergy. It is alſo to be lamented, that ſome of the would-be-thought true churchmen, have echoed the cry, and contributed by their calumnies and cant, to bring the church into contempt, if not to utter ruin. Such being the ſtate of things, it is natural that the regular clergy ſhould feel for their own cauſe, and that they ſhould defend the rights which belong to them, by the moſt ſacred of all tenures, the law of God and man. We ſhould be ſorry, extremely ſorry, to ſee them ſupine in ſo momentous a criſis; and we ſhould be equally ſorry, to find any of them yielding a hair's-breadth of their vantage ground to the men who breathe nothing elſe but *delenda eſt eccleſia!* It was, therefore, with great pleaſure that we peruſed the ſpirited, acute, and well-digeſted pamphlet before us, which we are glad to ſee has reached a third edition.

Mr. Hooke is not a declamatory writer; he enters into a full and complete view of his ſubject, and maintains his cauſe by the addu&tion of ſtrong facts, by a chain of cloſe argumentation, and in a ſtyle of energy and elegance. Of himſelf he ſpeaks in the following open and manly language:

"I am what it is faſhionable to term a prejudiced man, a preacher of the goſpel, and a monarchiſt; that I look upon the Proteſtant Faith as eſtabliſhed in England, to be the pureſt worſhip on earth; that I eſteem the Conſtitution of England the beſt of all poſſible conſtitutions; that I regard Jacobiniſm with execration; modern Republicaniſm with contempt; and French politics with diſtruſt: that I view the wavering believer with Chriſtian pity, but the corrupting infidel with horror.——Theſe are my principles; and thoſe whom ſuch will offend, will do well to throw me aſide at once, and, in their *favourite Review*, without proceeding further, dub me a court tool, a hireling of miniſtry, or a high church ſycophant—terms eaſily applied (and not unfrequently) to thoſe who are raſh enough publicly to defend either kingly power or religion."

A bulky volume, entitled "the Neceſſity of the Abolition of Pluralities and Nonreſidence, &c." recently publiſhed, ſeems to have occaſioned this pamphlet. That book, which is full of puritanical ſpleen againſt the church, though written by a clergyman, we had intended to have ſcrutinized, but it has been ſo completely refuted and expoſed by Mr. Hooke, that we ſhall ſpare ourſelves that trouble. One extract, however, will ſufficiently exhibit the ſpirit of this anonymous calumniator, and prove him literally to be a *ſnake in the graſs*.

"If the clergy (ſays he) were diſtinguiſhed for their knowledge and piety, and eminent for their virtuous accompliſhments; if they performed the offices of a pure and reaſonable worſhip with ſincere devotion; if they delivered the ſublime doctrines of their religion with truth, ſimplicity and power; if they enforced the practice of its holy precepts by clear reaſoning, perſuaſion, eloquence, and good example; and if they carefully reminded people of their danger from unbelief and impenitence, reproved them for their vices, admoniſhed them of their follies, and earneſtly excited them to diſcharge their duties as men and chriſtians, by all the motives of hope and fear, and all the arguments of reaſon and religion, they would *then* be univerſally reſpected and beloved; their principles would be reverenced, and their conduct imitated. Chriſtianity would diſplay its powerful influence, would effectuate a general obſervance of piety and virtue, and promote public proſperity and private happineſs."

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A perſon muſt be blind indeed not to perceive the author's drift in this pathetic repreſentation of what he could wiſh to ſee. It is obvious that he would fain make his readers believe the contrary to be the real caſe, and if that could be doubted, he has, in a ſubſequent paragraph, ſufficiently expreſſed his meaning. It is this:

"How far the clergy of England are eſtabliſhed, ſo as to anſwer theſe moſt important ends, would be an uſeful inquiry and ſeems abſolutely neceſſary at the preſent alarming period, when this Church, which was the faireſt and beſt beloved daughter of the reformation, is ſo much deſpiſed, and the Goſpel itſelf ſo generally neglected." Here Mr. Hooke meets his antagoniſt in a bold and generous manner. How he comes off in the conteſt we proceed to ſhew by exhibiting his own words:

"This (ſays he, alluding to the laſt quoted paſſage,) is a moſt pregnant paragraph, and implies more than volumes upon the ſubject; for we ſhall, upon a little inveſtigation, find, that not only are the officiating members of the Church denied every claim to the rank which he has appropriated to able and upright miniſters; but the eſtabliſhment itſelf, the Church, is objected againſt as a degenerate and wandering daughter of the reformation. Now, ſurely, it is fair to ask, whence he aſſumes, that the Church has ſo degenerated herſelf, or that the Clergy of our day has ſo fallen off and degenerated from their predeceſſors at the reformation? for my own part, I really am at a loſs to conceive. If we content ourſelves with applying only to the authorities he himſelf has thought proper to adduce, the character of the clergy at the reformation (allowing always for great and good exceptions) was very far from reaching the ſtandard he has ſet up. He tells us of corruptions, ſuch as clerks holding benefices who never were ordained prior to that event; and adds, that in the beginning of the reformation, "this abuſe was either overlooked or connived at;" and if Secretary Cromwell held the Deanry of Wells, and the Earl of Hertford ſix Prebends or four Prebends and a Deanry, I muſt acknowledge the purity of that eſtabliſhment does not ſtrike home to my conviction quite ſo forcibly as it appears to have done his*.—Nay, in his progreſs to the reign of Elizabeth, it does not appear to have boaſted that amazing chaſtity, which has ſo awakened our author's admiration, as the following injunction of that Queen in 1559 will evidence:—"That forasmuch as in theſe latter days many have been made prieſts, being children and unlearned, ſo that they can ſcarce read to ſay matins and maſs; the ordinaries for the future ſhall not admit any ſuch to any cure or ſpiritual promotion."

"This appears a very neceſſary check to an evil that is prepoſterous and ſcarcely credible, but upon the ſound authority on which it reſts; but if I am capable of drawing any concluſion from it, it will be the very reverſe of unfavourable to our preſent eſtabliſhment or even its functionaries. Such a a contraſt muſt be favourable to any cauſe! and I muſt ſay that nothing that I have heard, no facts that he has ſtated, nor the whole library of detraction and calumny, which the ingenuity of our enemies has amaſſed, have tended to convince me that the faireſt and beſt beloved daughter of the reformation is ſo much deſpiſed in theſe our latter days. That the times are critical I will readily grant him.—I am truly of opinion that the cauſe of religion has ſuffered in the hands of certain men, who have been cajoled into the wiſh of becoming philoſophers, who were eaſily taught to doubt what they never knew, and to entrench themſelves in error becauſe told that great men had done ſo before them; but theſe are the very men whom I place in the ranks againſt us, who have been inceſſant and unremitting in

*Mr. Hooke might have added to this account, that the abuſe of lay-men holding eccleſiaſtical dignities, continued quite through the reign of Elizabeth, as well as that of King James, who gave to Mr. Adam, afterwards Sir Adam Newton, the rich Deanry of Durham. Archbiſhop Laud was the firſt who checked the evil.—Rev.

their attempts to deſtroy this daughter of reformation, who have contemned her and vilified her, have feigned ſcandalous falſehoods of her, and would rob her of her fair name and character. Here I will meet our author, and admit that ſhe is deſpiſed; but that ſhe has ſhared the ſame fate among the followers of our eſtabliſhed Church, that the Goſpel is neglected, or that the ſenſe of Religion has declined, in a general point of view among us, I do with all my heart and ſoul believe to be untrue."

Mr. Hooke gives a rapid, but elegant and faithful ſketch of our eccleſiaſtical hiſtory ſince the reformation, and the reſult is highly honourable to the character of our preſent eſtabliſhment and her clergy, in oppoſition to thoſe inſidious writers who pretend that both have degenerated. On the ſubject of pluralities, he finds it neceſſary to ſkip back to an earlier period, in order to ſhew the ſhameful abuſes which prevailed in this reſpect, and here we find one man holding *thirteen benefices* beſides *prebends*, another holding archdeaconries, prebends and benefices without number, and Cardinal Wolſey graſping with the archbiſhopric of York, two biſhoprics, a rich abbey, and other preferments. Contraſt this ſort of plurality with that which now exiſts, and we believe the deception and the complaint will appear deſerving of ridicule.

Before the reformation the eccleſiaſtical revenues were all amply ſufficient, and, therefore, theſe pluralities were ſhameful; but let it be remembered that in the accompliſhment of that event, the property of the Church was ſeized by an arbitrary tyrant, and by a ſet of rapacious courtiers. Nay, in a more boaſted period, the reign of Elizabeth, the ſame ſacrilegious ſpoliation was carried on; on which account what was once really an egregious evil, is now not only a matter of indiſpenſable neceſſity, but, as might eaſily be ſhewn, a real good.

On the ſubject of reſidence our author adopts the opinions of Dr. Sturges, and he quotes pretty largely from Warner's Eccleſiaſtical Hiſtory, a work certainly of far leſs authority than that of the indefatigable and honeſt Jeremy Collier.

We quote the following obſervations with conſiderable pleaſure:

"I am neither by intereſt or inclination led to defend non-reſidence, or the unneceſſary uſe of ſubſtitutes in a general point of view. I argue on the grounds of public utility, not of private duty. I maintain that the indulgence of abſence from a preferment on juſt and equitable pleas, and on a reſident, able and upright curate being appointed during abſence, the evil conſequences ſo inſiſted on by the rigid cenſors of our eccleſiaſtical conſtitution, are neither evident, nor to be apprehended. An idle clergyman, or one who is averſe to the performance of his religious duties, who abſtains from preaching the word from indolence or apathy, is a drone, diſgraceful to the hive, and worthy to be expelled the ſacred community. But if a man ſedulouſly employ himſelf to propagate, explain, and ſet forth the precepts of his Maker, and have talents and the powers of perſuaſion to ſecond and temper his zeal, he may be of infinitely greater utility and benefit to the church and country at large, by preaching in large ſocieties or towns, than if he were to be excluded by the ſtrict letter of the Statute, and ſent to an obſcure village, where talents of a leſs prominent nature would anſwer every neceſſary purpoſe. Had ſuch a rigid law been enforced to its extent, how many luminaries, who are now an ornament to literature, and the ſupport of piety in the preſent age, would have been loſt to ſociety; how many a gem of pureſt worth have been buried unknown, which the tribute of an improved and benefited community has brought to light, and placed in ſituations of eminence and importance!"

Mr. Hooke has properly and ſtrongly brought forward the fatal example of France as a warning to us; and he concludes his excellent performance with a prayer, in which we heartily join:

"May

"May the wiſdom and goodneſs of Parliament uphold the Church againſt future inſults, and provide at leaſt for her dignity, though her poverty be irremediable! may the profeſſors of a holy religion be no longer ſubjected to the legal chicanery of a pettifogger, or be laid at the feet of the refuſe and recrement of another profeſſion!"

Regeneration ſtated and explained according to Scripture and Antiquity, in a Diſcourſe on Tit. iii. 4, 5, 6, by Daniel Waterland, D. D. late Chaplain in Ordinary to his Majeſty. A new edition, 8vo. pp. 61.

FOR the ſeaſonable republication of this valuable diſcourſe, we are indebted to a ſelect ſociety of clergymen, who have aſſociated for the purpoſe of reviving ſound tracts in divinity, as a check to that inundation of falſe principles which has broken in upon us under the ſpecious name of orthodoxy. By this judicious management the genuine doctrines of the Church of England, and by conſequence thoſe of the ſacred writings, will be exhibited in oppoſition to the miſrepreſentations of men who call themſelves "the only true churchmen."

The editors could not have pitched upon a more appropriate ſubject, nor a better diſcourſe upon it than the preſent; for, as they juſtly obſerve, "*regeneration* is a hard word and a very ſerious thing; and is now bandied about rather indecently, by too many who *neither know what they ſay nor whereof they affirm*. The deciſion of our church upon this ſubject is ſo explicitly ſet forth in the office for public baptiſm of infants, that a man muſt have caſt away *the wiſdom of the ſerpent*, however he may retain the *innocence of the dove*—his charity muſt have ſwallowed up his common-ſenſe—before he can perſuade himſelf, that, even by the leaſt-cultivated underſtanding, her meaning can be innocently miſunderſtood. Yet, ſtrange to tell, they who arrogate to themſelves the title of being her only faithful ſupporters, and of excluſively preaching the doctrines which in her articles, liturgy, and homilies, ſhe profeſſes to believe, whenever they ſpeak upon the ſubject, (and it is a ſubject, which, ſomehow or other, they contrive to introduce into every diſcourſe they deliver,) ſpeak of it in terms diametrically oppoſite to that which ſhe promulgates as the truth. For, whereas ſhe aſſures every parent whoſe child her miniſters have baptiſed, that it is by this ſacrament "*regenerated*;" and ſolemnly returns thanks to God, "for that it hath pleaſed him to *regenerate* the infant with his holy ſpirit, and to make him his own child by adoption:" they, on the contrary, continually addreſs theſe infants, after they are come to years of maturity, as *unregenerate*, and teach them to expect from their preaching the benefit of *regeneration*. Thus they rob the ſacrament of its "inward and ſpiritual grace," reducing it to a beggarly element, communicative of no benefit whatever, and charge the Church with impoſing upon her miniſters the fearful impiety both of *deceiving the people*, and of *lying unto God*; and all this that they may attract to *their own perſons* excluſive *admiration*, and may *draw away diſciples after them*. Again, whereas the Church inſtructs parents to believe, that their children "may lead their lives according to that beginning,"—that, like Obadiah, they may *fear the Lord from their youth!*—and that this is all they have to pray for in their behalf, ſince this will *make their calling* and *election ſure*: theſe men, on the other hand, teach their hearers, that, if they

they cannot prove the time when "they really hated, they hate him ſtill," and, "that their preſent experience, if they be really regenerate, will be as different from their former as light from darkneſs." Theſe two laſt-mentioned poſitions are no ſlanderous imputations on the perſons in queſtion; for they were taken from the mouth of one of the ableſt preachers of this deſcription, who draws together a mixed multitude every Sunday afternoon, to one of the churches bordering upon the metropolis, and who ſcarcely ever fails to appeal to the authoritative declarations of our Church, for proof of the orthodoxy of his opinions.

"The tide of theſe perverſe opinions is, it is confeſſed, at preſent, running very ſtrong againſt us, and threatens to overwhelm every one who ventures to oppoſe it. But this will not excuſe God's faithful ſervants from ſtriving againſt the ſtream, and from attempting, at leaſt, by the ſtrongeſt barriers they can ſet up, to check its impetuoſity: and if we are now dwindled down into ſo puny a race, that we cannot ſtem the torrent with our own ſtrength, we ſhall do a ſervice which we humbly hope will be accepted both by the Church and its immortal Head, in bringing forward again thoſe giants of former days, who, though dead, yet live to us in their writings, and who, by their well-directed oppoſition, kept under, during their own times, thoſe overflowings of ſectarian malignity.

"The name of WATERLAND ſtands very high in this liſt of worthies; and as he ſpake not in his life-time without commanding attention, we hope that he will not now ſpeak in vain; but that his words, being *the words of one truly wiſe*, will be either *as goads*, pricking thoſe to the heart who have, with ſuch indefatigable induſtry, propagated hereſies which he has ſo long ago completely refuted; or elſe be *as nails faſtened* by the maſters *of aſſemblies**, not to be driven from their hold even by the united effort of fanatical violence. Having therefore recovered them from the mouldering heap in which they have been ſuffered to lie too long concealed and neglected, we tender them to the church in theſe the days of her extreme neceſſity, when all the planks ſeem ſtarting on which under God her ſecurity depends, in token of our unſhaken fidelity to her intereſts, and of our reſolution to maintain her cauſe, or, ſhould theſe her enemies be permitted in judgment to prevail, *to eſteem the reproach of Chriſt greater riches than the treaſures of Egypt.*"

We have thus largely extracted from the preface, becauſe it ſo compleatly expreſſes our own ſentiments, and promiſes the reader what he has to expect from the diſcourſe itſelf. This piece is, in fact, equal to the other admirable works of the venerable Waterland, and we ſincerely adviſe every perſon, not only to read it himſelf, but to recommend it earneſtly to the attention of others. We ſhould gladly have given an analyſis of the diſcourſe, with extracts from it, but the preface renders the former unneceſſary, and partial quotations would ſerve no uſeful purpoſe when it is expedient carefully to read the whole.

A Poſtſcript to Thoughts on the late General Election, as demonſtrative of the Progreſs of Jacobiniſm, 8*vo*. *Spragg*, 6*d*. *or with the former pamphlet* 2*s*. 6*d*. *the whole being* 132 *pages*.

THE diſgraceful ſcenes which took place at Nottingham on the laſt general election were noticed by Mr. Bowles, in the excellent and ſeaſonable performance to which the preſent pamphlet is an appendix. To add to their own diſgrace, the magiſtrates of that town were weak enough to deny the whole ſtatement, and "to call upon Mr. B. for a public retractation of the calumny." Some of the newſpapers alſo had the aſſurance to repreſent that

* Eccl. xii. 11.

hat gentleman as a calumniator, and pamphlets were printed in the very town f Nottingham, in which it was aſſerted, "that never did the inhabitants witneſs the termination of a conteſted election with ſuch peace and order!" After all this, the report of a committee of the houſe of commons, and the deciſion of the houſe itſelf, have fixed an indelible ſtamp of infamy upon Nottingham; and theſe unbluſhing magiſtrates were proved not only to have witneſſed, but even to have countenanced thoſe very ſcenes which they ſolemnly denied ever had an exiſtence.

Mr. Bowles follows up his charge not only by completely eſtabliſhing the truth of what he had before advanced; but by the exhibition of other facts which fix ſtill a deeper ſtain upon this loyal and virtuous place.

The hiſtory of Nottingham, for ſome time back, as delineated in the preſent pamphlet, affords a melancholy evidence of the progreſs of jacobinical and atheiſtical principles in the very heart of the kingdom.

"In that town a ſpirit of riot, outrage, diſaffection, and impiety, has, for ſome years, and particularly ſince the French Revolution, diſplayed itſelf, to the terror and annoyance of the peaceful and loyal part of the inhabitants; moſt of the public houſes in that town, of which there are about 140, have been ſeminaries of diſloyalty and jacobiniſm, where the maxims of revolutionary France have been inculcated into the young and the unwary, and whence clubs of jacobins have been accuſtomed to iſſue, at the dead of night, roaring through the ſtreets the republican ſongs, which had been learned and practiſed at their abominable orgies. The conſtables have been, in general, diſaffected characters, and of courſe, unwilling to exert themſelves in ſuppreſſing jacobinical tumults; and ſome time ſince ten *loyal men*, in that important ſtation, were diſmiſſed in one day, for no other apparent reaſon than becauſe they were *loyal*. In the year 1796, the jacobinical mob trampled upon a flag, on which was inſcribed the motto "King and Conſtitution." The ſame mob have repeatedly inſulted the volunteers, both cavalry and infantry, in the groſſeſt manner, and have thereby, and by threats of private injury, induced many of theſe valuable, but unprotected men, reſiding in the out-parts of the town, to reſign. The buſineſs of the aſſizes has been repeatedly interrupted by riot and outrage, and even the Judges have been perſonally inſulted. But ſcenes alas! ſtill more ſhocking than any of theſe remain to be deſcribed. In the year 1801, an election of a churchwarden took place, a poll-booth was erected in the church, and there the mob fully diſplayed their jacobinical and impious character. They not only wore their hats in the church, but obliged others, who had more decency, to be covered, and they played at foot-ball with the hats of thoſe who came to vote againſt their favourite candidate; they even tore their clothes from the backs of many perſons of the latter deſcription, and thereby, and by other acts of violence, put an end to all oppoſition; and meeting with no reſiſtance either from magiſtrates or conſtables, carried the election, as they have lately done upon another occaſion, by *terror*. [Even ſome of the magiſtrates, when prevailed upon at length to appear, walked about in the church with their hats on. One of the mob ſat on an elevated ſeat, during four or five hours, holding a ſmall loaf, ſuſpended by a ſtring, and wrapped round with black crape, and repeatedly called out, that *the church being made ſo fine, was the cauſe that the loaves were ſo ſmall*. Several piemen came into the church, and there diſpoſed of their pies and buns, for which they gambled with the mob, by toſſing up money for them. The mob were heard to declare, that they would ſoon get the better of the church people, and make them pay to the meetings; nay, that they would even pull down the church. Some of the mob were heard to aſk, what the font was for? and being told, they ſaid, let us fetch a dog and baptize him. This, however, was not all; they wantonly dirted the newly lined pews, and otherwiſe *indecently* as well as impiouſly defiled the holy place in which they were aſſembled.

"In the ſame year the jacobinical mob took occaſion, from the ſacred ſolemnity of a confirmation, to inſult, not only the church, to which they are taught to be decidedly hoſtile, but even religion itſelf, in a manner almoſt too groſs to bear a deſcription. During the ſacred ſervice, they filled the cemetery, got up to the windows of the church, attempted to force open its doors, and by their hootings and yellings, did all they could to diſturb the ſolemn ceremony: they behaved with the greateſt indecency to the young women who came from being confirmed, and even aſſaulted their perſons, inſomuch that many of them fainted, and it was with the utmoſt difficulty they could be conducted to

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the county-hall, though diſtant only ſixty yards from the church. From the conſtables, the peace officers of their King, theſe young women received no protection! and at length it became neceſſary to call in ſome dragoons to diſperſe the mob."

Upon theſe ſhocking facts, our judicious and conſtitutional author makes ſome excellent obſervations, which we ſhould alſo extract if our limits were not contracted. But the following remarks ſo juſtly diſcover the principal ſource from whence theſe evils have proceeded, and ſo forcibly demonſtrate the neceſſity of thoſe teſt and corporation acts which the ſectaries have repeatedly endeavoured, and will again endeavour to aboliſh, that we cannot but make one quotation more from this valuable tract.

"The main ſource of the depraved and diſorderly ſtate of this town, is a cuſtom which has there obtained (and which it is to be feared, is not peculiar to Nottingham) of excluding from the corporation the only perſons who are entitled to be admitted into it. For, in defiance of the laws and conſtitution, to be a member of the Church of England, which, legally and conſtitutionally, is a neceſſary qualification, operates, at Nottingham, as a diſqualification for the offices of magiſtracy; inſomuch that thoſe offices are altogether in the hands of perſons who diſſent from the eſtabliſhed church, and who take care to exclude from their body all whoſe religious and political ſentiments do not accord with their own. A ſpirit of oppoſition, ripened by ſucceſs into actual animoſity againſt our religious eſtabliſhment, has naturally produced a diſpoſition equally unfavourable to our civil eſtabliſhment; and the virulence of this double hoſtility to church and ſtate has been viſibly progreſſive, during the period of a revolution, which founded a general attack upon all eſtabliſhments, religious and civil. During that period, a cuſtom which had before prevailed on the part of the corporation, of attending divine ſervice once a year at each of the pariſh churches in the town of Nottingham, and of making a donation of 20l. to each of the three Rectors, has been diſcontinued. During that period, the outrageous, and, in this county, unexampled profanations of a ſacred edifice, which have been here recited, took place; and, during that period, the tree of liberty, and all the other ſymbols of jacobiniſm, have been introduced, and publicly exhibited.

"It cannot be neceſſary, in this place, to urge any thing in vindication of thoſe laws, the violation of which has been productive of ſuch pernicious conſequences. Suffice it to ſay, they are among the exiſting laws of the country, and of courſe binding upon all perſons, whatever opinion ſome may entertain of their expediency. No *conſcientious* Diſſenter, therefore, would attempt their evaſion. They are, moreover, founded upon a deep knowledge of human nature, and ſanctioned by the uniform tenor of experience. Their object is nothing leſs than the preſervation of the peace and order of civil ſociety, by ſecuring the eſtabliſhed worſhip of the country, and thereby preventing thoſe bitter diſſentions and furious conteſts, which a difference of religious ſentiment would inevitably produce, if that worſhip were no longer eſtabliſhed; and which nothing could appeaſe, except either the triumph and conſequent eſtabliſhment of one of the contending ſects, or the ſubjugation of the country by a foreign power—an event which internal diviſions would, under the preſent circumſtances of Europe, render almoſt inevitable. Far from being intolerant, theſe laws are the grand bulwarks of toleration; for, of all the denominations of chriſtians, which at different periods have had an aſcendancy in this country, not one has breathed a ſpirit of toleration except the preſent national church—under which no one can deny that liberty of conſcience is enjoyed in the utmoſt poſſible extent.

"The laws in queſtion, which are intended for the protection of that church, are, therefore, real benefits to all, on whom they impoſe any civil reſtrictions; and ſome individuals of that deſcription are known to be ſufficiently enlightened, to conſider the reſtrictions thus impoſed, as abundantly more than compenſated by the advantages which accompany them, and to deprecate a repeal of the laws which are productive of ſuch ſalutary effects. If any further eulogium on the teſt laws were neceſſary, it would be found in the miſchiefs which have invariably attended a departure from them; or wherever, as in Nottingham, ſuch departure has taken place, it has, in proportion to its extent, been productive of religious animoſity, civil contention, and ſocial inſecurity."

After having been ſo copious in our extracts from this pamphlet, nothing more need be ſaid by us in commendation of it,—Our ſincere wiſh is that it may accompliſh the views of its excellent writer.

Thoughts on the Duty of Mercy and Sin of Cruelty to the Brute Creation, p. 24. *Crosby, &c.*

THOUGH this little treatiſe is written very much in the manner in which we think it ought to be, we do not invite the attention of our readers to it ſo much from conſiderations of a literary nature, as on account of the importance of the ſubject. It cannot be doubted, that cruelty to brutes is, in the ſtricteſt ſenſe of the word, a *ſin;* hateful in itſelf, and diſpleaſing to God. We think too, with this benevolent author, that it is one of the crying ſins of our nation; and that, though it may not draw down upon us any national puniſhment, it is highly diſgraceful to the national character, and that it cannot fail, eventually, of bringing a heavy puniſhment on the individuals who are guilty of it. Some of the inſtances, in which cruelty towards brutes is exerciſed, are attempted to be excuſed on the plea of neceſſity. With reſpect to the perſons who are the immediate inflicters of the cruelty, as in the caſe of drivers of ſtage-coaches, &c. there may ſometimes be ſome ground for this. Performances are ſometimes imperiouſly demanded, which cannot be effected without forced exertions. But, even in theſe inſtances, ſomebody is generally blameable. There are other inſtances, and by far the greater part, in which this plea cannot be pretended. We can ſcarcely read a newſpaper, in which we do not find mention of ſome unfeeling fool, who has been aiming at celebrity by the achievement of a feat, in which the over-ſtrained exertions of the nobleſt and moſt uſeful brute animal have been unjuſtifiably called forth, and which ought to be mentioned only to be condemned. We much fear that a late deciſion in the Houſe of Commons, on the queſtion of *bull-baiting*, has been miſunderſtood by ſome among the lower orders of the people, and conſidered by them as giving a *ſanction* to that, which it was not judged expedient to render liable to human puniſhment. It is one thing to diſapprove of a practice, and another to think it right, to make a law againſt it. We are perſuaded, that the right honourable gentleman who more particularly oppoſed the intended law, diſapproves of bull-baiting as much as we do, and that he would willingly have all the artillery of reaſon and argument employed againſt it, though he did not think it adviſeable, all circumſtances conſidered, to attempt the putting an end to it by force. We do not undertake to deny, that it may be better to have ſuch corrections of manners follow as a conſequence of the amelioration of the diſpoſitions of the people, rather than, in every inſtance, to make premature attempts to compel obſervances, which are diſcordant with the diſpoſitions actually exiſting. In the mean time, it is the evident duty of every friend of humanity to promote this amelioration of diſpoſition by all the methods in his power. In this, the author of the tract before us has ſet a very laudable example, which we hope to ſee followed by others. One way of following it is, by a gratuitous diſtribution of the tract itſelf; which, as the price of it is no more than *three halfpence* a copy, is in the power of numbers. If, indeed, our wiſhes were gratified, this admonition againſt cruelty would find its way into every family in the kingdom. We will go further, and ſay, that we think it would be highly beneficial to the intereſts of humanity, if every clergyman in the kingdom

would preach an annual ſermon on the ſame ſubject. Suppoſe, for inſtance, that this were conſtantly to be the ſubject of the ſermon on *Quinquageſima* Sunday. We mention this Sunday in particular, on account of its immediately preceding Shrove Tueſday, the day on which, as we have reaſon to fear, the cruel ſport of *throwing at cocks* is ſtill kept up in ſome of the leſs civilized parts of the kingdom. In truth, we can hardly wonder that the vulgar ſhould indulge themſelves, if it can be called an indulgence, in this barbarous diverſion, while ſo many of their ſuperiors in rank and education give their ſanction to the ſcarcely leſs barbarous, or leſs reprehenſible, one of *cock-fighting*. We will conclude our account of this treatiſe, with an extract of what the author ſays on both theſe diverſions, which, while it conveys our own ſentiments reſpecting them, will give a ſpecimen of his ſtyle and manner.

"If we take a view of ſome of the ſports and amuſements, which, I believe, are practiſed only in this country, what a picture of human depravity do they preſent! Suppoſe there was ſuch a being exiſting as took no pleaſure or delight in any thing whatever but in ſeeing innocent animals put to the moſt excruciating pain and miſery, in bruiſing their bodies, and breaking their limbs, would it be poſſible to take ſuch a monſter to any fight, that could more gratify his ſavage temper, than *cock-throwing* and *cock-fighting?* I hope to God that none of my readers ever did, or ever will, ſee ſuch a horrid ſpectacle; the deſcription is enough, without the ſight. This gallant, this ſpirited, and domeſtic bird, that feeds at his maſter's door, is carried away, faſtened to a ſtake in ſuch a manner as not to be able to make any reſiſtance, and, dreadful to relate! is knocked to pieces with bats and ſticks. They only, who have been witneſſes to this ſhocking buſineſs, who have ſeen the heavy blows given to this poor animal at the ſtake of torture, and heard his piercing ſcreams; who have ſeen his wings broken, his beak dropping blood, and his body ſinking by ſlow degrees to the ground, are able to paint it in all its horrid colours. But this is not all. This moſt ſpirited and courageous animal has other tortures to endure. See him robbed of his comb, his beautiful feathers clipped off, his ſpurs pared away, and then armed with human weapons, either to kill or be killed; and all this is done for *ſport*, to amuſe and entertain beings, who call themſelves *Chriſtians!* O bleſſed Saviour of men! are theſe the characters of thy followers? Are the ſhouts of applauſe and triumph to ſee theſe deceived creatures plunge their artificial weapons into each other's hearts; are the dreadful oaths and blaſphemies on ſuch occaſions; the beaſtly drunkenneſs, the cheating, pick-pocketing, and fighting: are theſe the actions that will meet thy approbation at the day of judgment? Are ſuch the "merciful, who ſhall be bleſſed with mercy; the peace-makers, who ſhall be called the children of God?" Were this perſecuted creature a bird of rapine; had we been hurt, or feared being hurt by him, even then cruelty would be unjuſtifiable; but, to exerciſe cruelty on a creature, that flies from the violence of others for protection to our roofs; a creature, which is more univerſally uſeful to man than any of the feathered race, is abominably ungrateful, and moſt audaciouſly wicked. Ye, then, who are parents and maſters of families, be particularly careful to put an end to theſe moſt barbarous diverſions. Neither practiſe them yourſelves, nor permit any under your influence to do it. Conſider the ſhocking abuſe of *time* in ſuch employments; an abuſe ſo much the more ſhocking, as it is ſhewn in tormenting that very creature, which ſeems intended for our remembrancer to improve it; the creature, whoſe voice, like a trumpet, ſummons man forth to his labour in the morning, and admoniſhes him of the flight of his precious hours throughout the day." p. 19—20.

INTELLIGENCE, LITERARY, &c.

FOR the information of our friends and the public, we think it proper to ſtate that the Engliſh Verſion of Profeſſor White's Diateſſeran, which we have announced nearly ready for publication, by the Rev. T. Thirlwall, M. A. is *formed ſolely on the authorized Verſion of our Church.*

Nottingham

Nottingham Election.

Having had occaſion to record tranſactions, which brought a temporary diſgrace on the Town of Nottingham, and which, if perſevered in, would have reduced it below the level of civilized life, it is with great pleaſure that we inſert, from a provincial paper, the following paragraph, which tends to retrieve its honour, and to ſhow that it wiſhes not to be conſidered by the world as altogether diſcordant in feeling to the reſt of the kingdom, or altogether inſenſible to the bleſſings of our happy Conſtitution.

"On Monday morning laſt, near *four hundred* reſpectable inhabitants of Nottingham, with many country gentlemen, met at the White Lion Inn, to conſider of the proper means to be taken to ſecure Mr. Coke's election. After having choſen John Elliott, eſq. to repreſent Mr. Coke in his canvaſs, they proceeded in one body to canvaſs the town." *Leiceſter Journal, April* 1, 1803.

THE CHURCHMAN'S REMEMBRANCER.

GENTLEMEN,

THE deſign ſet forth in the following paper being undertaken in defence of our primitive eſtabliſhment, and conſidered by many judicious men well calculated to do good ſervice to her cauſe, a hope has been entertained that it would not be deemed unworthy of a place in the Orthodox Churchman's Magazine and Review; the principles of that excellent publication being preciſely thoſe upon which it will be conducted. Should it meet your approbation, an early inſertion will much oblige your conſtant readers,

THE EDITORS.

Proſpectus.

If a ſpirit of deep ſleep had not produced amongſt the members of the eſtabliſhment an almoſt univerſal apathy to the intereſts of religion, it would be impertinent to obſerve, that, as well from within as from without, the Church is at this time moſt violently beſet, and that, unleſs the imminence of her danger ſhould call forth ſpeedily extraordinary exertions in their defence, the triumph of her adverſaries muſt be complete, and their corrupt imaginations muſt again extinguiſh the pure light of Revelation.

There are not wanting, indeed, amidſt the prevailing indifference, illuſtrious examples of well affected zeal and great ability, manfully ſtanding forward to maintain her cauſe. Amongſt the ſons our holy mother hath brought up, many are to be found, who, with true filial piety, participate in her afflictions, are careſſing her with increaſing tenderneſs, as they perceive her enemies to gather ſtrength, and with unwearied aſſiduity are endeavouring to bind up every wound ſhe receives as ſoon as it is inflicted.

But her efficient ſupporters, alas! bear no proportion to thoſe who are conſpiring her deſtruction, and therefore it can be no diſparagement to their ſeaſonable and very beneficial endeavours to acknowledge, that further ſuccour is neceſſary beyond that which they are competent to ſupply, and to bring to her relief as many powerful auxiliaries as it is poſſible to procure.

Theſe conſiderations have induced a few obſcure individuals, who eſtimate their membership of the Church of England as the moſt valuable privilege they enjoy, to aſſociate themſelves for the purpoſe of re-editing as many of thoſe unanſwerable vindications formerly written in her defence, as may appear applicable to the exigencies of her preſent critical ſituation, and thus thoroughly to furniſh thoſe, now carrying on the ſame glorious conteſt, with weapons already proved to be mighty through God, to bring to a ſucceſsful iſſue the warfare in which ſhe is engaged; the adverſaries to be withſtood being no other than the ſpawn of that generation of vipers which the experienced veterans of times paſt ſo effectually ſubdued, and the bitter words they utter, and by which they hope to prevail, being but a repetition of the rebuke and blaſphemy which theſe our Engliſh worthies ſo completely put to ſilence, revived again, under the hope and expectation that their deciſive refutations are now either periſhed or forgotten.

To thoſe who are acquainted with the great names of Dr. Hicks and Mr. Jones, men famous in their generation, it will be a ſufficient recommendation of the work here propoſed, that both of them planned and engaged in the execution of ſimilar deſigns; and thoſe who have examined the Bibliotheca Scriptorum Eccleſiæ Anglicanæ, collected under the ſuperintendance of the former, or the Scholar Armed, the very valuable compilation of the latter, will regret that what was begun with ſo much ability, was not proſecuted with vigour.

Such is the ſenſation moſt heartily entertained by thoſe who now propoſe to revive the work which the perſons above ſpecified, for want of due encouragement, were

obliged to diſcontinue; and though all pretenſions to that extenſive knowledge of the writings of our old divines to which they had attained, or to that judgment in ſelection which they have diſplayed, are by the preſent conductors moſt explicitly renounced, yet is it hoped that the publication will not be altogether unworthy of the clergy's patronage, or wholly unproductive of benefit to the church. And this hope is the more confidently indulged, as they are far from relying entirely upon their own abilities for the ſupply of their publication, but promiſe themſelves the communications of all thoſe who are hearty in the cauſe of our primitive eſtabliſhment, and are acquainted with any neglected treatiſes of her ancient advocates, which may now be ſeaſonably reproduced in her defence. But, whilſt thus inviting others to communicate their reſearches, from an anxiety that no one uſeful treatiſe may continue in obſcurity, they think it but juſtice to declare, that they are by no means unprovided themſelves, but have in their treaſures a good ſtore of things, both new and old, ready to bring forward, and admirably adapted to meet the neceſſities of the time.

The moſt urgent of thoſe neceſſities they conceive to exiſt not without, but within, the church; her greateſt enemies being, as they always have been, thoſe of her own houſehold. Thoſe modern puritans, as they are moſt happily denominated, who, "though they eat at the table," are "daily miſtaking her words," "laying to her charge continually things that ſhe knows not," and "lifting up their heel againſt her." To detect, therefore, their miſrepreſentations is an object which the conductors of the work here propoſed, will have at all times more eſpecially before them; and any thing tending to illuſtrate what conſtruction was put upon our Liturgy and Articles, either by thoſe who compoſed them before Queen Mary's perſecution, or by thoſe who reviſed, reſtored, and interpreted them in the ſucceeding reigns, will be a moſt welcome contribution; as, from the many ſpecimens already in their poſſeſſion, the conductors are ſatisfied that our church cannot adminiſter to her ſons a more effectual antidote to that ſtimulating noſtrum of our preſent empirics in divinity, the imputation of Calviniſm now attempted to be faſtened upon her, than by a full expoſure of the teſtimonies of thoſe who either drew up or reviſed thoſe forms of ſound words, on which the imputation is founded. And they the rather make theſe her internal injuries the objects of their ſolicitude, becauſe they are perſuaded that ſhe will never fall but by treachery: that ſome friend or companion muſt betray her into the hand of the heathens, or they will imagine ſuch a device as they are not able to perform.

In one particular the preſent will differ from former publications of this deſcription; that the treatiſes will be publiſhed ſeparately; though there will be a title page printed to prefix to them, when a ſufficient number are in circulation to compoſe a volume; and poſſibly an index may be ſubjoined.

Thoſe who are inclined to favour the deſign will pleaſe to ſend their directions to Mr. Whittle, Anti-Jacobin Office, Southampton-ſtreet, Strand; Meſſrs. Rivingtons, St. Paul's Church-yard; Mr. Harding, at the Crown and Mitre, Pall Mall; or Mr. Spragg, King-ſtreet, Covent-garden.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

AS I know your publication is calculated to diffuſe ſound doctrine, as well as intereſting intelligence, I take the liberty of ſending you an account of the ceremony of the Chriſt Hoſpital Boys attending the Lord Mayor, Chamberlain, Recorder, Sheriffs, Aldermen, and City Officers, at the Manſion-houſe on Eaſter Tueſday laſt. The ſcholars of that noble ſeminary went to the Manſion-houſe, as uſual, in proceſſion, about one o'clock, and were rewarded according to their reſpective merits, with half-guineas, half-crowns, ſhillings and ſixpences, of a new coinage. They were alſo, in conformity to ancient cuſtom, preſented with two buns and a glaſs of wine each. They then preceded his Lordſhip to Chriſt-church, where a ſermon was preached by that excellent and learned Divine, the Rev. Samuel Glaſſe, D. D. F. R. S. and chaplain in ordinary to his Majeſty. His text was taken from the ſixth chapter of the firſt Epiſtle to Timothy, the ſeventeenth verſe: "Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy." The diſcourſe (as is uſual on the occaſion) was calculated to infuſe a ſpirit of charity and benevolence; but when the doctor, with the learning of a ſcholar, had diſcriminated between true and *falſe* liberality, and that charity which, in the language of the world, was ſuppoſed to cover a multitude of ſins, he dwelt with peculiar force and

energy

energy on the duty of humility. As a chriſtian country, he ſaid, we were not to reſt on our riches and extenſive charities; we were *not to be high-minded, but to fear*, though weighed in the ſcale with other nations, our boundleſs charities would greatly preponderate. He took occaſion, when ſpeaking of Chriſt's hoſpital, St. Bartholomew, and St. Thomas's, Bethlem and Bridewell hoſpitals, (the governors of thoſe charities being preſent,) to dwell long on the *merits* and *urgent neceſſity* of the *latter*, where *juſtice* was tempered with mercy. That to correct vice with wholeſome diſcipline, to teach the untaught youth to reclaim from the paths of ſin, and to bring back from the error of their ways the *heedleſs* and *profane*, was trueſt charity. This was indeed adminiſtering balm to the mind as well as to the body. The Doctor then in a very elegant addreſs to the Lord Mayor, the Chamberlain of the city, and other Vice-Preſidents of the Society for the Suppreſſion of Vice," who were of his congregation, ſpoke in the higheſt terms of that inſtitution, as conducted on the ſtricteſt principles of humanity. The members of which, from being men of ſound judgment and learning, undoubted rectitude, great benevolence, and extenſive influence, deſerved the higheſt encomiums for their zeal and activity, and for aiding, in theſe perilous times, the Civil Power and the arm of Juſtice; blending at once that chriſtian precept *to admoniſh and prevent, rather than to puniſh.*

Thoſe who like myſelf were edified by a diſcourſe ſo impreſſive, will not fail to join me in wiſhing the greateſt publicity to be given to it, and will agree with the Doctor, that the Law and the Goſpel ought never to be ſeparated. If we mean to have our alms accepted at the throne of grace, we muſt love God and keep *all* his commandments.

I am, Gentlemen,

London, 19 April 1803. YOUR CONSTANT READER.

Alexander the firſt, Emperor of Ruſſia, has eſtabliſhed a univerſity at Dorpat in Livonia, and the Pro-Rector is Mr. Parrot. A Latin letter has been lately received by the Vice Chancellor, from the Pro-Rector, announcing this new foundation, and requeſting that a literary communication may be maintained between Dorpat and the celebrated univerſity of Cambridge. To this the Public Orator has written an anſwer in Latin, which on Friday laſt was read and approved of in full ſenate.

CAMBRIDGE, *April* 8.

The Norriſian Prize is this year adjudged to Mr. James Wilding, B. A. of Magdalen College, for his eſſay on the following ſubject:

What are the cauſes, that Chriſtianity ſpread itſelf ſo much in the ages immediately ſucceeding the age of the Apoſtles, and ſo little ſince?

The ſubject of the poem for Mr. Seaton's prize for the preſent year, is, *Chriſt raiſing Jairus's daughter.*

15.] The Vice Chancellor has appointed the following ſubjects for the Bachelor's Prizes for this year:

FOR THE SENIOR BACHELORS.

Quænam Commoda Literis humanioribus oriri poſſint ex Veterum monumentis, nuper Ægypto patefactis?

FOR THE MIDDLE BACHELORS,

Utrum Doctrinæ plus adjumenti Græco, an Latino Sermone accreverit?

The Right Hon. Sir William Wynne, one of his Majeſty's Privy Council, Official Principal of the Arches Court of Canterbury, Maſter of the Prerogative Court of Canterbury, Commiſſary of the Deanry of the Arches, and Fellow of Trinity-hall, was on Tueſday laſt unanimouſly elected Maſter of that Society, in the room of the late Sir James Marriott.

RELIGIOUS ANECDOTE.—The following is given by the correſpondent of an Edinburgh paper:—

"During the late unhappy commotions in Ireland, a private ſoldier in the army of Lord Cornwallis was daily obſerved to be abſent from his quarters and the company of his fellow ſoldiers. This gave riſe to a ſuſpicion that he withdrew for the purpoſe of holding improper intercourſe with the rebels. The poor man was brought to trial, and by a Court Martial was condemned to ſuffer death. The Marquis hearing of this, wiſhed to examine the minutes of the trial; and not being ſatisfied, ſent for the condemned priſoner to converſe with him. Upon being interrogated by his Lordſhip, he ſolemnly diſavowed every treaſonable practice or deſign, declared his ſincere attachment to his Sovereign.

vereign, and his readineſs to live and die in his ſervice; and affirmed, that the real cauſe of his frequent abſence was, for the purpoſe of ſecret prayer; for which his Lordſhip knew he had no opportunity among his profane comrades, who, on account of his religious profeſſion, have become his inveterate enemies. This, he informed his Lordſhip, was the whole defence he made on his trial; but the officers judging it very improbable, paid no attention to it.

"The Marquis, in order to ſatisfy himſelf as to the truth of his defence, obſerved, that if ſo, he muſt have acquired ſome conſiderable aptneſs in the exerciſe of prayer. The poor man replied, that he could not boaſt of his ability in that exerciſe. The Marquis then requeſted him to kneel down and pray aloud before him; which he did, with ſuch copiouſneſs, fluency, and ardour, as fully ſatisfied the Marquis, that no perſon could pray in that manner who did not live in the habit of daily intercourſe with God. The noble Marquis then took him by the hand, revoked his ſentence, and placed him among his perſonal attendants."

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD, *April* 2.

ON Wedneſday, March 30, George Jackſon, Eſq. of Chriſt Church, was admitted Bachelor of Arts, Grand Compounder. Mr. Aaron Webb Baker, of Corpus Chriſti College, was alſo admitted Bachelor of Arts.

The Rev. Vaughan Thomas, M. A. Fellow of Corpus Chriſti College, is appointed one of the Preachers at his Majeſty's Chapel Royal, Whitehall.

Our Militia was embodied in this city, on Wedneſday laſt, purſuant to his Majeſty's command.

The King has been pleaſed to grant to the Reverend Matthew Surtees, M. A. the dignity of a Canon or Prebendary of the metropolitan church of Canterbury, void by the death of the Reverend John Barton, late Canon thereof.

The Lord Biſhop of Lichfield and Coventry has collated the Rev. Charles Proby, jun. to the Vicarage of Tachbroke, Warwickſhire.

The Corporation of Glouceſter has unanimouſly elected the Rev. R. S. Skillern, M.A. head Maſter of Crypt School, upon the reſignation of the Rev. T. Rudge, B. D.

9.] Saturday the 2d inſtant, the laſt day of Lent Term, the Rev. Robert Farington and Henry Halliwell, Maſters of Arts, of Brazen-noſe College, were admitted Bachelors in Divinity. The Rev. Thomas Penroſe and James Scott, Students in Civil Law, of New College, were admitted Bachelors in Civil Law. And Mr. W. Edward Cheſlyns of St. John's College, was admitted Bachelor of Arts.

The number of degrees in Lent Term was three Doctors in Divinity, two Doctors in Civil Law, ſeven Bachelors in Divinity, nineteen Maſters of Arts, three Bachelors in Civil Law, and forty-eight Bachelors of Arts.—The number of Determiners in Lent was 140.

Monday laſt the Rev. James Coward, B. D. Fellow of Queen's College, was preſented by that Society to the Rectory of Bletchington, in this county, vacant by the death of the Rev. Dr. Bracken.

23.] The reader in Experimental Philoſophy propoſes to begin a Courſe of Lectures at the Muſeum on Monday next, the 25th inſt. at one o'clock.

Wedneſday, the firſt day of Eaſter Term, the Rev. Richard Dixon, of Queen's College; R. Mayne, and C. R. Cameron, of Chriſt Church, Bachelors of Arts, were admitted Maſters of Arts. Meſſ. Henry Gahagan, of Chriſt Church; Henry John Symons, Joſeph Heath, and John James, of St. John's College; and John Willſon, of Lincoln College, were admitted B. A.

The ſame day, in convocation, the Rev. Brian Broughton, of New College, and the Rev. Rd. Michell, of Wadham College, Maſters of Arts, were admitted Proctors: the Rev. Edward Allen, of Worceſter College; Robert Ralph Smith, of New College; Robert B. Gardiner, and Geo. Swayne, of Wadham College, Maſters of Arts, Pro-Proctors.

Yeſterday the Rev. Edward Rodd, Maſter of Arts, of Exeter College, was admitted Bachelor in Divinity; and Mr. James Hoare Chriſtopher Moore, Bachelor of Arts, of Magdalen College, was admitted Maſter of Arts.

The Right Hon. Lord Heathfield has been pleaſed to appoint the Reverend Benj. Churchill, A. M. Fellow of Queen's College, in this Univerſity, one of his Lordſhip's Domeſtic Chaplains.

CAMBRIDGE,

CAMBRIDGE, APRIL 1.

The Rev. John Henry Michell, M. A. Vice-Provoſt of King's college, is preſented by that ſociety, to the rectory of Buckland, in Hertfordſhire, vacated by the death of the Rev. Pell Akehurſt.

The Rev. George Cooke, the Rev. John Davis, and Mr. T. Barber, Bachelors of Arts, of St. John's college, were on Monday laſt elected Fellows of that ſociety.

The Rev. Thomas Ireland, of Peter-houſe, and James Richardſon Collins, Eſq; of Trinity college, were on Friday admitted Maſters of Arts.

The Rev. William Michael Lally, of Peter-houſe, was the ſame day admitted Bachelor in Civil Law.

This day the following gentlemen will be admitted Maſters of Arts; Mr. Benjamin Barker, of Queen's college; Mr. John Gilbert, of Emanuel; Meſſrs. William Baker, Richard Tooth, James Green Walford, and Henry Vincent Bayley, of Trinity college; John King, of Peterhouſe; John Ponſonby, of Catherine hall; Daniel Twining, of Pembroke hall; Richard Rayley, of Clare-hall; Ralph Tatham, and William Whitear, of St. John's; and William Thorpe, of Caius college.

The Rev. Charles Proby, jun. late of St. John's college, chaplain to his Grace the Duke of Marlborough, and rector of the third portion of Waddeſden, Bucks, has been collated, by the Lord Biſhop of Coventry, to the vicarage of Tachbrooke, in Warwickſhire.

The Lord Biſhop of Lincoln has been pleaſed to collate the Rev. Robert Pointer, M.A. rector of Southoe, Huntingdonſhire, to a ſtall in the church of Lincoln.

The Rev. Roger Freſton Howman, B. A. is inſtituted to the rectory of Shipmeadow, in Suffolk, on the preſentation of Robert Suckling, Eſq.

The Rev. William Powell, M. A. is licenſed to the perpetual curacy of Shelley, in Suffolk, on the nomination of Sir W. Beaumaurice Ruſh.

The Rev. Fairfax Franklin, M. A. late of Clare-hall, has been inſtituted to the vicarage of Watton, in Norfolk, on the preſentation of John Clarke Stoughton, of Wymondham, gent. and likewiſe to the rectory of Attleborough, on the preſentation of the Rev. Mr. Haighton, of Long Stow, in this county.

The Rev. John Francklin, M. A. late of Chriſt's college, is inſtituted to the rectory of Earſham, in Norfolk, on the preſentation of John Clarke Stoughton, gent.

The Hon. and Rev. Thomas Lawrence Dundas, M. A. late of Trinity college, third ſon of Lord Dundas, is preſented, by the Right Hon. Earl Fitzwilliam, to the rectory of Horpoole, in Northamptonſhire.

The Rev. William Panchen, M. A. of Chriſt's college, is empowered, by a diſpenſation, to hold the vicarage of St. Mary's, in the town of Huntingdon, together with the rectory of Woodwalton in the ſame county.

The Rev. Webſter Whiſtler, and Mr. Walter Blackett Trevelyan, of St. John's College, were yeſterday admitted Maſters of Arts.

Mr. William Perdue Smith, of King's College, was yeſterday admitted a fellow of that ſociety.

The Rev. W. Bowen, M. A. is unanimouſly elected Head Maſter of the Grammar School at St. Alban's.

The Biſhop of London has appointed Mr. Vaughan, late of Norwich, one of the gentlemen of his Majeſty's Chapel Royal.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

Rev. SAMUEL BETHILL.

"*Yet once more*, O ye laurels, and once more
Ye myrtles brown, with ivy never ſere,
I come to pluck your berries harſh and crude,
And with forc'd fingers rude,
Shatter your leaves before the mellowing year:
Bitter conſtraint, *and ſad occaſion dear*
Compel me to diſturb your Seaſon due."

GENTLEME

GENTLEMEN,

I recorded the death of my venerable friend, Dr. Mayo, in your pages; (ſee Mag. for Jan. 1802;) I have now to requeſt room for a ſhort memorial of *his nephew*, my moſt intimate and dear friend the *Rev. Samuel Bethell*, A. M. rector of Cleyton, near Brighton, Suſſex; who died in his parſonage houſe, on the 4th inſt. The living of Clayton, cum Keymer, is in the patronage of Brazen-noſe college, Oxford; of which ſociety Mr. B. became a Fellow in 1781; and was preſented to his living in 1793. He was formerly Curate of Chriſt-church, Spitalfields; and Lecturer of St. George's, Middleſex. Mr. Bethell had completed ſeveral improvements of his houſe, where he looked for ſome years of ſuch comfort as an exemplary pariſh prieſt might reaſonably expect to enjoy. By what a frail tenure do we hold our life!—On Friday, March 25, he had a paralytic ſtroke; and on Monday, April 4, another, which brought his earthly courſe to an end. He died almoſt in the prime, at leaſt in the meridian of his days; he was but 47 years of age, when he was removed TO HEAVEN, I truſt, through the merits of JESUS CHRIST, whoſe faithful ſervant he was.

Heu morte raptum crede, quî unicâ brevi
Vitâ perennes emerit duas: agit
Vitam fecundam cœlites inter anima.

Mr. Bethell was an ORTHODOX CHRISTIAN, and was well ſtudied in Theology. He was a man of great pleaſantry of manners. He had a ready wit, and a moſt exuberant vein of humour. His ſociety was much coveted. No man could keep coxcombs in better order, or more readily turn the laugh againſt thoſe who were diſpoſed *ludere cum ſacris*. His reading was extenſive, and his taſte refined almoſt to faſtidiouſneſs. On the very eve of his death he was taking in hand *Biſhop Bull's* immortal work the *Harmonia Apoſtolica*. He was well read in our older divines. No man could better eſtimate the piety of *Andrews*, the ſplendid imagery of *Taylor*, the rich invention of *Hall*, or the concluſive argumentation of *Hooker*. I think he ſet the higheſt value upon *Biſhop Pearſon's Expoſition of the Creed*; a book whoſe preciſion and clearneſs of reaſoning, ſeemed perfectly adapted to the chaſtity of his judgment, and the perſpicacity of his underſtanding. He was wont to ſpeak in high terms of approbation, of *Jenkin's Reaſonableneſs and certainty of the Chriſtian Religion*. Many of his friends derived uſeful information from him, and were directed into a path of beneficial ſtudy. There is not a day paſſes over my head, but I feel the advantage of having known him. For ſeveral years we converſed and often read together; and at all times freely communicated with each other; nor knew I that man whoſe opinion I would ſooner have followed on any literary point, or whoſe judgment would have been more deciſive with me. Alas! I have loſt my adviſer. "We took ſweet counſel together and walked in the Houſe of God as friends."—Mr. Bethell lamented ſincerely the diſtractions of theſe times; the inverſion of authority, the confuſion of eccleſiaſtical office, and the decay of eccleſiaſtical diſcipline. He well knew that the putting on of a gown did not make a man a Prieſt, nor holding forth in a conventicle render him a Preacher of the Goſpel. Many ſeem to think it a meritorious thing to leave the Church, and to wander from teacher to teacher; to liſten to the ravings of the out-door declaimer, or the "railing accuſations" of thoſe who "preach Chriſt out of ſtrife," "in the ſecret chamber." All ſuch deluded men had his pity and his prayers; whilſt he trembled for the fate of our modern Corahs Dathans and Abirams; our Abihus' and Nadabs'. Nor did he hold in higher eſtimation the partizans of ſedition, or the more plauſible ſetters up of the Sovereignty of the People over the Sovereignty of the King. Mr. Bethell was a Tory. The King has loſt in him a good ſubject, the Church a legitimate Son; thoſe who were allied to him by the ties of blood have loſt an affectionate relation, and his friends a ſound ſcholar, a pleaſant companion, and a good man. Many lament his deceaſe; none more ſincerely than

Gentlemen, your moſt obedient Servant,

April 12, 1803. A LONDON CURATE.

March 28.] On Thurſday, at her houſe in Thornhaugh-ſtreet, Bedford-ſquare, aged 69, Mrs. Gaſkell, relict of Peter Gaſkell, Eſq. of the city of Bath, and only daughter of W. Penn, late of Shannagarry, in the county of Cork, Eſq. the grandſon and heir of W. Penn, the founder and firſt proprietor of the city of Philadelphia and Province of Pennſylvania, in America.

On Thurſday morning, at Shepherd's hill Lodge, Harefield, Middleſex, the Lady of J. Callan, Eſq.

On the 15th inſt. Mrs. Freeman, of Abbot's Langley, Herts, widow of J. Cope Freeman, Eſq.

29.] On Wedneſday, at Little Wilbraham, in Caernarvonſhire, Mrs. Hobbs: ſhe has lived in three centuries, being born in 1699, and enjoyed her health and intellects, till within a few hours of her death.

On Friday evening, at his houſe, the corner of the Old Jewry, Mr. B. B. Evans.

At eleven o'clock yeſterday morning an expreſs arrived at the Earl of Darnley's, in Berkeley-ſquare, announcing the death of his mother, the Dowager Counteſs of Darnley, at her ſeat at Bounds, near Tunbridge-Wells, in the fifty-ſixth year of her age. She was attended by her mother the Hon. Mrs. Butler, till her death, and alſo by the Earl and Counteſs of Darnley, with Lady C. and Lady E. Bligh, her daughters.

31.] At Romſey, in the 52d year of his age, W. Seward, Eſq. formerly in the military ſervice of the Honourable Eaſt India Company, and late Major Commandant of the Romney Volunteer Aſſociation.

April 2.] At his ſeat, near Ealing, in the 79th year of his age, T. Deveniſh, Eſq. many years an eminent auctioneer.

A few days ago, Mrs. Sterling, wife of Colonel Sterling, of the Royal Marines.

4.] On Wedneſday laſt, at Eaſtbourne, in the 70th year of his age, C. S. Mortimer, Eſquire.

On Thurſday, in Holles-ſtreet, Cavendiſh-ſquare, Miſs Woolls, of Inninpers Houſe, Hants.

At her houſe, at Inverneſs, on the 26th ult. Mrs. Mary Hutchinſon Fraſer, widow of the late S. Fraſer, Eſq. of Fanellan, after a painful illneſs, which ſhe bore with chriſtian fortitude and reſignation.

On Thurſday morning, in Harley-ſtreet, Mrs. Clay.

On Wedneſday night, Mrs. Godfrey, of Holland-ſtreet, Kenſington.

On Thurſday morning, at Bath, univerſally regretted, Mrs. Bogle French, the wife of N. Bogle French, Eſq. of Dulwich.

Yeſterday, Mrs. Tilſon, at her ſon's houſe, in Earl-ſtreet, Blackfriars.

On the 30th ult. at Laugharne, E. Wollſtonecraft, father of the late Mrs. Mary Wollſtonecraft.

5.] On the 30th ult. at Gaddeſden-cottage, Herts, in the 69th year of her age, Mrs. Noyes, relict of T. H. Noyes, Eſq. and ſiſter of the late T. Halſey, Eſq. of Gaddeſden-place, in the ſame county.

On Friday evening laſt, at his houſe at Highbury-terrace, Iſlington, P. W. Crowther, Eſq. Comptroller of the City of London.

On Wedneſday laſt, in the 83d year of her age, Mrs. Reynolds, of Cleveland-row.

6.] On the 20th of March, at Dent in Yorkſhire, John Sill, Eſq. a conſiderable planter in the Iſland of Jamaica.

On Sunday afternoon, at his mother's houſe, Tyndale-place, Iſlington, Mr. B. Mills.

On Friday evening laſt, at Hatley, St. George, in the county of Cambridge, Mrs. Quintin, wife of T. Quintin, Eſq. of that place.

In Sackville-ſtreet, Dublin, Lord Wallſcourt, one of the Governors of the county of Galway. He is ſucceeded in his title by his nephew, J. H. Blake, a minor.

In the beginning of March, at Hieres, in the South of France, where ſhe went for the recovery of her health, Mrs. Fitzgerald, aged 96 years.

On Sunday laſt, at Mr. Sykes's, Camberwell, after a ſhort illneſs, Mr. J. Taylor, of Guelderſome, near Leeds.

7.] On Wedneſday laſt, at Harper, in Herts, Mrs. Stoney, relict of the late Captain Stoney, of his Majeſty's Royal Navy.

Lately at Brentford, within a ſhort time of each other, Mrs. Anſell, aged 76, and Mrs. Jodrell, aged 72, two ſiſters who had lived together near 50 years.

On the 7th ult. at Enners, in the pariſh of Kincardine-O'Niel, Scotland, in the 105th year of her age, Janet Gaul; her huſband, who died lately, reached his 104th year.

On Sunday laſt died at her ſeat, at Burton Pynſent, Somerſetſhire, in the 83d year of her age, the Right Hon. the Counteſs Dowager of Chatham, relict of the late great Lord Chatham, and mother to the preſent Earl, and the Right Hon. William Pitt. To an elevated mind, univerſal philanthropy, and the pureſt principles of chriſtianity, her Ladyſhip united thoſe ſplendid talents, and that refinement of manners, which rendered her ſuperior to her ſex, and could not but endear her to all thoſe who had the honour of her acquaintance, and who muſt ever lament the loſs they have ſuſtained by her death; nor will the event be leſs poignantly felt by the ſurrounding poor, to whom ſhe was uniformly a moſt kind and liberal benefactreſs.

The Right Honourable Sir William Hamilton, K. B. died at ten o'clock yeſterday morning, at his houſe in Piccadilly. It was the houſe his lady bought for him, on an interruption of his own finances, with ſome jewels, a preſent to her by a foreign princeſs, who, in a letter to our own ſovereign, praiſes Lady Hamilton in full gratitude of heart, "as her beſt friend and preſerver-! to whom ſhe was indebted certainly for life, and probably for the crown!" his age was ſeventy-three years; he retained his faculties to the laſt, and expired without a groan. He was the foſter-brother of his preſent majeſty, and by that immediate protection he procured the favourite appointment of Miniſter at the Court of Naples, which he enjoyed with the uninterrupted approbation of the two courts for thirty-ſix years, and which he would not change for more lucrative ſituations.

In the Eaſt Indies, in the 22d year of his age, Beville Port, Eſq. of the 19th Light Dragoons, youngeſt ſon of John Port, Eſq.

8.] At Brighton, on Saturday laſt, the infant daughter of General Cliffine.

On Thurſday, the 24th ult. at Exmouth, Devon, in the 53d year of his age, Mr. C. Iliffe, of Lambeth-hill, Doctors' Commons.

After a ſhort illneſs, J. Greetham, Eſq. of the Iſland of Portſea, aged 44 years.

9.] On Sunday laſt, at Brentford, Mrs. Trimmer, wife of Mr. J. Trimmer, and daughter of the Rev. W. Cornwallis, of Witterſham, Kent.

Saturday died at Bath, the Rev. Herbert Randolph, LL.B. Prebendary of Sarum, and Rector of Croxton, Lincolnſhire.

At York, Mr. T. Sanderſon, late Sheriff of that city, and uncle to the late Sir J. Sanderſon.

Lately died at Norwich, in the 76th year of his age, the Rev. John Wells. A. M. forty years Vicar of Hickling, in Norfolk.

Died laſt week at Stroud-green, Middleſex, John Blackall, Eſq. of Great Hazely.

Laſt week died at Suſcott, near this city, aged 70, Mr. J. Holley, an eminent farmer, late of Headington.

Yeſterday, J. Booth, many years footman to the King.

On Monday the 28th ult. Dr. Gregory Grant, Phyſician in Edinburgh.

Monday, at St. Leonard's-hill, near Windſor, G. Birch, Eſq.

Tueſday, at his ſeat at White-place, in the county of Berks, the Reverend Ralph Leyceſter.

11.] Monday, of a lingering illneſs, at his houſe at Hackney, I. Rebello, Eſq.

At Arklow, Captain J. Sinclair, of the 71ſt Regiment.

On Monday laſt, at Pinner Hill-houſe, Mrs. Lloyd, widow of the late R. Lloyd, Eſq. and daughter of Sir T. Wheate, Bart. of Glympton-park, Oxfordſhire.

On Sunday ſe'nnight, at the Hague, H. Van Alphen, Eſq. a Gentleman of high eſtimation in the literary world, and a warm friend and admirer of the celebrated Klopſtock.

Wedneſday, at his houſe at Sonning, near Reading, after a ſhort illneſs, Admiral Sir T. Rich, Bart.

On Thurſday evening, at his houſe in King-ſtreet, Portman-ſquare, J. C. Hankey, Eſq.

On Thurſday laſt, at her houſe at Stapenhills, near Burton-on-Trent, Mr. Henſhaw, widow of J. Henſhaw, Eſq.

On Thurſday laſt, M. A. Horatio Beloe, the youngeſt daughter of the Reverend W. Beloe.

12.] Early on Saturday morning, of an apoplectic fit, Mr. D. Henwood, of Smithfield.

On Wedneſday laſt, at Broome-houſe, in Barham, Lady Oxenden, Lady of Sir H. Oxenden, Bart. and daughter and co-heireſs of Sir G. Chadleigh, Bart. of Devonſhire.

On Saturday, at his houſe in Jermyn-ſtreet, General de Bauermeiſter, reſident Miniſter from the Court of Heſſe Caſſell, in the 63d year of his age.

On Wedneſday laſt, the 6th inſtant, at his houſe in South Audley-ſtreet, J. Compton, Eſq. of Minſted, in the county of Hants. He was one of the verdurers of the New Foreſt, and ſerved the office of High Sheriff of the ſaid county, in the year 1797.

On Tueſday evening, Lieut. Syffrett, of the Royal Navy.

14.] Wedneſday, at Windſor, Mr. Iſaac Clark, many years head of his Majeſty's wine-cellar. He was much reſpected by the Royal Family.

Saturday, Mrs. Lloyd, many years houſekeeper at Kenſington Palace.

On

On the 1ſt of February laſt, in Grenada, G. Luſhington, Eſq. ſon of W. Luſhington, Eſq. of Camden-place, Chiſlehurſt, Kent.

On Tueſday died at his ſeat at White-place, Berks, the Reverend Ralph Leyceſter, formerly of Trinity College, where he proceeded B. A. 1786, and M. A. 1789.

On Sunday ſe'nnight died the Rev. Armine Styleman, 49 years rector of Great Ringſted, and vicar of Eaſt Barſham in Norfolk, and formerly of Trinity College, B. A. 1747, M. A. 1751.

On Sunday laſt died the Rev. John Smith, vicar of Matteſhall in Norfolk, and formerly Fellow of Caius College, B. A. 1756, M. A. 1759. This valuable vicarage is in the gift of the Maſter and Fellows of Caius College.

Yeſterday ſe'nnight died, aged 63, Mr. Thomas Webb, of the White Horſe Inn, Wickhambrook.—He continued during life a bachelor, but had benevolently brought up ſeveral families of brothers and ſiſters' children; to the afflicted poor he was a kind benefactor; and was generally eſteemed as a man of the ſtricteſt integriiy.

Yeſterday ſe'nnight died, at Fordham, near Newmarket, Robert Hayward, Eſq. of that place.

On Monday died Mr. Henry Tatam, jun. of Stamford.

Tueſday night died, far advanced in years, Thomas Barker, Eſq. of Lyndon, Rutland.

On the 5th of February laſt, at his houſe at Green Buſh, near Albany, State of New York, H. Cuyler, Eſq.

On Saturday, at Helton-park, in Oxfordſhire, in the 24th year of her age, the Hon. Mrs. Parker.

At Liſbon, on the 21ſt ult. Mr. G. Petty, of Lawrence-lane, Cheapſide.

Yeſterday morning, R. Lindſay, Eſq. of Hampſtead, formerly of Charleſtown, South Carolina.

16.] Friday, C. Reaveley, Eſq. one of the proprietors of Kenton Colliery.

On Monday ſe'nnight, aged 62, Mr. R. Brown, of Burton-in-Kendal, ſhoemaker; and, about five minutes after his death, Mrs. Brown, his wife, aged 50.

On Saturday ſe'nnight, at Trinity College Lodge, in Cambridge, the Lady of the Rev. Dr. Manſel, Maſter of that College.

Laſt week died the Rev. John Lloyd, B. D. Vicar of Holywell, Flintſhire. This preferment is in the gift of the Principal and Fellows of Jeſus College.

Sunday morning laſt died ſuddenly Mrs. Robinſon, wife of Mr. Robinſon, Surgeon, Chipping Norton.

Same day died, aged 51, William Coles, upwards of thirty years bedmaker at Queen's College, in this Univerſity.

Tueſday laſt died, at his brother's houſe in London, the Rev. Mr. Wall, Fellow of Merton College.

The ſame day died, at Beckley Park, Mr. Thomas Ledwell, aged 79.

On Thurſday morning died, after a long and painful illneſs, in the 64th year of her age, Mrs. Hewlett, wife of Mr. Hewlett, of the city of Oxford. She was a kind affectionate wife and mother, a pious chriſtian, and a ſincere friend.

On Saturday laſt died, at Holton Park, in the 24th year of her age, the Hon. Mrs. Parker, wife of Col. Parker, brother to the Earl of Macclesfield. Mild and dignified in her manners and conduct as a wife and mother, ſhe diſplayed all the faſcinating virtues which adorn her ſex. In a looſe and diſſipated age the loſs of an accompliſhed domeſtic female forms a chaſm in ſociety not eaſily filled up. Could the endearments of faithful conjugal love, the heart-felt ſolicitude of her numerous friends, or the prayers and tears of the widow and orphan, have prolonged her days, five female infants would not now have to deplore the awful viſitation which ſnatches the maternal embrace from them for ever.

The ſame day, after a ſhort and moſt painful illneſs, in the 28th year of his age, the Rev. T. Jackſon, Head Maſter of the Free Grammar School at Blackburn, in Lancaſhire.

Mrs. A. Nairne, daughter of the late J. Nairne, Eſq. on Wedneſday the 6th inſtant, at Preſtonfield, in the 83d year of her age.

18.] On Thurſday laſt, in Wigmore-ſtreet, Mrs. Feake, daughter of the late Governor Feake, of Durrington, in Eſſex, in her 82d year.

On the 7th of October laſt, at Brodera, in the Eaſt Indies, Lieut. Col. C. Gray, commander of the 75th Regiment.

On Friday laſt, in conſequence of a fit with which he was ſeized while on horſeback, Montague Cholmeley, Eſq. of Eaſton, near Grantham, Lincolnſhire.

19.] On

19.] On Friday, at Bath, ſincerely lamented, Chriſtopher Hill Harris, Eſq. late ſtorekeeper of his Majeſty's Dock-yard, Deptford.

On Friday laſt, at Mr. Shepherd's, Upper Guildford-ſtreet, Captain Robert Abbon Maſh, of Mitcham, Surrey.

On Sunday morning, Miſs Windus, at her apartments in Sloane-ſtreet, Chelſea.

Mr. William Kennedy Skipton, ſon to George Crookſhank Skipton, Eſq. of Beech Hill, near Londonderry, Ireland, and late fourth officer of the Royal Charlotte Eaſt Indiaman, at China, the 15th of October laſt.

Alſo, on the 7th December laſt, Henry Bagſhaw, Eſq. late Company's Civil Servant at China, who was returning home paſſenger by the ſaid ſhip.

20.] Laſt week, at his houſe in Dean's-place, Lambeth, Capt. Edward Mainwaring, late of the King's American Rangers. This deſerving, meritorious, and, we are ſorry to add, unfortunate officer, had been upwards of forty years in the ſervice.

On the 9th inſtant, at his houſe in Welbeck-ſtreet, Newſham Peers, Eſq. of Alveſton-houſe, Warwickſhire, aged 77 years, much regretted by all his friends.

On the 8th inſtant, at Edinburgh, Sir John Whiteſoord, of Whiteſoord, Bart.

Same day, at his houſe in Reid's Court, Canongate, Edinburgh, aged 72, Mr. Henry Home, Writer to the Signet.

Same day, at Edinburgh, Miſs Margaret Brown, daughter of the deceaſed Mr. Thos. Brown, architect.

An old maiden lady, who lived in Cleveland-row, a Miſs Reynolds, who died lately, has bequeathed the ſum of 50,000l. to government, towards the reduction of the national debt! The will was proved on Saturday laſt.

At Bermuda, February 10, the lady of Vice Admiral Sir Andrew Michell, K. B.

21.] On Saturday laſt, in the 65th year of her age, Mrs. Polhill, wife of Charles Polhill, of Cheapſtead-place, in the county of Kent, Eſq.

On Sunday laſt, William Park, Eſq. of Baldwin's Gardens.

22.] On Sunday laſt, in Hermes-ſtreet, Pentonville, aged 78, Mr. Joſeph Harriſon, formerly druggiſt in Old Fiſh-ſtreet.

Friday laſt died, aged 65, the Rev. William Holden, A. M. formerly of Emanuel College, vicar of Chatteris, and one of his Majeſty's Juſtices of the Peace for the Iſle of Ely.

On Friday laſt died, aged 59, at Kelvedon in Eſſex, John Pooley, Eſq. formerly of Sibſon, in Huntingdonſhire.

On Sunday died, at his houſe in St. George's Fields, Canterbury, in the 69th year of his age, Mr. Henry Kirkby, printer, and one of the proprietors of the Kentiſh Gazette.

On Monday died at Stratford-houſe, in the county of Eſſex, Lord Henniker, Lieutenant and Deputy Warden of the Foreſt of Waltham, and one of the Deputy Lieutenants and Magiſtrates for the county of Eſſex, and F. R. S. He is ſucceeded in his title by the Hon. John Henniker, Major, of Portman-ſquare.

On the 18th inſt. died at Briſtol, of the gout in his ſtomach, the Rev. Charles Peter Layard, Dean of Briſtol, and formerly of St. John's College; B. A. 1770; M. A. 1773; D. D. 1787. Dr. Charles Peter Layard, F. R. S. Dean of Briſtol, was the ſon of Dr. Layard, phyſician of Greenwich Hoſpital, and educated firſt at Weſtminſter School, and afterwards at St John's College Cambridge. In 1772, he obtained the prize for the beſt poem according to Mr. Seaton's bequeſt; and he had the honour of gaining the ſame in 1775. On removing to London he became a very popular preacher at Oxendon Chapel, and was appointed librarian of the library inſtituted by Archbiſhop Teniſon for St. Martin's pariſh. He alſo became chaplain in ordinary to the king, and rendered himſelf ſo acceptable to his Majeſty, that when Dr. Hallam, Canon of Windſor, wiſhed to reſign the deanry of Briſtol, his majeſty made it a particular point that the deanry ſhould be in favour of Dr. Layard. He was exceedingly beloved by the inhabitants of that city, for the condeſcending attention which he paid to the poor children there, and other benevolent acts, particularly by inſtituting a "Society for the Suppreſſion of Vice," ſimilar to the excellent Society for the ſame purpoſe in London, of which he was Vice-preſident. The dean has left a large family to lament his loſs. He was an eloquent preacher, a ſound miniſter of the Church of England, a very pleaſant companion, and a man of learning and liberality. He publiſhed beſides the poems already mentioned, two ſermons, one at the Conſecration of the preſent learned Biſhop of St. Aſaph, in 1789, (then of St. David's,) and another for the benefit of the Magdalen, in 1802.

On Sunday, the 10th inſt. died at Ecton, in Northamptonſhire, in the 65th year of his age,

age, the Rev. Bulder Whaley, M. A. upwards of forty years rector of that place, domeſtic chaplain to the Right Hon. Lord Brownlow, and for many years one of the repreſentatives of the clergy of the dioceſe of Peterborough, in the lower Houſe of Convocation.

On Tueſday the 12th inſt. died, at Wisbech, Mrs. Martha Barker, aged 64 years, much regretted by her family and friends.

On Tueſday died, Mr. Main, of Stamford; he held the office of Apparitor many years.

On Friday evening died, at Hatley St. George, in this county, Mrs. Quintin, wife of Thomas Quintin, Eſq.

On Tueſday ſe'nnight died ſuddenly, the Rev. Edward Healy, rector of Pattrington, near Hull, and formerly fellow of Clare-hall; B. A. 1773; M. A. 1776. The rectory is in the gift of the Maſter and Fellows of Clare-hall.

On Sunday laſt died, after a long illneſs, Mr. Mann Hutcheſſon, attorney-at law, of Wiſbech.

On the third of laſt month died at Liſbon, much lamented by his numerous friends, Hurt Francis Sitwell, Eſq. of Ferne Hall, in Shropſhire, and lately of Emanuel College, Cambridge.

On Tueſday laſt died at Ramſey, Mr. William Ruff, in the eighty-eighth year of his age.

On Sunday laſt died Miſs Smith, daughter of the late Mr. Smith, farmer of Peterborough.

Sunday ſe'nnight died, in the 77th year of her age, Mrs. Greene, relict of the Rev. John Greene, many years miniſter of St. George's of Tombland, in Norwich, by whom her friends have loſt a valuable acquaintance, and the poor a moſt liberal benefactreſs. She has left 500l. three per cents. to the Norfolk and Norwich Hoſpital; 100l. to Bethel; 100l. to the Charity Schools; 100l. for the relief of Clergymen's Widows; and 50l. for the poor of St. George's, Tombland.

On Wedneſday the 30th ult. died, at Little Barford in the county of Bedford, Mrs. Tingey, a maiden lady, at the advanced age of 74, who during a period of ſixty years, ſupported (amidſt the circle of an extenſive acquaintance) a character ſtrongly marked for ſteady friendſhip, conciliating manners, and ſuch univerſal benevolence as endeared her to every claſs of ſociety. Language is ſcarce able to convey what her friends experienced in the death of ſuch a woman, but it muſt be ſome conſolation to them when they recollect the ſympathetic tear that trembled in the eye of a large congregation (who attended the funeral) and witneſſed the ſolemn and pious behaviour of the poor of her own pariſh, who have in her ſuſtained an irreparable loſs.

On Saturday laſt died Whittleſea, in the 18th year of her age, Miſs Martha Boyce, daughter of Mr. John Boyce, liquor merchant; her mild and amiable diſpoſition will long endear her memory to her relations and friends, while her early piety and chriſtian reſignation holds forth a bright example to the riſing generation.

MONTHLY LIST OF BOOKS IN DIVINITY.

1. The Duty of making a last Will and Testament, a Sermon, preached in the Chapel of St. Nicholas, Lynn Regis, Norfolk, January 6. 2d edition. By the Rev. S. Partridge, M. A.

2. Reverence to Old Age, a Sermon, preached in the parish church of Boston, in the county of Lincoln, August 1802. By the ſame.

3. An Essay on the Change produced in the the personal Characters of the Apostles by the deſcent of the Holy Ghoſt. By a Kentiſh Curate. 8vo.

4. Charity the Bond of Peace and all Virtues, a Sermon, preached before the Society of the Sons of the Clergy in the Dioceſe of Durham, on Thurſday September 2, 1802, and

and published at their request. By Thomas Burgeſs, B. D. Prebendary of Durham. 8vo.

5. Obſervations on the Speech of Sir William Scott, and other matters relating to the Church, in which the fatal conſequences of permitting the Clergy to hold the farms are ſtated in a Letter to a Member of Parliament, by a Kentiſh Clergyman, Author of the Thoughts on the Preliminary Articles of Peace, 8vo.

6. The Regard which is due to the memory of Good Men, a Sermon preached in the Epiſcopal Chapel, Dundee, Sunday the 21ſt Feb. 1802, on the death of George Yeaman, Eſq. by the Rev. J. Bruce, A. B. late of Emanuel College, Cambridge, 8vo.

7. Hints on the policy of making a National Proviſion for the Roman Catholic Clergy of Ireland, as a neceſſary mean to the amelioration of the ſtate of the peaſantry, addreſſed to John Bagwell, Eſq. knight of the ſhire for the county of Tipperary.

8. Death, a Seatonian Prize Poem, by Beilby Porteus, M. A. now Lord Biſhop of London, a new Edition, with a Preface and Notes. To which is added, An Epitaph on King George the Second, by the ſame Author, 8vo.

9. Why are you a Chriſtian? a Dialogue between 'Squire Nelſon and Peter Prune, firſt printed in the Orthodox Churchman's Magazine, 12mo.

The Chriſtian Faith on the Catechiſm of the United Church of England and Ireland, briefly explained from Scripture, addreſſed principally to parents, maſters of families, and youths, by the Rev. Samuel Turner, A. M. Chaplain to the Earl of Scarborough, 12mo.

Sermons, ſelected and abridged chiefly from minor authors, adapted generally to the Epiſtle, Goſpel, or Firſt Leſſons, or to the ſeveral ſeaſons of the year, for the uſe of families, by the Rev. Samuel Clapham, A. M. Vicar of Chriſt Church, Hants, and of Great Ouſeborn, Yorkſhire, 8vo.

Letter to the Rev. Dr. Goodall, Head Maſter of Eton School, on the Importance of a Religious Education, 8vo.

An Explanation of the 11th Chapter of the Revelation of St. John, wherein is ſhewn how fully and punctually the Second Woe, v. 1, 7, 13, has been accompliſhed in, and by the late conteſt with France, by Robert Tryſam, A. M. Vicar of Wormingford and Boxted, Eſſex, &c. &c. 8vo.

Sermons compoſed for country congregations, by the Rev. Edward Nares, Rector of Beddenden, in the county of Kent, and late Fellow of Merton College, Oxford.

The Pariſh Church, a Diſcourſe occaſioned by a vacancy in the cure of St. Mary's, Aldermanbury, Sept. 19, with Notes and Clericus on Qui-tam, by John Moir.

An Inquiry into the Origin of True Religion, together with the Invention of Letters, and the Diſcovery of the moſt uſeful Arts and Sciences, by the Rev. James Creighton, B. A.

An Eſſay on the duration of a future ſtate of puniſhments and rewards, by John Simpſon.

A Sermon preached at York, Dec. 16, 1802, on the death of Robert Capper, M. D. with an Account of his Life, by Charles Wellbeloved.

A Letter to the Rev. John Kentiſh, occaſioned by ſome remarkable paſſages in his Sermons, intitled "A Review of Chriſtian Doctrines," delivered at Hackney.

A Letter to a Noble Duke, on the Incontrovertible Truth of Chriſtianity.

An humble Attempt to promote Union among Chriſtians, by inculcating the principles of Chriſtian Liberty.

Sermons, deſigned chiefly as a preſervative from Infidelity and Religious Indifference, by John Prior Eſtlin.

The Unrivalled Felicity of the Britiſh Empire, a Sermon preached at Salter's-hall, Nov. 7, 1802, at the commemoration of our great National Deliverances, annually obſerved in that place, by the Rev. James Steven.

A Diſcourſe on the Immortality of the Soul, and a future ſtate of Retribution, ſelected with a view to general utility, from the writing of Maſſillon, Biſhop of Clermont, tranſlated into Engliſh; to which is ſubjoined, an Ode written in anſwer to one that was chanted in the Church of Notre Dame, then called the Temple of Reaſon, in Paris, on the occaſion when a common courtezan was exhibited to the people as the repreſentative of their New Divinity.

A Review of Chriſtian Doctrine, a Sermon preached at St. Thomas's, Southwark, Dec. 26, 1802, and at the Gravel Pit, Hackney, Jan. 2, 1803, on reſigning the office of a Miniſter in thoſe Societies, by John Kentiſh.

The

The Harmony of the Prophets, or Gleanings, from interpreters of the Apocalypſe, who have adhered to Mr. Mede's foundation, 12mo.

A Sovereign Remedy in Affliction, a Sermon preached in the pariſh church of Wanſtead, in the county of Eſſex, on Sunday March 17, 1803, being the Fifth Sunday in Lent, 8vo. by the Rev. S. Glaſſe, D. D. Rector of the ſaid Pariſh.

Sermons preached occaſionally in the Epiſcopal Chapel, Stirling, during the eventful period from 1793 to 1803, by George Gleig, L.L. D. and F. R. S. Edin. 8vo.

The Sum and Subſtance on the Prophecies, relating to the laſt times; or, Gleanings from the works of the celebrated Mr. Mede and his Diſciples, 12mo.

A Reply to Academicus, in a Letter addreſſed to the Rev. Mr. Michell, M. A. Fellow of King's College, Cambridge, by a Friend of the Rev. Dr. Ripling, Dean of Peterborough, 8vo. p. 77.

TO CORRESPONDENTS.

THE Letter of "A Country Curate" in our next. We are much obliged to him for his friendly hints, and ſhall be glad to hear from him often. The Prayers which he mentions we are in poſſeſſion of, and will give them a place in a future Number.

The Rev. Mr. T. Ludlam on "The Moral Senſe," and "On the PROPER GROUND of our affections towards GOD," will certainly appear next month.

Alſo, "The Addreſs from a Sponſor to the Child's Parent," an "Original Letter from the Rev. Mr. COMBER to Biſhop WARBURTON, and other Communications."

A Writer, who ſigns himſelf "A Member of the Church of England," is ſevere upon us for "our hoſtility to methodiſts and diſſenters:" and he has taken conſiderable pains in tranſcribing ſeveral portions of ſcripture, by which he wiſhes us to regulate our conduct in future. We are not ignorant that *charity* is a chriſtian duty; but we beg leave alſo to remind him, that *zeal* is alſo a chriſtian duty; and that there are *times* and *characters* too which demand the exerciſe of it in a vigorous degree. We are unconſcious of being *hoſtile* to diſſenters *as ſuch*, i. e. to peaceable and orderly ſectaries, who regulate themſelves ſtrictly by the terms of the Act of Toleration. Our Correſpondent cannot entertain a more honourable opinion of "Doddridge, Watts, and Orton" than we do ourſelves. But thoſe good and pious men were as adverſe to the methodiſtical irregularities as we poſſibly can be, of which many proofs might be adduced; but if our Correſpondent will give himſelf the trouble to look into "Orton's Letters to a young Clergyman," Vol. I. Letters 12 and 13, he will ſee what was the opinion of that amiable man, on the "conduct of what are called Evangelical Preachers," and "religious converſions," which perfectly coincides with our own ſentiments.

In return for the ſtring of texts, we beg leave to repay the compliment by another, Matt. vii. 15, 23; xv. 12, 13, 14; xxiii. 28—Acts xv. 24, 25—Rom. xvi. 17—2 Cor. xi. 13, 14—Gal. i. 9, v. 20—Eph. iv. 11, 16—1 Tim. i. 5, 7—2 Tim. iv. 1, 4—Tit. i. 9—1 John iv. 1—2 John, 10, 11—Jude iii. 4.

The paper on Subſcription to the Articles came too late for the preſent Number, but it ſhall have a ſpeedy inſertion.

ERRATA.

In the Eſſay upon Natural Religion, in Supplement to vol. III.

Page 486, line from top 12—*for* aſcerttined—*read* aſcertained.
bottom 5—*for* aſſurances—*read* aſſurance.
1—*for* leaveth—*read* beareth.

Page 487,

Page 437, line from top 15—*for* will you ſay are they therefore—*read* will you ſay they are therefore?
Page 439, line from top 14—*for* to prove—*read* to commend.

ERRATA in Numbers 25 and 26.

Page 3, line 4 of the note, *for* ecclesiastical—*read* civil.
Page 12, line 27, *for* relation—*read* revelation.
Page 13, last line—*for* irreverent—*read* irrelevant.
Page 123, line 2 of the ſecond column, *for* e'er—read or.
Page 16, line from bottom 13—*for* μεταυοα—*read* μετανοια.
Page 16, line from bottom 6—*for* when men ceaſe to do evil *they* learn *read* when men ceaſe to do evil *and* learn.
Page 17, line from top 22—*for* to chuſe the meaſures—*read* to chuſe the meaſure.
Page 18, line from top 12—*for* may have clear ideas of—*read* may have of clear ideas.
Page 18, line from top 14—*for* inclusive demonstration—*read* inconclusive demonstration.
Page 19, lines from top 20, 21—*for* a willing and a ready *mind*—*read* a willing *obedience*, and a ready *ſubjection*.
Page 20, line from top 3—*for* as implies an utter—*read* as imply an utter.
Page 32, line from bottom 23—*for* the Jews pride themſelves—*read* the Jews *might* pride themſelves.
Page 34, line from bottom 22—Whatever then are privileges—*read* whatever then are *the* privileges.
Page 35, line from top 4—*for* are applicable to—*read* are *as* applicable to.
Page 36, line from top 4—*for* any hand in *proving* the—*read* any hand in *procuring* the
Page 38, note line—*for* απτικω—*read* πτικω.
Page 40, line from bottom 14—*for* most *strict* ſect of—*read* most *ſtraiteſt* ſect of.—Paul's own words.
Page 181, line 30—*for arregated*—*read arrogating*.
In the firſt line of the tranſlation of the Greek lines *for rivalling*—*read rival*.
In the Expoſitory Eſſay upon the Romans, Vol. IV.
Page 156, line 3 from bottom—*for* fleſhy—*read* fleſhly.
Page 157, line 14 from bottom—*for* which has the deſignation of God holy juſt—*read* which *as* the deſignation of God *was* holy juſt.
Page 157, line 16 from bottom—*for* fleſhy—*read* fleſhly.
Page 159, line 14 from top—*for* in contradiction—*read* in contra-diſtinction.
Page 159, line 16 from bottom—*for* Heb. vi. 2, 3—*read* Heb. v. 2, 3.

THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR MAY 1803.

God hath not given us the Spirit of Fear; but of Power, and of Love, and of a ſound Mind. ST. PAUL.

THE LIFE OF BISHOP BEDELL.

WILLIAM BEDELL, born at Black Notley in Eſſex, 1570, was the younger ſon of an ancient and conſiderable family. After paſſing through his ſchool education, he was ſent to Emanuel College in Cambridge, and put under the care of Dr. Chadderton, the famous and long-lived Head of that houſe; and, in the year 1598, was choſen Fellow: he took his degree of Bachelor of Divinity in 1599, when he became ſo eminent, both for learning and piety, that appeals were often made to him, as differences and controverſies aroſe in the univerſity. From Cambridge he was removed to St. Edmund's-bury in Suffolk, where he ſerved long in the goſpel with great ſucceſs, and was as great a pattern of the paſtoral care in the lower degree, as he proved afterward in Ireland in the higher. Upon Sir Henry Wotton's being ſent ambaſſador to Venice by King James the Firſt, at the time of the interdict, ſuch was the reputation of Mr. Bedell, that he was recommended as the fitteſt perſon to go chaplain in ſo critical a juncture, and, returning from thence, after a ſtay of eight years, brought over with him the Archbiſhop of Spalato, and one Deſpotine, a phyſician, whom, with many others, he had converted to the proteſtant faith.

Upon his arrival in England, he went immediately to his charge at St. Edmund's-bury, and there, with great faithfulneſs and aſſiduity, proſecuted his miniſterial labours. In that obſcure corner he lived private and unknown, being content to deſerve preferment, he did not envy others, who, upon leſs merit, and more induſtry, arrived at it. Though forgot at court, yet a gentleman in Suffolk, Sir Thomas Jermyn, who was privy counſellor and vice chamberlain to King Charles I. and an eminent patron of virtue and piety, took ſuch a liking to him, that, in the year 1615, he preſented him to the living of Horingſheath; to which place he removed and ſtaid twelve years, during which time he was an honour to the church, as well as a pattern to all churchmen. He did not ſatisfy himſelf with a ſlight performance of his duty, but devoted his time and talents to the work of the

miniſtry, which he followed ſo cloſe, and lived ſo retired, that he was ſcarcely known in England; yet ſuch was his fame in Ireland, that, though he was not known either to Biſhop Uſher, or to any of the Fellows of Trinity College, he was choſen, by their unanimous conſent, Head of their college in the year 1627.

Thus called out of obſcurity, and placed in a more conſpicuous and exalted ſtation, his eminent abilities ſoon diſplayed themſelves, for he was no ſooner elected maſter of Trinity College, than he ſet about the duties incumbent on him, in ſuch a manner as ſhewed how well he had improved his long time of retirement. He had hitherto lived as if he had been made for nothing but ſpeculation and ſtudy; but, entering upon a more public ſcene, it appeared that he underſtood the practical things of government and human life ſo well that no man ſeemed better cut out for buſineſs. In the government of the college, he applied himſelf with that vigour of mind which was peculiar to him; he corrected ſuch abuſes as he found among them; ſet ſuch rules, and ſaw them ſo well executed, that it quickly appeared how happy a choice they had made; and, as he was a great promoter of learning among them, ſo he thought it his particular province to inſtruct the houſe aright in the principles of religion. In order to this, he catechiſed the youth in the college once a week, and preached once on Sundays, though not obliged to it; and, that he might acquaint them with a plain and particular body of divinity, he divided the church catechiſm into two-and-fifty parts, one for every Sunday, and explained it in a way ſo mixed with ſpeculative and practical matters, that his ſermons were both learned lectures of divinity, and excellent exhortations to piety and virtue: many took notes of them, and copies of them were much enquired after; for, as they were fitted to the capacity of his hearers, ſo they contained much matter in them for entertaining the moſt learned.

He had not been maſter of Trinity College above two years, when, by his friend Sir Thomas Jermyn's means, a patent was ſent him to be Biſhop of Kilmore and Ardagh, two contiguous ſees in the province of Ulſter; we muſt therefore now view him in this his new and more elevated character of Biſhop. Here he conſidered that the Biſhop's office made him the ſhepherd of the inferior ſhepherds, if not of the whole flock; and, therefore, he reſolved to ſpare himſelf in nothing, by which he might advance the intereſt of religion among them; and, though ſenſible, that, by a faithful diſcharge of his epiſcopal function, he ſhould fall under the envy of ſome, and meet with oppoſition from others, yet he reſolved cheerfully to undergo whatſoever uneaſy things he might ſuffer on that account, rather than wound his conſcience by neglecting his duty. Thus determined, he looked into the ſtate of his dioceſe, and found in it ſo many diſorders, that there was ſcarce a ſound part remaining. The revenue was waſted by dilapidations, and all ſacred things had been expoſed to ſale in ſo ſordid a manner that it was grown into a proverb. One of his cathedrals was fallen down to the ground, and there was ſcarce enough remaining, in both revenues, to ſupport a biſhop, who was reſolved not to ſupply himſelf by indirect and baſe methods; he had but a very ſmall clergy, but ſeven or eight in each dioceſe, of good ſufficiency, (as he himſelf expreſſes it,) but every one of theſe had many vicarages a piece; and, being Engliſh, and his whole dioceſe Iriſh, they were barbarians to them, nor could they perform any divine offices among them.

Here

Here was a melancholy proſpect to a man of ſo good a mind, enough to have quite diſheartened him, if he had not had a proportionable degree of ſpirit and courage to ſupport him under ſo much weight. After he had recovered ſomewhat of the ſpoils made by his predeceſſor, and ſo put himſelf in a capacity to ſubſiſt, he went about the reforming of abuſes; and the firſt that he undertook, was pluralities, by which one man had a cure of ſouls in ſo many places, that it was not poſſible to diſcharge his duty to them, nor to perform thoſe vows which he made at his ordination, of feeding and inſtructing the people committed to his care. To accompliſh his end, the biſhop gathered a meeting of his clergy, and in a ſermon with which he opened it, he laid before them, both out of ſcripture and antiquity, the inſtitution, the nature and the duties of the miniſterial employment; and, after ſermon, he ſpoke to them largely on the ſame ſubject in Latin, exhorting them to reform that intolerable abuſe, which, as it brought a heavy ſcandal on the church, and gave their adverſaries great advantages againſt them, ſo it muſt very much endanger their own ſouls, and the ſouls of their flocks. And, to let them ſee that he would not lay a heavy burden on them, in which he would not bear his own ſhare, he reſolved to part with one of his own biſhoprics, and accordingly reſigned Ardagh to Dr. Richardſon, and ſo was now only Biſhop of Kilmore. The authority of this example, and the efficacy of his diſcourſe, made ſuch an impreſſion on his clergy, that they all relinquiſhed their pluralities except one, and he, being a dean, exchanged his deanery with another, for he was aſhamed to live in the dioceſe where he would not ſubmit to ſuch terms, after both the biſhop himſelf, and all his clergy, had agreed to them. By cutting off pluralities, many livings became vacant in his dioceſe, which he endeavoured to fill with proper paſtors. His next care was to obſerve the behaviour of his clergy; he knew the lives of churchmen had, generally, much more efficacy than their ſermons; and, therefore, ſet himſelf to watch over the manners of his prieſts.

When he made his viſitations, he always preached himſelf, and adminiſtered the ſacrament; and the buſineſs of his viſitation was to obſerve the ſtate of his dioceſe, and to give good inſtructions both to clergy and laity. The viſitations in Ireland had been matters of great pomp and luxury, which lay heavy on the inferior clergy, and ſuch exorbitant fees exacted as were a great grievance unto them. Theſe exceſſes our biſhop reformed; he took nothing but what was by law and cuſtom eſtabliſhed, which he employed in entertaining the clergy, and, if any overplus remained, he ſent it always to the priſons, for the relief of the poor.

Biſhop Bedell was exactly conformable to the forms and rules of the church; he went conſtantly to common prayer in his cathedral, and often read it himſelf, and aſſiſted in it always with great reverence and affection. He preached conſtantly twice on Sundays in his cathedral, on the epiſtles and goſpels for the day, and catechized always in the afternoon before ſermon, and preached twice a year before the judges, when they made the circuit. His voice was low and mournful; but as his matter was excellent, ſo there was a gravity in his looks and behaviour which ſtruck his auditors.

From the relation of his moſt exemplary diſcharge of his epiſcopal function, let us view his conduct towards the cloſe of life, and ſee what happened to him at the time of the Iriſh maſſacre. Here the great eſteem and regard that the Iriſh themſelves had for this good man, will appear; for, when there was nothing but fire, blood, and deſolation round about him, he

remained for many weeks ſecure in his own houſe, though not in a condition to make any defence. Great numbers of his neighbours fled to him for ſhelter; and, receiving all that came, he ſhared every thing that he had with them, and, now that they had nothing to expect but death, he invited them all to turn, with him, to God, and to prepare for it; and ſo they ſpent their time in prayer and faſting. The rebels expreſſed their eſteem for him in ſuch a manner, that he had reaſon to aſcribe it wholly to the over-ruling power, which ſtills the raging of the ſea, and the tumults of the people; they ſeemed to be overcome with his exemplary converſation among them, and with the tenderneſs and charity that he had, upon all occaſions, expreſſed for them; and they often ſaid, he ſhould be the laſt Engliſhman who ſhould be put out of Ireland. He was the only Engliſhman in the whole county of Cavan that was ſuffered to live in his own houſe without diſturbance; not only his houſe, and all the out-buildings, but the church and church-yard were full of people, every day expecting when thoſe ſwords, that had, according to the prophetic phraſe, *drunk up ſo much blood*, ſhould likewiſe be ſatiated with theirs. In this ſituation, when they *eat the bread of ſorrow*, the biſhop encouraged them to truſt in God, and, in order to that, he preached to them the firſt Lord's-day after this terrible calamity had brought them about him, on the third pſalm, which was penned by David, when there was a general inſurrection of the people againſt him, under his unnatural ſon Abſalom; and he applied it all to their preſent condition. He had a melancholy aſſembly before him, an auditory all melting into tears. It requires a ſoul of an equal elevation to his, to imagine how he raiſed up their ſpirits, when he ſpake to them theſe words: "But thou, O Lord, art a ſhield for me, my glory, and the lifter up of my head. I laid me down and ſlept: I awaked, for the Lord ſuſtained me. I will not be afraid for ten thouſands of the people, that have ſet themſelves againſt me round about." And to the concluſion of the pſalm, "Salvation belongeth unto the Lord: thy bleſſing is upon thy people." The next Lord's-day, hearing of the ſcoffings, as well as the cruelties of the Iriſh, he preached on theſe words in Micah: "Rejoice not againſt me, O mine enemy! when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. Then, ſhe that is mine enemy ſhall ſee, and ſhame ſhall cover her which ſaid unto me, where is the Lord thy God?" By theſe means, and through the bleſſing of God upon them, they encouraged themſelves in God, and were prepared for the worſt which their enemies could do to them.

While this good man was now waiting every day for his crown, the rebels ſent to him, deſiring him to diſmiſs the company that was about him; but he refuſed to obey, and reſolved to live and die with them, and would much more willingly have offered himſelf to have died for them, than have accepted of any favour for himſelf, from which they ſhould be ſhut out. And, when they ſent him word, that though they loved and honoured him beyond all the Engliſh that ever came into Ireland, becauſe he had never done wrong to any, but good to many, yet they had received orders from the council of ſtate at Kilkenny, that if he would not put away the people that had gathered about him, they ſhould take him from them: he anſwered in the words of David and St. Paul, "Here I am, the Lord do

unto me as ſeems good to him, the will of the Lord be done." Upon which, on the 18th of Dec. they came and ſeized on him, and on all that belonged to him, and carried him and his two ſons, and Mr. Clogy his ſon-in-law, priſoners to the caſtle of Lockwater, the only place of ſtrength in the whole county, where at firſt they were all clapped into irons, except the biſhop, though afterwards their irons were taken off, and they were permitted to worſhip God without moleſtation, which was now the only comfort they had left. The day after their impriſonment, being the Lord's day, the biſhop preached to his little flock on the epiſtle for the day, which ſet before them the pattern of the humility and ſufferings of Chriſt; and on Chriſtmas day he preached on Gal. iv. 4, 5. and adminiſtered the ſacrament, their keepers being ſo charitable as to furniſh them with bread and wine. On the 26th, the biſhop's eldeſt ſon preached on St. Stephen's laſt words, which afforded proper matter for their meditation, who were every day in expectation when they ſhould be put to give ſuch a teſtimony of their faith as that firſt martyr had done; and, on the 2d of January, which was the laſt Sunday of their impriſonment, Mr. Clogy preached on St. Luke ii. 32, 33, 34. During all their religious exerciſes, their keepers never gave them any diſturbance, often declaring that they had no perſonal animoſity againſt the biſhop, nor any other cauſe to be ſevere to him, but becauſe he was an Engliſhman.

From the caſtle of Lockwater, the biſhop, with his two ſons, and Mr. Clogy, were conveyed to the houſe of Dennis O'Sheridan, an Iriſh miniſter, where the biſhop ſpent the few remaining days of his pilgrimage. During the laſt ſabbaths of his life, though there were three miniſters preſent, he read all the prayers and leſſons himſelf, and likewiſe preached on all thoſe days. The 30th of January, being the laſt Lord's-day in which he had ſtrength enough to preach, he preached on Pſalm cxliv. the firſt appointed for that day; and when he came to the words of the 7th verſe, "Send thine hand from above, rid me and deliver me out of great waters, from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and whoſe right hand is a right hand of falſehood;" he repeated them again and again with ſo much zeal and affection, that it appeared how much he was haſtening to the day of God, and that his heart was crying out, "Come, Lord Jeſus! come quickly! He dwelt ſo long upon them, with ſo many ſighs, that all the aſſembly melted into tears, looking on this as a preſage of his approaching diſſolution; and ſo it proved; for, the day after, he ſickened, and, on the fourth day, apprehending his ſpeedy change, he called for his ſons, and his ſons' wives, and, at different times, thus ſpoke to them:

"I am going the way of all fleſh, I am now ready to be offered up, and the time of my departure is at hand: knowing, therefore, that ſhortly I muſt put off this tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me, I know alſo, that, if the earthly houſe of this tabernacle were diſſolved, I have a building of God, an houſe not made with hands, eternal in the heavens; a fair manſion in the New Jeruſalem, which cometh down out of heaven from my God. Therefore, to me, to live is Chriſt, and to die is gain, which increaſeth my deſire, even now, to depart, and to be with Chriſt, which is far better than to continue here in all the tranſitory, vain, and falſe pleaſures of this world, of which I have ſeen an end. Hearken, therefore, unto the laſt words of your dying father; I am no more in the world, but ye are in the world. I aſcend to my father and your father, to

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my God and your God, through the all-ſufficient merits of Chriſt Jeſus, my Redeemer, who ever lives to make interceſſion for me; who is a propitiation for my ſins, and hath waſhed me from them all in his own blood; who is worthy to receive glory, and honour, and power; who hath created all things, and for whoſe ſake they are and were created.

"Let nothing ſeparate you from the love of Chriſt, neither tribulation nor diſtreſs, nor perſecution, nor famine, nor nakedneſs, nor peril, nor ſword: though, for his ſake, ye are killed all the day long, and are counted as ſheep for the ſlaughter, yet be not afraid; for, if ye ſuffer for righteouſneſs ſake, happy are ye. Our God will ſurely viſit you in due time, and return your captivity as the rivers of the ſouth: though now, for a ſeaſon, ye are in heavineſs, through manifold temptations, yet ye ſhall reap in joy; all your loſſes ſhall be recompenſed with abundant advantages, for my God will ſupply all your need, according to his riches in glory, by Jeſus Chriſt; who is able to do exceeding abundantly above all that we are able to aſk or think."

After that he bleſſed his children, and thoſe that ſtood about him, in an audible voice, in theſe words: "God, of his infinite mercy, bleſs you all, and preſent you holy and unblameable, and unreprovable in his ſight, that we may meet together at the right hand of our bleſſed Saviour Jeſus Chriſt, with joy unſpeakable and full of glory!" Amen. To which he added theſe words; "I have fought a good fight, I have finiſhed the courſe of my miniſtry and life together. Though grievous wolves have entered in among us, not ſparing the flock, yet, I truſt, the great ſhepherd of his flock will ſave and deliver them out of all places where they have been ſcattered in this cloudy and dark day; that they ſhall be no more a prey to the heathen, neither ſhall the beaſt of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. O Lord, I have waited for thy ſalvation." And, after a little interval, he ſaid, "I have kept the faith once given to the ſaints, for the which cauſe I have ſuffered all theſe things; but I am not aſhamed, for I know whom I have believed, and, I am perſuaded, that he is able to keep that which I have committed to him againſt that day." After this he ſpoke little, for, as his ſickneſs increaſed, his ſpeech failed, and, about midnight, on the 7th of February 1641, he reſigned his ſoul into the hands of his maker.

Biſhop Bedell was a tall and graceful perſon; there was ſomething in his looks and carriage that diſcovered what was within, and created a veneration for him: he had an unaffected gravity in his deportment, and a decent ſimplicity in his dreſs and apparel. His ſtrength continued firm to the laſt, and his eyes ſo good that he never uſed ſpectacles. His memory and judgment, as they were very extraordinary, ſo they remained with him to the laſt. He always preached without notes, but often wrote down his meditations after he had preached them. He did not affect to ſhew any other learning in his ſermons, but what was proper for opening his text, and clearing the difficulties in it, which he did, by comparing the originals with the moſt ancient verſions. His ſtyle was clear and full, but plain and ſimple; for he abhorred all affectation and pompous rhetoric in his ſermons, as contrary to the ſimplicity of Chriſt. His ſermons did all drive at the great deſign of infuſing in the hearts of his hearers right apprehenſions and warm thoughts of the great things of the Chriſtian religion, which he did with ſo much the more authority, as it appeared that he was much moved himſelf with

with thoſe things which he delivered to others. He was always at work n his ſtudy; when the affairs of his function did not lead him out of it. He read the Hebrew and the LXX ſo much, that they were as familiar to him as the Engliſh tranſlation. Every day after dinner and ſupper there was a chapter of the Bible read at his table, whoſoever were preſent, proteſtants or papiſts, and Bibles were laid down before every one of the company; and before him, either the Hebrew or the Greek. He was very free in his converſation, talked ſeldom of indifferent matters, but turned his diſcourſe to ſomewhat that made his company uſeful and inſtructive. He looked upon religion not ſo much as a ſyſtem of opinions, or a ſet of forms, as a divine diſcipline, that reforms the heart and life, frequently having in his mouth thoſe words of St. Auguſtin, "It is not leaves, but fruit, that I ſeek. His devotion in the cloſet was only known to him who commanded him to pray in ſecret. In his family he prayed thrice a day, in the morning, before dinner, and after ſupper. He looked upon the obligation of obſerving the ſabbath as moral and perpetual, and conſidered it as ſo great an engine for carrying on the true ends of religion, that as he would never go into the liberties which many practiſed on that day, ſo he was exemplary in his own exact obſervation of it, preaching always twice and catechizing once, and, beſides that, he uſed to go over the ſermons again in his family, and ſingiug pſalms, concluded all with prayer.

ON THE MOSAIC HISTORY

OF THE

CREATION AND FALL.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

ONE of the principal arts made uſe of by the advocates of Infidelity and Scepticiſm, conſiſts, as I have already ſhewn, in unwearied attempts to engender a belief that Moſes was not the author of the Pentateuch: but the vaſt body of evidence which has been brought forward in proof of the genuineneſs of the Moſaic Hiſtory, and which no candid inveſtigator would have the temerity to reſiſt, has induced certain of their aſſociates, in part, to acknowledge their error; and to acquieſce, although ſomewhat reluctantly, in the generally received opinion. Fearful, however, leſt by this their conceſſion they ſhould have yielded too much to the friends of revealed religion, and that they might not appear to give an unqualified aſſent to the account which Moſes has tranſmitted of the origin of mankind, it has been pointedly remarked that this account *was not compiled till about* 2300 *years after the creation.* Hence they would ſeem to inſinuate, that as Moſes could not poſſibly write from his own perſonal knowledge, he, like other men, was liable to impoſition and error, and might, for want of more legitimate authority, have been led to *compile* his hiſtory from the legendary tales and fables which he had collected from the Egyptians. A ſuppoſition than which none can be more impious and abſurd.

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It will be readily granted, that the interval of time which had elapſed from the Creation to the Exodus, was indeed conſiderable, not leſs, if we follow the chronology of the Hebrew Bible, than 2512 years. But from this circumſtance no inference whatever can be deduced to the prejudice of Moſes as an hiſtorian; for, without inſiſting, at preſent, on the Divine Inſpiration, it may be eaſily ſhewn that the ſources of authentic information were ſtill open to him.

In the early ages of mankind, the longevity of the patriarchs abundantly ſupplied the want of written records. The manner in which all things were erected, and the account of his own formation, were undoubtedly made known to Adam by an immediate revelation from God. This revelation, together with every ſubſequent diſpenſation that had befallen him, would by Adam be faithfully communicated to his poſterity; the remembrance of which would be religiouſly cheriſhed and preſerved by the pious deſcendants of Seth. Theſe three perſons, Methuſelah, Shem, and Iſaac, were fully competent to tranſmit an account of every memorable event in the old and new world, from Adam till within ten years of the going down of the Iſraelites into Egypt. Methuſelah lived 240 years with Adam, Shem 97 with Methuſelah, and Iſaac was 50 years old at the death of Shem; and we are informed in the ſcripture, that Iſaac lived 120 years with Jacob, and that the latter was 130 years old when he went with his family into Egypt *. From Iſaac, therefore, it is highly probable that Joſeph might receive the account of what had happened in the antediluvian world, by whom the ſame might eaſily be conveyed to Amram, the father of Moſes, who was contemporary with Joſeph.

The ſolemn and prophetic aſſurance which had been given by Joſeph, of a future and ſpeedy deliverance, would make a deep and laſting impreſſion on the minds of the moſt intelligent amongſt the Hebrews. His valedictory words—"I die, and God will ſurely viſit you and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob †"—would be had in frequent recollection; and it would therefore become a principal object with parents, ſtudiouſly to inſtruct their children in the faith and manners of their anceſtors.

Thus we have ſeen that the chain of tradition, at the time of the Exodus, was compoſed of only a very few links, not one of which had the appearance of being in the leaſt impaired or broken. By means of five intermediate perſons, Methuſelah, Shem, Iſaac, Joſeph and Amram, the traditionary account of the Creation and Fall might be faithfully conveyed to Moſes; and from this pure, uninterrupted, and, I had almoſt ſaid, infallible ſource of communication, it was poſſible for him to have derived the materials of which the early part of his hiſtory is compoſed.

Had Moſes, indeed, harboured the ungenerous deſign of impoſing a feigned ſtory upon his brethren; he would not, we may be certain, have placed the principal epochs of his hiſtory ſo near to the times in which he lived, as we now find him to have done. After the examples of other nations, he would have placed the origin of the world at a diſtance of time infinitely beyond the utmoſt ſtretch of human recollection; and in the obſcurity

* Gen. v. 22, 27—xi. 10.—xxxv. 28. † Gen. l. 24.

ſecurity of a remote and unknown antiquity, he would have made fiction to aſſume the guiſe of truth; whilſt, at the ſame time, the poſſibility of detection would have been, in a great meaſure, precluded. The credulity of the Iſraelites muſt likewiſe have been very great, could they have been induced to receive as undoubted truths, a variety of intereſting facts reſpecting the priſtine ſtate and condition of their anceſtors, of which they had not, till then, had any the leaſt intimation.

Should Moſes, however, have preſumed to interweave with his hiſtory any of the fabulous conceits of the Egyptians; or had he, even in a ſingle inſtance, been found materially to depart from the traditions which had, at that time, obtained a univerſal currency amongſt the ſons of Jacob, the impoſition would have been readily detected, his fidelity as a writer impeached, and the reſpect which had hitherto been paid him as a legiſlator would have been immediately withdrawn. And we may reſt aſſured, that "if fraud or impoſture of any kind had been diſcovered, the Iſraelites would, at the moment of rebellion, have availed themſelves of that circumſtance, as a ground or juſtification of their diſobedience *." Inſtead of which, we find the reverſe of all this to have taken place. The hiſtory of Moſes is not carried up to ſo high a date as to exceed belief. It commences at a period which brings every remarkable occurrence within the limits of a juſt and rational tradition; of the truth of which the deſcendants of the Patriarchs had the fulleſt conviction. It was, accordingly, univerſally received and accredited by his contemporaries, who, at that time, were the ſole depoſitaries of antient truths. For they who could derive their deſcent from Adam, in a regular order of ſucceſſion, through the family of Seth, were of all other people the moſt competent to decide upon the merits of this hiſtory. And the juſtice of their deciſion, to which their nation have, from that time to the preſent, borne a clear, uniform, and unerring teſtimony, every ſincere and impartial lover of truth will moſt readily acknowledge. Hence the reaſon aſſigned by Chryſoſtom why Moſes did not affix his name to his writings, ſeems highly probable. This venerable Father has juſtly remarked, that the conſtant intercourſe which Moſes had with the people for whoſe immediate uſe and inſtruction they were intended, rendered it wholly unneceſſary for him thus to ſubſtantiate that as a fact, of the certainty of which they had daily and poſitive aſſurance †.

The purity and perſpicuity of the ſtyle exhibit further proofs of the fidelity of the hiſtorian. It is not by a ſtudious diſplay of arguments, nor by vague and abſtruſe reaſonings, that Moſes ſeeks to attach credit to his narrative. His hiſtory preſents to the view of the reader a ſeries of various and important facts, and theſe he has detailed with that plainneſs and ſimplicity of diction, which have ever been conſidered as characteriſtic of the truth. The embelliſhments of language were ſtudiouſly ſought after by profane authors, becauſe they were looked upon as neceſſary to enſure to their works a favourable reception; and it was, chiefly, by the aid of ſuch meretricious

* Vid. The Biſhop of Lincoln's Elements of Theology, vol. 1. p. 57. 2d Ed. To the reader who wiſhes for farther information on this ſubject, an attentive peruſal of the firſt chapter of that moſt uſeful and excellent work, is earneſtly recommended.

† In Epiſt. ad Rom. Cap. 1. Horn. prim.

ornaments that they ſucceeded in impoſing their "cunningly deviſed fables" upon the ignorance and credulity of mankind. But nothing of this kind appears in the writings of Moſes.

After the term of human life had been conſiderably ſhortened, and one common language had ceaſed to prevail amongſt men, a general emigration took place among the ſons of Noah, and various colonies were formed in regions far remote from their original dwelling. Tradition, then, in its future progreſs, was gradually corrupted and obſcured, until, at length, the truth was almoſt wholly loſt amidſt the mythological ſtories and chimeras of poets, philoſophers, and hiſtorians. No authentic account of the origin of the world and the primeval ſtate of man remained with the Egyptians and Chaldeans, and in vain did they attempt to ſupply the want of it by fiction and groundleſs pretenſions to a very high antiquity.

Some veſtiges, however, of the primary tradition are to be traced in the mutilated records which ſtill ſubſiſt amongſt different nations in various and oppoſite quarters of the world. But theſe ſcattered remnants of the primitive hiſtory of man, are ſo diſguiſed and disfigured by the intermixture of fable and the abſurdities of a groſs ſuperſtition, that, without the Moſaic account, we ſhould have been wholly at a loſs to unravel their meaning. It is only by conſulting the writings of Moſes, which give a plain and rational account of the firſt ages of the world, that we are now enabled, in any tolerable degree, to ſeparate truth from fiction, and to penetrate through the dark veil of allegory and myſticiſm, with which we find every other antient hiſtory to be invariably enveloped.

With the Jews did Moſes originally depoſit his hiſtory, and by them it has been religiouſly preſerved through all their ſucceſſive generations. They are themſelves at this day living monuments of the truth of the facts which are there recorded; for they alone, of all the nations of the earth, are able, from their poſſeſſion of this hiſtory, to give a clear and ſatisfactory account of their origin and antiquity.

Since, therefore, no other antient hiſtory has been found to exhibit ſuch clear and irrefragable proofs of its authenticity as that of Moſes, its authority may conſequently be implicitly relied upon; nor will the malicious and inſidious attempts of the infidel and the ſceptick ultimately avail, to weaken the credit which it has hitherto obtained, or to abate that reſpect with which it has been uniformly received amongſt almoſt all nations and in all ages of the world. The diſingenuous ſuppoſition of its having been compiled from the ſpurious documents of antiquity, will, of courſe, be at once rejected by every rational mind with juſt abhorrence and contempt.

CEPHAS LINCOLNIENSIS.

March 7th, 1803.

(To be continued.)

ORIGINAL

ORIGINAL LETTER FROM DR. THOMAS COMBER TO BISHOP WARBURTON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE *attempt* which was made about the middle of the laſt century to aboliſh ſubſcription to the Thirty-nine Articles of Religion by the means of parliamentary interference, in the form of a bill brought into the houſe for that expreſs purpoſe, and the endeavour of ſome modern writers to turn the attention of the public again to that topic, have induced me to tranſmit to you the following copy of a letter from my late father to the celebrated author of the "Alliance between Church and State," with whom, as I have mentioned in a former letter to you, a great degree of intimacy ſubſiſted for many years.

There are other ſubjects alſo, beſides the one above-mentioned, in the following letter, which may not, perhaps, be totally devoid of *intereſt* to ſome of your readers, and perhaps may convey *ſome uſeful information to them.*

As the letter itſelf is rather long, (and I requeſt that if you do honour it with a place in your Miſcellany, you will print the whole of it in one number,) I ſhall preſent it to you without any further preface.

THOMAS COMBER.

Creech-St.-Michael, April 11, 1803.

MY LORD,

"You are well convinced that my attachment to your lordſhip has continued on that baſis from which it aroſe, *a veneration for your lordſhip's talents and diſpoſitions.* I have never intermitted opportunities of inquiring of others concerning your lordſhip's health and happineſs; and I have only intermitted addreſſing your lordſhip with my pen when I thought I had nothing worth your attention. I have, however, my lord, always remembered that you were kind enough to think favourably of me, and to intereſt yourſelf in no inconſiderable degree in my welfare; I have therefore always been perſuaded, that you would not eſteem a letter which gave an account of any material change in my ſituation too trifling to deſerve your notice. Some ſuch changes have happened, and I have omitted acquainting your lordſhip with them only becauſe they ſucceeded too quick to give me breathing time to recollect myſelf, and addreſs my friends at a diſtance properly. My nearer friends, however, having often admoniſhed me of late that I did not do juſtice to myſelf, and the friendſhip with which your lordſhip honours me, by delaying an account to your lordſhip of the ſeveral material changes in my ſituation, I ſit down to wipe off this reproach.

"When I waited upon your lordſhip in town, you did me the honour to ſay, "*I muſt be my own phyſician;*" that I muſt cure myſelf of my ſcruples, my doubts, my objections to *Reſubſcription*; and very obligingly repreſented my caſe as like that of CHILLINGWORTH. Your lordſhip has proved a prophet; for what no reaſoning of my friends could effect, the

proceſs of my own mind has done. A view of a ſingle text in the *New Teſtament* in a *new light*, (providentially given to it,) has reconciled me to *Reſubſcription* of the Thirty-nine Articles, *and perfectly reconciled me*, as it has ſatisfied me in one article the main ground of my diſſent. I will not trouble your lordſhip now with the mention of this text *, much leſs with an account of the article which it cleared up to me, and the others which had connections with it. I will only ſay that, in conſequence of this *full reconciliation*, I gave my father great comfort in the aſſurance; and I verily believe that Providence afforded me the means of this *ſelf-conviction* in order to give comfort to a dying parent.

"My friends in college, and particularly *Dr. Caryl* and *Mr. Richardſon*, of our college †, had ſome years ago expreſſed their wiſh that I would come up and take the degree of D. D. *per cumulum*, or *per ſaltum*, as they expreſs themſelves. My friends in the country adviſed me, on account of my reconciliation to ſubſcription, to announce it to the world by taking the degree of D. D. at this ſummer's commencement. After due conſideration I determined to comply with their advice, and during the laſt winter to prepare myſelf for a public act, and to conſult at once *credit* and *frugality*, by keeping as much exerciſe as I could, and thereby reducing the expence of my degree. I applied myſelf, therefore, with my *uſual intenſity*, in the firſt place to recover a talent which I was once thought to poſſeſs in a conſiderable degree, the faculty of writing and ſpeaking Latin with eaſe and perſpicuity, and ſufficient elegance; and to this end endeavoured to make *Tully's philoſophical pieces* familiar to me. When I had done this, I applied myſelf to chooſe with propriety, my Theſis queſtion, and fixed on "A Defence of Subſcription to the Thirty-nine Articles on *moderate principles*, ſuch as Biſhop Burnet has held forth in his Comment; ſo as neither on one hand to make ſubſcription *too lax* and *inſincere*, nor on the other *too rigid* and *ſuperſtitious*." I took great pains, my lord, with my Theſis, and illuſtrated the *general* principles of *Burnet* by *particular* inſtances, which ſhewed that if the thirty-nine articles were to be interpreted in the very ſenſe in which the compiler's private opinion regarded them, no conſcientious divine of the *Church of England* could now ſubſcribe them. I will mention two inſtances, "the lawfulneſs of *capital puniſhments of Heretics*;" and "the *unlawfulneſs of reſiſting* any Prince in any attempts on civil and religious liberty." Theſe points I clearly ſhewed to be the opinions of the Compilers of our Articles; and thence my concluſion, that we ſhould embrace the favourable latitude of expreſſion which they have given, ſeemed irrefragable. For my *Clerum*, I choſe "the defence of the *neceſſity of ſome form of ſubſcription in words different from Holy Writ*." For my queſtion of determination, I choſe "the defence of an *Eſtabliſhment* with *Toleration*, on the principles of the *Alliance*." On all the ſubjects I took great pains, and I believe I may ſay to your lordſhip that I was not ill-qualified.

"During the courſe of the above-mentioned ſtudies, I had frequently written to my worthy tutor, *Dr. Caryl*, about the expence of a degree *per ſaltum*, the time of keeping the ſeveral pieces of exerciſe, &c. and received

* We have the greateſt reaſon to lament this ſilence, as we have every inducement to deſire to know what text, and what particular new view of it, could be able to effect ſuch wonders on the mind of Dr. Comber.——T. C.

† Jeſus College, Cambridge.

ceived ſatisfactory anſwers. But when it was neceſſary to diſcover my name to the profeſſor, he wrote me an anſwer that I was incapable of taking a D. D. degree at Cambridge: for though it has been *generally underſtood* that a man ſo many years above A. M.'s ſtanding, may take a D. D.'s degree, yet it ſeems that it is not enough to be ſo many years *above* A. M.'s ſtanding, but that he muſt be ſo many years ſtanding *after* actually taking the degree of A. M.; and as I was prevented taking this laſt-mentioned degree, when my foot was in the ſtirrup, by *juſt fear of the ſmall-pox* *, it ſeems I am excluded from my D. D.'s degree. Thus all my pains are loſt.

"I felt, however, a much heavier ſtroke than this diſappointment, in the death of my dear father on the 12th of May laſt. It ſo happened that I had never before, in all my life, now extended beyond my 48d year, attended any dying perſon. I leave it to the tenderneſs of your lordſhip's heart to imagine what I muſt feel in attending the death-bed of a parent dying of the ſtone—a diſtemper which I have the utmoſt reaſon to apprehend I inherit from him! It was to me an excruciating, yet *edifying* ſcene. *He died as meek as a lamb, and as brave as a martyr.* In him I have loſt the *conſtant companion* of my laſt 20 years; my *frank friend*, and my *indulgent parent.*

"On explaining very lately to *Mr. Maſon*, Precentor of York, my diſappointment in a D. D. degree, he ſaid it would be no difficult matter to obtain one from the *Archbiſhop of Canterbury*, by the repreſentation of my caſe through any one who had a good opinion of me; and my friends here think that my taking a D. D.'s degree would be a proper manner of informing the world that I adhered to my profeſſion, and might be a means alſo of obtaining me ſome of the emoluments of it. One of my friends writes, "*the Biſhop of Glouceſter* has an uncontroulable influence with the Archbiſhop of Canterbury."

"I have, my lord, given a fair account of my diſtreſſes to your lordſhip, and depend upon your advice. If Providence deſigns me no acceſſion to my preſent income, I will be as faithful a ſteward as I can for my family, and deny myſelf comforts to ſave a decent proviſion for them: if Providence gives me any addition of income, I will thankfully employ it as I ought; and, in either caſe, remain

"your lordſhip's obliged,
"and grateful humble ſervant,
"THOMAS COMBER."

"P. S. I am juſt preparing for the preſs a ſhort piece on the "*Diſſenſions of the Romiſh Doctors on their five additional Sacraments* †, in order to ſhew how theſe deſtroy their pretenſions to *Infallibility*, that moſt artful engine of perverſion. Does your lordſhip know any bookſeller who would wiſh to print it? Do you remember any ſtriking inſtance in point, which I am not likely to have met with? I ought to have tranſcribed this long letter,

* The ravages formerly made by this deſtructive diſeaſe, are likely, under the favour of Providence, to be done away, by the inſtitution and complete introduction of the *Cow Pock*, by inoculation, into moſt parts of the world.——T. C.

† This piece is exiſting *in my hand* in MS. but I do not know whether it was ever printed. T. C.

letter, but I know your lordſhip will excuſe that omiſſion, as you think can be better employed."

A CURE FOR DUELLING.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

NOTHING can be in more direct oppoſition to the genius and ſpirit of that moſt holy religion, which, *in its utmoſt purity*, (i. e. according to the doctrines and diſcipline of *the Church of England*,) it is your profeſſed intention to ſupport, than the daily increaſing practice of *duelling* in theſe united kingdoms. Whatever may be likely to bring into diſrepute ſo barbarous a cuſtom, or to *diminiſh* its prevalence, is ſurely deſerving of your conſideration, ſtill more whatever may be likely completely to *cure it*. The two *fatal duels* which have lately been detailed in the public papers, and particularly the very recent one between two military gentlemen, on the occaſion of an accidental battle between the dogs of thoſe gentlemen, have induced me to make this attempt. Every argument that *religion* can urge againſt this *ſenſeleſs* and *fatal* cuſtom, has been found ineffectual to ſtop its progreſs in any degree, therefore let us have recourſe to *human laws*, ſince thoſe of *heaven* have been ſpurned at and deſpiſed. A man who ſteals your purſe on the high road, or your horſe from your ſtable, if taken, and the fact is clearly proved, is hanged, and *the aiders and abettors are all conſidered as principals, and are puniſhed in the ſame manner*; let the legiſlature puniſh the two *duelliſts*, their *ſeconds*, *ſurgeons*, and *aſſiſtants of every kind*, (and this, whether the rencontre proves fatal or not,) with *the ſame ignominious death*, and I will venture to predict that it will ſpeedily annihilate this Gothic cuſtom.

I am, gentlemen,

April 11, 1803. Your very humble ſervant,

ANTI-DUELLUS.

AN ESSAY UPON THE NATURE, USE AND OPERATIONS OF THE MORAL SENSE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE inſtinctive affection towards their offſpring, implanted by their Creator in the generality of living creatures not furniſhed with reaſon, and the power of perceiving thoſe *rational relations* which ariſe from the nature and circumſtances of ſuch, upon whom he has beſtowed this valuable faculty, appear plainly deſigned to promote that continuance, and to inſure

that ſucceſſion which God has appointed to take place amongſt all the inhabitants of this world. But *theſe* relations have a view beyond the mere continuation or preſent well-being of mankind, they are the foundation of ALL MORAL character, Mal. i. 6, and render men capable of becoming the ſubjects of MORAL JUDGMENT, both of their Maker and of each other, and it may be of all intelligent beings whatſoever.

From the *perception of theſe mutual relations*, whether ſuch relations reſpect their Creator, or each other, ariſe the ideas of RIGHT and WRONG, or as we call it, *moral* good and evil; and theſe ideas ariſe as naturally and as neceſſarily from a view of theſe moral relations, as the ideas of equality ariſe from a view of the relations between the areas of triangles, of the ſame perpendicular altitude, and ſtanding upon the ſame baſe. And the various *mixed modes*, expreſſive of the *character* of human actions in *general*, (i. e. without any reference to particular agents,) and which mixed modes convey the ideas of right and wrong, and are made exactly in the *ſame* way, and by the *ſame* proceſs, as all other *general* or *abſtract* ideas are formed.

But theſe moral ideas, *once* raiſed in the minds of intelligent beings, are the foundation of what we call *moral* obligation. For the *power* of perceiving moral relations, implies in the giver of this power a *deſign* and *intention* that it ſhould be *exerciſed*, as much as the gift of our various bodily powers implies a deſign and intention in our Creator that we ſhould uſe them for the purpoſes to which they are manifeſtly adapted: and thus we become *reſponſible* beings, exactly in the *ſame* way by which we become active beings, namely, by being equally fitted for reſponſibility and activity. And we feel accordingly that we are *juſtly* anſwerable for our actions, and for the intentions from whence thoſe actions ariſe: and it is upon the *ſame* ground that we expect, Matt. vii. 12, Luke vi. 31, a ſimilar conduct in all other beings endowed with reaſon, that is, with a power of ſeeing theſe moral relations.

Such, then, are the nature and grounds of moral character. It ariſes, and can only ariſe from the exerciſe of thoſe powers of perception which God has given us, and from an attention to the circumſtances and ſituation in which he has placed us. But the *value* of this character, that is the degree of eſtimation in which it is held by all rational beings, ariſes from the *ſtrength* and *ſteadineſs* of the agent's attachment to theſe peculiar principles, or motives, or reaſons for action. Now we have no way of judging of the *degree* of ſuch ſtrength or ſteadineſs but by its prevailing in oppoſition to contrary motives. And the prevalence of ſuch attachment in any rational agent excites in our minds, in proportion to the degree in which we perceive that it predominates in ſuch agent, correſponding degrees of benevolence towards him, eſteem for him, approbation of his conduct, ſenſe of his deſerving praiſe, and a wiſh to reward that deſert. On the other hand, a knowledge or diſregard to theſe principles, or motives, or reaſons for action, excite in us affections of the oppoſite kind. Now it is theſe ſenſations which are meant by what we call an approbation of *virtue* and an abhorrence of *vice*. It is not a mere cold and unintereſting judgment of the underſtanding, diſtinguiſhing between the *abſtract* ideas of right and wrong; becauſe, in *ſtrictneſs* of ſpeech, free agents *alone* are the *objects* of our affections, and therefore what is called, in a lax way of ſpeaking, an approbation of virtue, and an abhorrence of vice, is, in reality, an approbation of virtuous, and

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an abhorrence of vicious AGENTS. General terms, that is, words expreſſive of abſtract ideas, are often very *improperly* uſed, as if ſuch terms were applicable to objects that *really* exiſt: and ſo we are told that *man* is fallen, that *ſin* muſt be puniſhed, &c. &c. &c.; and it might juſt as properly be aſſerted, that human nature might ſuffer puniſhment, or felony be hanged, and roguery tranſported, or theft be burnt in the hand. What utter confuſion of ideas ſuch an injudicious uſe of words muſt introduce, every perſon who knows what clear ideas are muſt readily perceive.

It may enable us to aſcertain more clearly the nature of the moral ſenſe, if we inveſtigate the various operations of the human mind, which ſeem to be connected with this faculty.

1. Then we become acquainted with the objects which produce agreeable ſenſations, by means of thoſe perceptive powers which our Creator has given us; and theſe ſenſations produce, in conſequence of that natural conſtitution which he has given us, the deſire of continuing or repeating ſuch ſenſations, that is, a deſire of ſtill further enjoyment, or, as we ſhould ſay, a deſire of happineſs. The ſame conſtitution is obſervable in the animal world, and it ſhould ſeem muſt obtain in all creatures poſſeſſed of the faculty we call ſenſation. The horſe leaps over, the ſheep creeps under that fence which excludes him from a more delicious paſture. Such is the origin of deſire; and it may be doubted whether, while it continues in *this* ſtate, it can be an object of praiſe or blame. But when deſire proceeds to operate upon the *will*, and advances to *intention*, then moral good, or moral evil, becomes the immediate and the neceſſary conſequence. Intention muſt either be innocent, or culpable; there is no third character. Hence, then, the objects of the moral ſenſe take their riſe. It is praiſe-worthy to entertain good intentions, it is criminal to form bad ones. If you aſk, Why? The anſwer is, God has *made us* to *ſee* that *it is ſo*.

Let us next inquire into the *nature* of the moral ſenſe, and the *mode* in which it acts.

Now this faculty partakes of both thoſe very different parts of our mental conſtitution, the perceptive powers, and the affections. By means of the firſt, it diſcerns the relations which ariſe from the circumſtances and ſituation in which our Creator has placed us, and from hence is enabled to paſs a judgment upon the *morality*, i. e. upon the moral character of intentions; and by its connexion with the human affections, to acquaint us with the diſpoſitions, and in conſequence with the *will* of our Creator. Becauſe, as far as we can conceive, the diſpoſitions muſt in all intelligent beings determine the will, and becauſe it is abſurd to ſuppoſe the Creator ſhould give his creatures diſpoſitions contrary to his own, ſince that is to will *contradictory* effects at the *ſame* time.

But we muſt obſerve, that the judgment paſſed by mankind upon intentions, or upon actions conſidered as indicative of intentions, in conſequence of the perceptive part of this faculty, is not always attended with that approbation or abhorrence which is ſo ſtrong and ſo remarkable in many inſtances. Human conduct may be RIGHT, i. e. it may be *fit*, it may be *proper*, it may be ſuch as it *ought* to be; or, it may be WRONG, it may be *unfit*, it may be *improper*, it may be ſuch as it ought NOT to be according to the judgment of *every* rational being; and yet it may not in *either* caſe excite thoſe ſenſations, and raiſe thoſe affections, or call forth thoſe diſpoſitions towards the actors, which are wont in many inſtances conſtantly

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and powerfully to attend this judgment. Thus when men have offended God, by acting in oppoſition to his will, there can be no queſtion but that it is *right*, it is *fit*, it is *proper*, it is their bounden *duty* to be *ſorry* for, to *repent* of, to *confeſs* their ſins. Pſalm xxxii. 5. li. 3. Yet who feels the ſame ſenſation at the relation of Achan's acknowledgment of his ſecret guilt, as at the magnanimity of David in forbearing to take any advantage of his implacable enemy when in his own power? 1 Sam. xxiv. 26. Or who feels the ſame abhorrence of the cheat endeavoured to be put upon the apoſtles by Ananias and Sapphira, as at the complicated baſeneſs of the king of Iſrael towards his brave and faithful officer Uriah? 2 Sam. xi. In the ſame way the contemplation of the pureſt affections and the moſt pious conduct towards God, the ſtrongeſt marks of love and admiration, nay perhaps of thankfulneſs and gratitude to him, for numerous and wonderful inſtances of his goodneſs, never call forth in the *witneſſes* of them thoſe warm and lively ſenſations which, in many caſes, all mankind are ſo univerſally and ſo ſtrongly conſcious of. Nor does a knowledge of the want of *theſe* affections, however morally wrong, or blameable it is judged to be by *all* men, raiſe that indignation and abhorrence againſt thoſe who are void of them, which inſtances of aggravated cruelty, injuſtice, and oppreſſion excite in the mind of every human creature. Again, nothing ſo *right*, ſo *fit*, ſo *proper*, ſo *praiſeworthy*, as dutiful behaviour in children to their parents, yet do the moſt exemplary inſtances of it call forth thoſe feelings, which every one is ſenſible of, in contemplating that ſingular inſtance of it—the *Roman piety*?

It ſhould ſeem, then, that theſe ſenſations of approbation and abhorrence which, in certain inſtances, ſo ſtrongly attend moral conduct, depend wholly upon the nature of the motives which excite the agent to ſuch conduct. A behaviour otherwiſe of the moſt praiſeworthy ſort in itſelf, if it no ways affects the ſtate of the agent, or if it is found, or ſuſpected to take its riſe from *ſelfiſh* motives, loſes all its claim to commendation, its excellence is utterly deſtroyed. Nobody regards in the *ſame* light him who gives away liberally what is *not* his *own*, and him who gives away liberally what he might juſtly have applied to his own uſe. On the other hand, however contrary to the intention of the agent the event may prove, a diſintereſted endeavour to produce happineſs at the *expence* of the agent, loſes none of that approbation it is ſo deſervedly entitled to; nor is the deteſtation of villanous conduct at all diminiſhed, though wholly deſtitute of ſucceſs. It is not, therefore, *ſimple* benevolence, *i. e.* a mere deſire of promoting the happineſs of others, but *generoſity*, that is a deſire of promoting the happineſs of others, although at our *own* expence, and to our own diſadvantage, which ſo ſtrongly excites in every human creature this ardent and pleaſing ſenſation; and it is not the production of miſery, but of miſery to *benefit*, or gratify the agent, which is attended with ſuch marked abhorrence. Ezek. xviii. 23, 32. 2 Pet. iii. 9. It follows as a corollary—

1. That the conduct of the Supreme Being *cannot* be an object of human approbation, in the *ſame* way the conduct of other beings may.—And

2. That the conduct of the Redeemer is more ſtrongly entitled to human approbation, than the conduct of any other being whatſoever.

T. L.

AN INQUIRY INTO THE PROPER GROUND OF OUR AFFECTIONS TOWARDS GOD.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

BY piety I underſtand an habitual attention and regard to God, as not being indifferent to the diſpoſitions of his intelligent creatures.

By devotion I underſtand an habitual conduct, expreſſive of this regard towards God, as not being indifferent to their actions.

Now proper attention and regard to God can only ſpring from a proper knowledge of his nature and his diſpoſitions, that is, from *ſuch* a knowledge as can *alone* be collected from his WORKS or his WORD: we have no other way of attaining a juſt knowledge of God; and actions expreſſive of our affections to him, to be acceptable to him, muſt be grounded upon a *like* knowledge of his will. Ignorance in theſe points has been the occaſion of many fooliſh and abſurd opinions, and much blameable conduct: for from ſuch ignorance has ariſen the whips, and chains, and various mortifications of monkery, and the numerous, ſelf-inflicted ſufferings of Hindoo auſterity. A view of this ignorance made St. Paul blame the Athenians for being κατα παντα δεισιδαιμονεστερους—not in *all* things, as our tranſlation has it, (becauſe ſuperſtition is *only* applicable to *groundleſs* notions of God,) but *generally*, *uſually*, prone to entertain *ſuch* groundleſs notions. And this accuſation the apoſtle founds upon his obſerving an altar dedicated to the UNKNOWN *God*. For St. Paul well knew that an *unknown* God, that is, a God of whoſe nature, diſpoſitions, and will we are utterly ignorant, is juſt the ſame as no God at all. For juſt as panic terrors, are terrors void of any real foundation, ſo ſuperſtition is religious worſhip founded upon mere imagination.

But it has been ſaid, "there is Dr. C. the paſtor of a great pariſh, not leſs remarkable for the populouſneſs, than the politeneſs of its inhabitants, being made up of perſons for rank and riches not inferior to any in the nation—a man as unblameable in his conduct as irreproachable in his character, and as exemplary in diſcharging the duties of his office as any other paſtor whatever;" yet it is added, "not greatly *detached* from life, its pleaſures and amuſements:" well acquainted indeed, with the ſciences, and maſter of all thoſe languages which can conduce to religious knowledge; an adept in human literature, he publiſhed an edition of a principal Greek poet, which is univerſally valued by all men of learning; nor have his talents been leſs esteemed for his critical acuteneſs in amending, or his accurate attention in explaining with *clearneſs*, the language of ſcripture; but he has often been thought not ſo ſpiritually diſpoſed as many others. There was archbiſhop Leighton, a man, as Burnet ſays of him, quite mortified to the world, entirely taken up with his attention to ſpiritual things, wholly ſet upon the concerns of another life, and almoſt totally neglecting thoſe of the preſent. Such indeed we often find were the diſpoſitions uſually raiſed by puritanical gloom, preſbyterian ſourneſs, and methodiſtical auſterity. But where do we read that it is the duty of Chriſtians, or of Chriſtian teachers, to be *greatly detached* from life, and to be *thus* mortified to the world; ſo detached, and ſo mortified as to refuſe a *moderate* and *temperate* enjoyment of the various

(creature)

(creature) comforts, enjoyments, and bleſſings, which the kind and bountiful Creator of the human race has been pleaſed to make them capable of, and to beſtow upon them. He that cometh after me, ſaith our Lord, that chooſeth to follow, to imitate me, for I have given you an example that ye ſhould do as I have done, in endeavouring to benefit mankind, muſt deny himſelf—muſt forego many gratifications for the ſake of doing good to others—muſt put up with that which may be very diſagreeable—muſt take up his croſs. Our Lord does not ſay, muſt apply the *diſcipline*, muſt wear a *cilice*, muſt live upon fiſh, muſt keep ſilence ſix days out of ſeven, and then muſt only ſay *momento mori*. Chriſtians indeed are not to be lovers of pleaſure more, or rather, than lovers of God; and therefore St. Paul directs them to be temperate in *all* things, and to let their moderation be known unto all men. It is not in things blameable that he enjoins moderation and temperance—this would be abſurd; but in things lawful, in things innocent: for the apoſtle expreſsly teaches that every creature of God is good, and nothing to be refuſed, provided it be received with thankfulneſs and gratitude, and enjoyed with temperance and moderation: and our Lord prays not his Father to take his diſciples out of the world—to remove them from their connections, their intercourſe, their engagements with it, but to preſerve them from being injured by the trials and temptations of it. Conſonant with the purport of his Maſter's prayer, St. Paul enjoins thoſe who embrace his religion Θανατῶσαι τας πραξεις τȣ̃ σώματος; and theſe *deeds* of the *body* he elſewhere calls our *members*, being as it were not leſs cloſely connected with our *animal* life than the parts of our bodies, i. e. than our members: and what are theſe members which the apoſtle enjoins Christians νεκρωσαι? Why fornication, uncleanneſs, all inordinate (degrees of) affection, evil concupiſcence, *not all* deſires you ſee, but ſuch as are evil, and covetouſneſs, which is of the nature of idolatry. It was one of the great faults of the heathens, that when they *knew* God, in *works* they denied him; they glorified him not, neither were thankful for the beneficial effects of that goodneſs, of which the earth is full. Rom. ii. 21, Acts xiv. 17. Chriſtians, it is true, are commanded, and it is the preſent intereſt of all men to be temperate in all things; but it is more particularly the duty of Chriſtians to let their light ſhine before, that is their information, namely, the *influence* of that knowledge with which they are bleſſed, appear unto all men; for in *no other* way can they manifeſt with *certainty* to others, the knowledge of which they are poſſeſſed: in the preſent caſe, they are to let their moderation, their temperate uſe of thoſe enjoyments, which God has ſo graciouſly provided for them, appear unto all; that they are careful to uſe this life as not abuſing it; and thus whether they eat or drink, or whatever they do, they may, and ſhould do all to the praiſe and glory of God.

But it is further ſaid, that Archbiſhop Leighton had a conſtant and viſible tendency to raiſe his own mind, and that of others.—What are we to underſtand by this metaphor of raiſing his mind? Clearly that he was deſirous of entertaining *true* notions of God, and thence of exciting *juſt* and *proper* and *becoming* affections towards him. But how are *ſuch* affections to be raiſed? Not by the immediate action of our own will—not by the command of another. Thou ſhalt love the Lord thy God with all thy heart, &c. but why ſo? why conſider what great things he hath done for you. Unleſs we know that God is the *fit* and *proper*, the *deſerving* object

of our love—were we perfectly unacquainted with his tranſcendent goodneſs, his ſuperlative benevolence, were we as ignorant of his moral relations towards us, as we are of the moral relations of thoſe exalted beings, whom we read of under the titles of Thrones, and Dominions, and Principalities, and Powers, it would no more be poſſible to excite our affections by the effects of our will, than it would be to excite horror and dread, when we knew ourſelves to be in perfect ſecurity. The way therefore by which our affections muſt be raiſed, is by attending to and contemplating thoſe *relations*, which the creator, the preſerver, and the governor of the world bears to his creatures; and if there are any other important relations not diſcoverable by thoſe mental powers which God has given us, but which he has been graciouſly pleaſed to make known unto us by ſome ſupernatural mode of information; theſe too, may be *fit* and neceſſary ſubjects of our affections: and it is from that ſtate of mind which the knowledge of *theſe relations* muſt raiſe in us, that *true* piety and real devotion can alone take their riſe, not from gloomy diſpoſitions and groundleſs imaginations. We may, it is true, and we ought to be ſeriouſly and ſtrongly concerned for our offences againſt ſo powerful and ſo good a being; but ſorrow for ſin is more connected with penance than it is with purgatory. T. L.

REMARKS ON Mr. BENSON's APOLOGY FOR THE METHODISTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IT was not till very lately that I met with Mr. Benſon's Apology for Methodiſm, which, as ſoon as I procured, I peruſed, hoping that as I had not ſeen any regular account of the principles and tranſactions of thoſe people, I was now in poſſeſſion of a work which would give me all the information I wanted reſpecting them. But I can aſſure you, after having read through this publication, I was not a jot more prepoſſeſſed in their favour. Their principles, I conſider, as in many points fallacious, in others dangerous to genuine piety. Leaving, however, their principles to be examined and refuted by your more able correſpondents, I ſolicit your indulgence to inſert in your uſeful publication, a few remarks I have to offer on the improvement this work boaſts of having been effected in the manners of the people wherever methodiſm has been propagated, particularly in that part which deſcribes its ſucceſs in Cornwall.

After recording with the moſt conſummate egotiſm the wonderful and almoſt miraculous progreſs of methodiſm, Mr. B. obſerves, p. 159, "next in ignorance and all manner of wickedneſs to the colliers at Kingſwood, Newcaſtle, and Wedneſbury, we may place the tinners of Cornwall." Here, if Mr. B. means intellectual ignorance, he is under a great miſtake, for a more intelligent claſs of people in their ſphere of life, than they are, and always have been, is no where to be found: many of them are ſober, religiouſly diſpoſed people, though they have never been in connection with the methodiſts. This is the common miſtake of travellers, whom I have more

than once convinced to the contrary, by affording them an opportunity to converſe with them. He then tells us, "there is hardly any part of the three kingdoms where a change has been more viſible and general in the manners of the people." I am fully ſatisfied, if there be any alteration in *the manners of the people*, it is the effect of the general diffuſion of knowledge, and the exertions of thoſe whom the methodiſts always look upon with a jaundiced eye, to whom we muſt aſcribe the improvements, I mean the clergy of the eſtabliſhment. He proceeds, "hurling, their favourite diverſion, in which limbs were broken, and frequently lives loſt, is now hardly heard of." I believe it is only practiſed in a few pariſhes in the eaſtern parts of the county, and that amongſt farmers; in the weſtern diſtricts, the immenſe population renders that old diverſion dangerous, from the different deſcriptions of people, their oppoſite manners and habits, making their aſſembling together, to contend for perſonal proweſs, extremely hazardous: wreſtling, for the ſame reaſon, has been much diſcouraged: hurling has been on the decline for more than one hundred years, (ſee Borlaſe's Antiquities) ſo that methodiſm has no right to claim the merit of its ſuppreſſion.

He tells us, moreover, "that ſcandal of humanity practiſed on the coaſts of Cornwall, the plundering of veſſels that ſtruck upon the rocks, and *afterwards murdering thoſe who eſcaped out of the wreck*, is now either quite at an end, or *the gentlemen*, and not the poor tinners, are to be blamed." Here malignant inſinuation is blended with palpable falſehood; I have lived thirty years near the ſea coaſt, and never heard of one murder committed on any perſon who had eſcaped the dangers of a wreck. So far from this, I know ſeveral inſtances, where the kind attention and humane treatment of thoſe whom Mr. B. repreſents as monſters, have reſcued many from a premature death. "But if this horrid practice ſtill prevails, *gentlemen, and not the tinners, are to be blamed.*" If he means to ſay that gentlemen countenance, or have not done their utmoſt to protect ſtranded veſſels, he is guilty of ſomething worſe than falſehood. In no part of the united empire is there more prompt relief given to them, or the calls of humanity more attended to; there is hardly an inſtance of a wreck being plundered, unleſs it goes to pieces before aſſiſtance can be procured. Again, "there has more been done to ſuppreſs ſmuggling, by preaching the goſpel in the county, and enforcing the rules of the ſociety, than either the laws of the country, or the officers of the exciſe, were ever able to effect." A miſrepreſentation again. The laws enacted, during Mr. Pitt's adminiſtration, have almoſt ſtopt the ſmuggling of tea and tobacco; but at no period has that of ſpirituous liquors been greater than at the preſent, which has eluded a vigilant exciſe, and every legal method to ſuppreſs it. "But," ſays Mr. B. "it is not harmleſs or outward decency alone which has ſo increaſed, but the religion of the heart; faith, working by love, producing all inward and outward holineſs." Would to God it were ſo! Is Mr. B. quite ſure that the methodiſts of this country have never given countenance to ſmuggling, never vended contraband goods, never made a meeting-houſe the receptacle for this illegal traffic? If he is not quite certain of this, I think he would have boaſted with a better grace, if he had attended a little more to matter of fact, and not have palmed ſuch groſs fiction and calumny on the public, concerning the inhabitants of Cornwall. Allowing to methodiſm all the good it may have done; yet that it has at all contributed to the amelioration,

amelioration of the inhabitants of *this* county, is exceedingly problematical. That it has been the ſole cauſe will be diſputed by every impartial Corniſhman; and this will more clearly appear, if we compare the number of methodiſts to the population of the county. Their number here, aſcertained at the conference of 1802, amounts to 8259; the population of the county, according to the laſt returns made to government, exceeds 200,000. Now, I aſk the queſtion, is it probable that they, compoſing ſo ſmall a proportion of the inhabitants, ſhould ſolely be inſtrumental in effecting this wonderful change in the manners and habits of the people? The aſſertion carries falſehood on its very face: how Mr. B. will be able to juſtify himſelf for theſe glaring fabrications at the bar of the public, or his own conſcience, I cannot pretend to ſay: it would ſtrike any indifferent reader of Mr. B.'s Apology, that the county, previous to the preaching of methodiſm, was made up entirely of hurlers, ſmugglers, plunderers of wrecks, and tinners; the three former deſcriptions muſt neceſſarily be confined to a very few of the inhabitants at all times: the latter is not quite 8000, one 40th part of whom are not methodiſts.

All that I ſhall further add on theſe ſingular obſervations of Mr. Benſon is, if this be a fineſſe to ſupport a declining cauſe, (for * here at leaſt we conceive it to be on the decline) no lover of truth can give it the leaſt countenance; he will ſooner abandon it to its fate, than endeavour to ſupport it by ſuch frail materials as falſehood and miſrepreſentation.

In ſending you theſe remarks, I conſider myſelf diſcharging a duty I owe to truth, and to the church, of which I truſt I am a zealous member, and remain, Gentlemen, yours,

AN OLD MINER.

Penryn, Cornwall,
May 2, 1803.

ON SUBSCRIPTION TO ARTICLES OF RELIGION.

OUR correſpondent, *Obſervator*, in his remarks on Subſcription to Articles of Religion, (ſee our Number for March laſt, p. 166) is miſtaken in ſuppoſing, as he evidently does, that Mr. William Ludlam, to whoſe opinion on that ſubject he refers, is ſtill living. The ſurviving brother is Mr. Thomas Ludlam of Leiceſter, with ſeveral of whoſe productions our miſcellany has been enriched, and from whom we indulge the hope of ſtill further aſſiſtance. As he is well able to defend his deceaſed brother in every point, in which he conſiders a defence to be neceſſary, we ſhall not undertake to examine the juſtneſs of our correſpondent's ſtrictures on this occaſion; nor ſhall we, for the preſent, enter further into the merits of the caſe, than to obſerve, that the idea of referring for the interpretation of the Articles

* In a pretty conſiderable market-town in the weſt of this county the methodiſts have come to an open rupture among themſelves, and of 350 members, 200 have ſeceded under the conduct of an apothecary, who, if report ſays true, was rather *roughly* handled by the oppoſite party. Theſe frequent diviſions among themſelves denote a want of adheſion, or is a ſymptom of approaching diſſolution. The baptiſts are puſhing in amongſt us, to profit by their quarrels and diviſions.

ticles to the "general voice of learned men through the nation," appears alſo in Dr. Powell's diſcourſe on that ſubject, preached before the Univerſity of Cambridge on Commencement Sunday 1757. As Dr. Powell and Mr. W. Ludlam reſided together in St. John's College, and were in habits of intimacy with each other, we have ſome doubt as to the author with whom the idea in queſtion originated. Our curioſity would be greatly gratified in knowing, if any correſpondent can oblige us with the information, *which* was firſt written, Dr. Powell's *Diſcourſe*, or Mr. Ludlam's *Eſſay?* In the mean time, as we conſider the ſubject of Subſcription to Articles of Religion as of no ſmall importance, we ſhall lay before our readers a ſomewhat different mode of interpretation: we are indebted for it to Mr. Pearſon's "Annotations on Dr. Paley's Principles of Moral and Political Philoſophy," and make this uſe of it with the author's permiſſion.

"The queſtion of ſubſcription to articles of religion, ſo far as the expediency of requiring ſuch ſubſcription is concerned, will come to be conſidered in the chapter on religious eſtabliſhments, of which ſubſcription to articles is the great ſupport. Here it is only intended to conſider the nature and extent of the obligation ariſing from ſuch ſubſcription, ſuppoſing it to be made. In order to aſcertain this, Dr. Paley very properly inquires who is the impoſer of ſubſcription, and what is the intention of impoſing it. After denying the character of impoſer to the particular biſhop, who receives the ſubſcription, and to the compilers of the articles, he ſays, "the legiſlature of the 13th Eliz. is the impoſer, whoſe intention the ſubſcriber is bound to obey." Dr. Powell, on the contrary, who, on ſuch a ſubject is firſt-rate authority, thinks, that "ſubſcription to the articles is to be conſidered as meaning, what it is uſually conceived to mean, not by the governors of the church, becauſe they cannot properly be ſaid to require that, which they have no authority to diſpenſe with or alter, not by the legiſlature, becauſe their ſenſe we ſhall never be able to determine, but by the general voice of learned men through the nation." Diſcourſe 2.

"Both theſe opinions I take to be wrong. With reſpect to the firſt, I have to obſerve in general, that neither the legiſlature of Elizabeth, nor that of any period preceding the preſent, has any authority to bind us, but what it receives from the ſanction, expreſſed or implied, of the legiſlature of the preſent. If a law, paſſed at any former period, is ſuffered to remain unrepealed, we may, in ordinary caſes, reaſonably conclude, that it is the intention of the preſent legiſlature to continue it; but it is the latter circumſtance alone which lays us under an obligation to obſerve it. When it can be clearly collected, that it is not the intention of the preſent legiſlature to continue any law, that law is not binding on the conſcience, even though it ſhould remain unrepealed. If this were not the caſe, there could be no ſuch thing as a law wholly or in part obſolete; no ſuch thing as an unrepealed law, which is not in its full original force. For an obſolete law is that, which it is the implied intention of the preſent legiſlature not to apply to all or any of the caſes, to which it was at firſt intended to be applied. Thus, the law of 5 Eliz. c. 20. againſt gypſies, for inſtance, was obſolete for many years before its repeal by 23 Geo. III. c. 51. Now, though a law, which is partly obſolete, is binding on the conſcience as to that part in which it is not obſolete, that is, in thoſe caſes to which it may fairly be preſumed to be the will of the legiſlature ſtill to apply it, yet no one will

say,

ſay, that a law, which is wholly obſolete, is at all binding. I make theſe obſervations, not as being peculiarly applicable to the queſtion before us, but with a view to ſhew, generally, that it is to no purpoſe to refer us to the intention of a preceding legiſlature reſpecting any law, unleſs it be alſo made out that the preſent legiſlature adopts that intention as its own. With reſpect to the queſtion of ſubſcription, it is neceſſary to diſtinguiſh between the obligation to ſubſcribe the articles, and the obligation to ſubſcribe them in a particular ſenſe. The legiſlature for the time being, in continuing the act of the 13 Eliz. c. 12. impoſes the firſt; but the governors of the church, acting under the authority of the legiſlature, are to direct the ſecond. The act of 13 Eliz. requires candidates for holy orders to ſubſcribe the Thirty-nine Articles, and directs, that "no eccleſiaſtical perſon ſhall adviſedly maintain or affirm any doctrine directly contrary or repugnant to the Thirty-nine Articles." By virtue of which, the governors of the church cannot, ſo long as that act, or others requiring and directing the ſame thing, ſhall remain unrepealed, authorize any ſuch perſons to omit ſubſcription, or to maintain or affirm any "doctrine directly contrary or repugnant to the Thirty-nine Articles;" becauſe the governors of the church have no authority to do any thing contrary to the laws, cuſtoms, and ſtatutes of the realm. It does not appear, however, that the legiſlature ever aſſumed to itſelf the right of fixing the ſenſe of the Thirty-nine Articles; but rather that it intended, as in reaſon it ought, to leave that matter to the judgment of the governors of the church for the time being; that is, to the convocation of both houſes acting under the king's aſſent; for this, as is inſerted in the 139th canon, is "the true Church of England by repreſentation." Beſides, as words are the expreſſions of opinions, and as, in the courſe of time, ſome change in the meaning of words muſt neceſſarily take place, there is need of a ſtanding proviſion againſt the errors in opinion, into which a change in the meaning of words might otherwiſe lead men, and, in the caſe before us, this proviſion could not any where be ſo properly placed, as in the judgment of the governors of the church for the time being. Though, therefore, agreeably to what Dr. Powell ſays, the governors of the church have no power to diſpenſe with ſubſcription to the Articles, or to alter the Articles themſelves, they have power to determine the ſenſe, in which ſubſcription to them is to be received. This is confirmed, if not in a manner proved, by the declarations, injunctions and directions, which, from time to time, have been iſſued by the king, as ſupreme head of the church, to the archbiſhops and biſhops; particularly by the declaration of king Charles I. in which it is expreſsly ſaid, that "the biſhops and clergy from time to time in convocation, upon their humble deſire, ſhall have licence under our broad ſeal, to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by us, ſhall concern the ſettled continuance of the doctrine and diſcipline of the church of England now eſtabliſhed." In the ſame declaration, a prohibition occurs, with reſpect to the ſenſe of the Articles, "to preach or print any thing either way, other than is already eſtabliſhed in convocation with our royal aſſent;" which is a virtual acknowledgment of a right veſted in the convocation acting under the royal aſſent, to determine the ſenſe of the articles; and if that right was veſted in the king and convocation of that day, it is undoubtedly veſted in the king and convocation of the preſent

day.

day. Whatever, then, is the ſenſe in which the governors of the church for the time being allow, or may reaſonably be ſuppoſed to allow, to be affixed to any article, that is to be conſidered as the true ſenſe of it, or the ſenſe in which ſubſcription to it may lawfully be made. Whether, ſince the articles were firſt framed, improvements in theological knowlege have been made, which may render it proper to affix a different ſenſe on any article or not, it may very fairly be preſumed to be the intention of the legiſlature at that time, and of the legiſlature at all times, that an opening ſhould be left for ſuch improvements, and for the effects which they are naturally calculated to produce. If, for inſtance, by the third article, in which Chriſt's deſcent into *hell* is aſſerted, it be now underſtood that his ſoul went into the place of *departed ſouls*, and the compilers of the articles, or the governors of the church in the time of Elizabeth, underſtood by it, either that his body was depoſited in the grave, or that his ſoul went into the place of torment, can it be imagined that any ſanction given by the legiſlature of Elizabeth to either of theſe ſenſes, ought to hinder the governors of the church from allowing the article to be ſubſcribed in the former ſenſe? "That perſon," ſays Bennet, "who ſubſcribes the word *hell* in a ſenſe which the church allows, though it be different from what it bears in ſome other places, or perhaps from what was firſt intended by the convocation itſelf, does very honeſtly." So alſo, if it could be made appear, which, I believe, it cannot, that the Calviniſtic ſenſe of certain articles was that in which the governors of the church formerly underſtood, and wiſhed to impoſe them, it would not follow that we have not the liberty of ſubſcribing to them in the ſenſe in which the preſent governors of the church may allow them to be underſtood, though that ſenſe be not Calviniſtic. I do not undertake to ſay what is the ſenſe in which the preſent governors of the church allow ſubſcription to any particular article. That is not the buſineſs now before us. It is ſufficient to ſay, that ſince the clergy have been exhorted by the king, as ſupreme head of the church, to ſhut up all diſputes in the "general meaning of the articles; that meaning, as Dr. Powell explains it, "which in ſome curious points of controverſy, perſons of every denomination have ſuppoſed to be on their ſide," ſince it has been conſidered by him as matter of rejoicing, that "men of all ſorts take the articles of the church of England to be for them," and ſince theſe ſentiments have never been diſavowed, it is ſomething more than probable, that the governors of the church allow the articles to be ſo underſtood as to comprehend ſome variety of ſenſes. If ſo, all thoſe ſenſes, in the view in which we are now conſidering them, have an equal claim to be admitted as true; for they all, though different in themſelves, equally agree with that which, in this caſe, is the proper ſtandard of their truth.

With reſpect to Dr. Powell's notion of this obligation, it is, I think, evident, that the ſenſe, in which the generality of learned men through the nation underſtand the articles, however uſeful it may be in directing the governors of the church to form a ſenſe of them moſt conformable to ſcripture, cannot, till it receives the ſanction of the legiſlature, in being adopted by the governors of the church, have any authority to bind the conſcience. It is not a likely caſe, but it may happen, that the ſenſe, affixed to an article by the generality of learned men in the nation, is different from any of thoſe which the governors of the church admit; and, in that caſe, it would be no juſtification for ſubſcribing in that ſenſe, to ſay that it has the

voice of the majority of the learned in its favour. Beſides, there will probably be a greater difference of opinion reſpecting the ſenſe in which the articles are underſtood by the generality of the learned through the nation, than reſpecting that in which the governors of the church will allow them to be underſtood. Perſons of a Calviniſtic turn of thinking, for inſtance, may be ready to ſuppoſe what I ſhould be as ready to deny, that, in their interpretation of the articles, they have the general voice of the learned on their ſide; but they will hardly venture to imagine, that the governors of the church intend the articles to be ſubſcribed in their ſenſe of them, to the excluſion of every other ſenſe.

It happens in general that an error in one extreme is productive of an error in the other; and the reader will probably think, from a compariſon of Dr. Paley's chapter with what has been here ſaid, that, as he is too ſtrict in confining the ſenſe of the articles to that entertained of them by the legiſlature of 13th Elizabeth, ſo is he too lax in his interpretation of the ſenſe in which that legiſlature actually underſtood them.

It may be obſerved, though the obſervation is not of much importance to the general queſtion before us, that the legiſlature itſelf, in the famous act of uniformity, 14 Carol. II. c. 4. has directed us to underſtand the thirty-ſixth article in a ſenſe ſomewhat different from that in which it was intended by the legiſlature of 13th Eliz. See the 30th clauſe of that act. So that, whoever ſhould ſubſcribe the thirty-ſixth article in the exact ſenſe in which the legiſlature of 13th Eliz. intended it, would undoubtedly ſubſcribe it in a wrong one, in a ſenſe which is authorized neither by the legiſlature, nor by the governors of the church.

It will appear, from an attentive conſideration of this ſubject, and ſuch a conſideration I earneſtly recommend to all concerned in it, that a clergyman greatly offends againſt the obligation incurred by his ſubſcription to the articles, when, in his preaching, he aims at any ſingularities of doctrine, when, though he keeps within the limits of an allowed interpretation of the articles, he adopts any meaſures to induce the belief, that others who alſo keep within the limits of an allowed interpretation of them, do not preach the true doctrine of the church of England. For certain it is, that in doing this he contributes to defeat the great object of the articles, "the avoiding of differences of opinion, and the eſtabliſhing of conſent, touching true religion," and to render them leſs effectual to this purpoſe, than as if, according to Dr. Paley's ſuggeſtion, they were converted from articles of faith into articles of peace. People do not enough conſider, that to preſerve the profeſſion of the faith in "unity of ſpirit, and in the bond of peace," is of far more importance than to give an aſcendancy to any one of the different opinions, or claſſes of opinions, which thoſe entertain, who can conſcientiouſly ſubſcribe to the articles, even if the evidence of its being excluſively the right one were much nearer to demonſtration than can be pretended. This remark, for which, in the preſent day, there is but too much occaſion, I do not apply to any particular party in the church. So far as it is applicable, I wiſh it to be applied to all parties, to their mutual correction and comfort."

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE incloſed was written to be preſented to thoſe perſons for whoſe children the writer had ſtood ſponſor, and it has been ſo preſented. It occurred that it might be more generally uſeful, and is therefore offered for inſertion in your excellent publication, to which all ſucceſs is wiſhed, by your obedient humble ſervant, J. G. B.

Denbigh, April 15, 1803.

ADDRESS FROM A SPONSOR TO THE CHILD'S PARENT.

THE ſolemn engagement, into which I have entered for your child, makes me extremely anxious that it ſhould be conſcientiouſly fulfilled; and as it gives me an intereſt in his education, ſo will it, I truſt, ſufficiently apologize for the liberty of this addreſs. Modern manners do not indeed allow the right of interference to any conſiderable extent, as unfortunately modern ſentiments on the ſubject are deplorably lax and unworthy. What however may be done without offence, cannot be neglected without blame; and I ſhould certainly not have charged my conſcience with ſo awful a promiſe but upon the conviction that you would yourſelf take care that it ſhould be performed, and alſo readily admit my inquiries and advice. The reaſonableneſs of this will fully appear on conſidering the matter a little more in detail. For that part of the obligation which lies upon you, the natural affection of a parent for his child has amply provided; you cannot neglect the temporal welfare of your offspring without being convicted of cruelty by the very beaſts of the foreſt; and as you are a Chriſtian, as you believe in that revelation which has "brought life and immortality to light," and has denounced no leſs certain puniſhment to the impenitent and profane, you muſt be equally anxious about his eternal condition. Now you know, that the only way to ſecure the happineſs and avert the miſery of a future ſtate is, by being admitted a member of that ſociety which Chriſt has collected and eſtabliſhed under the name of his Church, and by adhering to thoſe principles of faith and obedience, by which on the authority of his word the members of that ſociety are conſtrained to regulate their ſentiments and practice. But e'er admiſſion can be obtained into this ſociety, its Founder has required certain qualifications; namely, a firm belief in thoſe promiſes and threatenings, and means of ſalvation, which he has revealed; and alſo a ſincere renunciation of all kinds and degrees of ſin. Theſe qualifications, the exiſtence of which can be evinced to men only by that external change of conduct they produce, your child could not at that time poſſeſs, nor could it be aſcertained how far he might afterwards attain them. That he might not therefore want thoſe inestimable benefits to be derived from an early admiſſion to ſo excellent a ſociety, I undertook to anſwer, that as ſoon as he ſhould be capable of comprehending the nature and extent of his obligations, he ſhould of his own free will acknowledge himſelf bound thereby to perform the promiſes made in his behalf. Hence then it becomes my duty to watch over his education, inaſmuch as I

have voluntarily given that pledge, which the Chriſtian Church with ſ much wiſdom and prudence demands for the proper introduction of it young members. This ſuperintendance, however, cannot, under the pre ſent circumſtances, be exerciſed in a direct manner; and therefore the ſol purport of this addreſs is to diſcharge my duty as far as is practicable, by earneſtly entreating you to pay that aſſiduous attention to the ſpiritual im. provement of your child, which your ſituation ſo completely enables you tc do. For let me recall to your mind, that as you muſt have been aware it would not be in my power to take the immediate direction of his education, you muſt have underſtood that I made thoſe ſolemn promiſes on his behalf in a full reliance on your readineſs and integrity in teaching him to perform them. If then it ſhould happen that he is brought up in an ignorance of the principles of that holy profeſſion into which he has entered, the higheſt guilt will be upon you; becauſe you will have neglected that prime duty to which nature and religion ſo ſtrongly bind you, which you have had the beſt opportunity of performing, and by omitting which you have alſo de. ceived thoſe expectations I had ſo much right to form, and which were the only grounds of my engaging for your child. The duty of inſtructing him certainly falls upon you; it is mine " to ſee that he be virtuouſly brought up to lead a godly and chriſtian life;" and certainly it behoves us both to diſcharge our reſpective parts diligently and conſcientiouſly. It is my moſt earneſt wiſh that your ſon may fulfil his baptiſmal engagements; let not him and me have cauſe to accuſe you of negligence in the great day of account. Conſidering the ſubject, therefore, in this ſolemn manner, it cannot ſeem officious if I offer my ſentiments on the moſt proper mode of conveying religious inſtruction, and on the nature of thoſe principles which it is neceſſary to inculcate, and without which the name of Chriſtian is uſeleſs. It cannot then be thought that any parent diſcharges his duty in this reſpect, who ſupinely ſatisfies himſelf with affording his child the means of attaining that knowledge, whatever it may be, which the gene. rality of our ſchools ſupply on this moſt important ſubject. He muſt not think it enough to have given him what is called a good education, and under that idea reſt contented, without inquiring what religious notions he has imbibed, or whether he has any at all; he muſt not confine his attention to his moral improvement, ſo far only as morality is conſidered as conſiſting in a mere conformity to ſome floating maxims of honeſty and integrity generally received. It is well indeed for ſociety that even theſe maxims, few and lax as they are, do reſtrain the corrupt propenſities of mankind; but no one, whoſe morality is confined merely within thoſe bounds which general opinion preſcribes, can have the leaſt pretenſion to the rewards of Chriſtian obedience. This can be founded only on a Chriſtian faith. The child muſt therefore be inſtructed what he is required to believe, and what is the extent of his duties as reſulting from that belief. He muſt be taught what relation he bears to the great Creator of the univerſe, what obligation he is under to his Redeemer, and what need he has of a Sanctifier. The foundations of religion muſt be laid open to his view, muſt be evinced to his underſtanding, and impreſſed upon his heart. Thus your inſtructions with reſpect to the Omnipotent God who made him, will teach him his duty towards that good and powerful Being as the author of his life, and the giver of every bleſſing he enjoys; to love him for his goodneſs, to fear him for his power, to reverence his juſtice, and adore his wiſdom, to thank him

for what he has already beſtowed, to pray to him for future ſupplies, and to truſt in him entirely as the only Being that can relieve his numerous neceſſities. But you will ſtill be far ſhort of educating your child as a Chriſtian, if you inſiſt only upon thoſe duties which he owes to God as his Creator, juſt as they are, and conſonant to right reaſon enlightened by divine revelation. He muſt be made acquainted with the fallen condition of man, he muſt underſtand his own infirmity and depravity, in order that he may comprehend the advantages of that regeneration, by which he was adopted into the houſehold and family of Chriſt. The all-ſufficient atonement made by our gracious Redeemer on the croſs for the ſins of mankind muſt be imprinted on his heart as the only meritorious cauſe of God's receiving him into favour; and he muſt be taught that a firm belief in the efficacy of that atonement is the only means by which he can hope to make it effectual to himſelf. This belief, together with an unfeigned renunciation of every thing wicked, he muſt be informed that I promiſed for him at his baptiſm, as the indiſpenſable condition of his being admitted into the Chriſtian ſociety, and by this "ſolemn vow, promiſe and profeſſion," he muſt know himſelf to be firmly bound. Baptiſm is in its nature evidently a conditional rite. Man had ſinned, and the peſtilent influence of his tranſgreſſion has reached to his lateſt poſterity. God, for Chriſt's ſake, pardons his iniquity, and mercifully opens a way by which he may recover the original purity he loſt. He is pleaſed to make with him a gracious covenant of mercy by means of a Mediator; but ſtill it is a covenant. "He that believeth and is baptiſed ſhall be ſaved; but he that believeth not ſhall be damned." The conditions of that covenant on the part of man are repentance, faith, and ſincere obedience. Without the two firſt no one can be baptiſed; for wherefore ſhould he enjoy the external privileges of Chriſtianity, who neither deſires its holineſs nor believes its efficacy. Repentance, therefore, or an abhorrence of all ſin, and faith, or a belief of the truth of God's promiſes in Chriſt, are neceſſary qualifications in every one who is admitted to partake of the means of ſalvation afforded in the Church; and theſe qualifications your child muſt be taught to know himſelf indiſpenſably required to poſſeſs. But he muſt know alſo, that as he is of a nature in itſelf corrupt and infirm, he cannot hope to acquire right notions and principles of virtue and piety, or make any advances therein, without the gracious aſſiſtance of that good ſpirit of God, by whom, as the ſoul of man was firſt impreſſed with the divine image, ſo by him alone can it be cleanſed from its pollutions, and reſtored to its original purity. By this view of religion he will learn, that as he was created by the Almighty Father and Maker of all things, ſo was he moſt mercifully ſaved from the guilt and the puniſhment of ſin by the gracious Son of God, and muſt place all his hope of being freed from the dominion of concupiſcence and of attaining perfection in virtue on the ſanctifying influence of the Divine Spirit. And being thus accurately grounded in the fundamental principles of Chriſtianity, he will eaſily be taught the detail of its duties. For he muſt not imagine, that when ſo much has been done to reſtore him from a ſtate of miſery and iniquity to the way of happineſs ineffable, he is himſelf at liberty to be idle. He has conditions to fulfil, and he will be expected to fulfil them with an accuracy proportioned to the aſſiſtance and advantages he has enjoyed. Admitted into the number of Chriſt's elect, he muſt "work out his ſalvation with fear and trembling," "left by any means" when he has

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"taſted the heavenly gift," he ſhould after all be "a caſt-away." He has renounced the world, the fleſh and the devil; he has promiſed to forſake all wicked ways, to reſiſt all temptations to ſin, and to dedicate himſelf to the ſervice of Chriſt, whoſe property he became at his baptiſm. This promiſe he is bound to perform, otherwiſe he will undoubtedly loſe all right to the privileges which the members of Chriſt's Church enjoy, with the additional aggravation of having deſpiſed the mercy of God when it was offered him. To prevent what would be of ſuch diſmal conſequence, and to ſecure to your child as far as human efforts can contribute to ſecure the invaluable bleſſings of Chriſtian baptiſm, let me again entreat you to conſider the importance of the ſubject, and attentively to diſcharge your own duty. By baptiſm we are admitted into covenant with God, and his aid is imparted to us to ſupply our natural inability to perform it; but we are ſtill liable to be acted upon by external influence; we may be improved by good education and good examples; we may be miſled by wicked advice, and corrupted by "evil communications." It is therefore ſtill neceſſary that children ſhould be inſtructed in what is right, to be taught to eſchew what is wrong, and carefully watched leſt their young minds be perverted. The numerous temptations to which we are continually obnoxious, are fraught with too much danger to allow the experienced Chriſtian any intermiſſion of care: how much more then will this care be requiſite in guarding againſt evil, one whoſe paſſions are inflamed by novelty, whoſe reaſon is weak, and on whom religion has not yet been able to exert her full influence? Hence it will be neceſſary to reſtrain the young Chriſtian in the indulgence of his propenſities, that he may be exerciſed to withſtand the ſolicitations of appetite. Beware of the ſin of Eli; a ſin too common, and involving in it conſequences that the blind affection of parents will not permit them to ſee. Check the firſt dawning of irregular deſire in your child; teach him early the hard leſſon of ſelf-denial; leſt, by reiterated gratification, nature again ſprout up wild and rank, and the ſanctifying ſpirit no longer ſtrive to oppoſe the dominion of concupiſcence. Such may be the caſe; and the bare poſſibility of his child's perdition ought ſurely to be a ſufficient incitement to his father's care. The neceſſity of that care I need not preſs any farther; what has been ſaid will ſuffice, if ſeconded by a diſpoſition willing to receive and to follow truth; but where the mind is averſe from right principles of duty, much more would be equally unavailing. At all events this memorial, preſented with a ſincere deſire of promoting your child's eternal welfare, by diſcharging as far as I am able, the obligation I incurred on his account, will witneſs for me in the great day of inquiry, that I was anxious to perform with effect what I promiſed in ſincerity. J. G. B.

VICARIOUS SACRIFICE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

MR. LUDLAM, with his wonted preciſion, has ſhewn the abſurdity of the appellation which the *Overtonians* have taken up, viz. *moderate Calviniſts.*

Calviniſts. They are either Calviniſts or not; if they be, the Dean of Peterborough has ſhewn that the liturgy and articles of the church of England are *not* Calviniſtic; conſequently in adhering to Calvin they have renounced the church. If they be not Calviniſts, where are thoſe differential marks which, with phariſaical vanity, they would ſet up between themſelves and orthodox churchmen? Juſtly has Mr. Ludlam obſerved, that calling themſelves *moderate Calviniſts*, whilſt they profeſs a diſavowal of "all thoſe leading notions which diſtinguiſh the tenets of Calvin from thoſe of all other theologians;" juſtly has he obſerved that they might, with equal propriety, call themſelves *moderate Papiſts*, ſince they maintain, in common with the Papiſts, "ſeveral doctrines of Chriſtianity, though, to ſpeak with Mr. Overton, they do not hold the *higher* ſpecies of Popery, nor carry what the Papiſts have built upon ſcripture to the ſame *height*." Mr. Overton muſt find out ſome new mode of explaining away his ſchiſmatical propenſities; this pitiful ſubterfuge will not avail him.

Giving Mr. Ludlam the higheſt praiſe for this maſterly ſtroke, and returning him heartfelt thanks for the important ſervices he has rendered religion, it is with great concern that I feel myſelf obliged to ſubmit one paſſage in his "Inquiry" to his re-conſideration. It is this, p. 210—"Upon what could the Divine wrath againſt Chriſt be founded? not upon his own actions, but thoſe of other beings; but thoſe who can ſuppoſe the fault may belong to one, and the *puniſhment* due to it may be applied to another, may juſtly as readily think that an object may be wholly black and wholly white at the ſame time." For my part I cannot reconcile this ſentence with the doctrine of *vicarious ſuffering*, which I am ſure is our church's doctrine; for the church, in her moſt ſacred office, denominates the one oblation which Chriſt once offered, "*a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction* FOR THE SINS OF THE WHOLE WORLD." This is the church's doctrine; and I beg leave to ſubmit to Mr. Ludlam's conſideration the following *ſyllabus* of texts upon which it is founded. "He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed." Iſ. liii. 5. "The Lord hath laid on him the iniquity of us all." 6. "After threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf." Dan. ix. 26. This is the language of the prophets, and that of the evangeliſts and the apoſtles tallies with it. "The Son of Man came ——— to give his life a ranſom for many." Mark x. 45. "My God, my God, why haſt thou forſaken me!" Matt. xxvii. 46. "Thus it is written, and thus it behoved Chriſt to ſuffer." Luke xxiv. 46. Caiaphas unwillingly uttered the ſure word of prophecy when he ſaid—"it is expedient for us that one man ſhould die for the people, and that the whole nation periſh not." John xi. 50. "And not for that nation only." 52. "Who was delivered for our offences." Rom. iv. 25. "Chriſt our paſſover is ſacrificed for us." 1 Cor. 5. 7. "Chriſt died for our ſins, according to the ſcriptures." 1 Cor. xv. 3. "He hath made him to be ſin for us, who knew no ſin." 2 Cor. v. 21. "Chriſt alſo hath once ſuffered for ſins, THE JUST FOR THE UNJUST." 1 Pet. iii. 18. I ſubjoin the concluding portion of the ſecond article of religion. "Chriſt, very God and very man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men." And yet the fifteenth article affirms that Chriſt was "without ſin."

With

With great deference, but with equal firmneſs, I requeſt of Mr. Ludlam to reconcile his aſſertion with the liturgy, with ſcripture, and with the thirty-nine articles, with all which I own I think it at variance.

I am, Gentlemen, yours, &c.

May 9, 1803. A LONDON CURATE.

CONJECTURAL EMENDATION OF THE TRANSLATION OF GENESIS. Chap. xxii. v. 14.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE Maſoretic punctuation of the Hebrew text is undoubtedly of great utility, inaſmuch as it ſhews us the manner in which the ancient Jews read the ſacred volume. It does not, however, follow, as a conſequence from thence, that *we* are to confine ourſelves to that reading. The conſonants * alone are what we are to conſider as genuine: and if from them we can elicit a better ſenſe, we are at liberty ſo to do, if we engage in the inveſtigation with proper reverence, and do not offer our conjectures on the SACRED VOLUME with the ſame flippancy as we ſhould propoſe a new edition of a profane author.

Theſe remarks have ſuggeſted themſelves to me, as an apology for the liberty I now take, in propoſing a new tranſlation of Gen. xxii. 14: a liberty from which I ſhould, with trembling, have revolted, had I conſidered the vowel points as of equal authenticity with the text.

To the queſtion which Iſaac puts to his father as *they went both of them together to the place which God had told him of: My father, behold the fire and the wood, but where is the lamb for a burnt offering?* Abraham replies, *My ſon, God will provide himſelf* (יהוה יראה) *a lamb for a burnt offering.*

After the miraculous interpoſition of the angel of the Lord, and the ſubſtitution of the ram in the ſtead of Iſaac, (a † prefiguration in common with the ſacrifices which were afterwards to be offered up in that place, and a ſhadow of that *full, perfect, and ſufficient ſacrifice* to be made in the oblation of our Saviour Chriſt on that ſame mountain ‡;) Abraham, in commemoration of

* This is not the place to enter upon a diſquiſition concerning the originality or invention of the Hebrew vowel points. I think it may be proved that they are long poſterior to the deſtruction of the ſecond temple. 1. Becauſe prior to that period they would have been of no utility, the Hebrew being then a living language. 2. From the total ſilence of Origen, (A. D. 230,) Epiphanius, (A. D. 368) and Jerome, (A. D. 392) all three Hebrew ſcholars. 3. From the equal ſilence of the Jeruſalem (A. D. 230, or rather later. See Orthodox C. Mag. Vol. II. p. 250,) and Babyloniſh, (A. D. 500,) Talmuds, even in thoſe places, where, if the points had been in exiſtence, mention muſt neceſſarily have been made of them.

† Et Iſaac Chriſtus erat, & aries Chriſtus erat. St. Auguſt. Serm. 9. de v. 5. Pſal. 50. § 3.

Quis ergo illo [ariete] figurabatur niſi Jeſus, &c. Idem de Civit. Dei. lib. xvi. cap. 32. § 1.

‡ Tradunt Judæi, quod in hoc montis loco immolatus eſt aries pro Iſaac, ut ibi decollatur: id eſt, Chriſtus a carne ſua carnali, videlicet Judæa, ſeparetur. Comment. on St. Mark xv. falſely aſcribed to St. Jerome.

of the deliverance, *called the name of that place* Jehovah-jireh (יהוה יראה) i. e. *God will provide: as it is ſaid to this day. In the Mount of the Lord it ſhall be ſeen* (ביהוה יראה.)

The uſual interpretation which is given of this laſt verſe is, I believe, that the words—*In the Mount of the Lord it ſhall be ſeen*, are a proverbial expreſſion to denote an unexpected deliverance in any great danger*. This interpretation, I muſt confeſs, appears to me to be forced. And I think that a more complete ſenſe would be given if we were to tranſlate the verſe thus:—*And Abraham called the name of that place Jehovah-jireh: as it is ſaid unto this day—In this Mount the Lord will provide*; evidently alluding to that great ſacrifice which, in the fullneſs of time, was to be made upon that mountain for the ſins of the whole world, and of which Iſaac was then a type†. A reaſon is thus aſſigned for the name given to the place by Abraham.

That in this tranſaction Iſaac was a type of our bleſſed Saviour, (although not alluded to in the ‡ New Teſtament,) it would be treſpaſſing upon too large a portion of your valuable miſcellany and the patience of your readers to prove. That ſuch is the opinion of our church is evident by her judicious ſelection of this chapter as a leſſon for Good Friday. And it was likewiſe uſed in the primitive church in the time of § St. Auguſtine. Is it then improbable that Abraham, in giving this name to Mount Moriah, had in view the completion of the type which his ſon there exhibited? We know that he *greatly deſired* (ηγαλλιασατο) *to ſee Chriſt's day: and he ſaw it, and was glad.* May not ‖ this be one of the times in which he ſaw that great and glorious day; that day which brought redemption to all mankind? eſpecially as, immediately after his offering his ſon, the angel of the Lord again confirms the covenant with him, that in *his ſeed all nations of the earth ſhould be bleſſed.*

To this tranſlation the original unpointed text has no repugnance. For in both verſes the conſonants are the ſame.

My ſon, God will provide himſelf יהוה יראה

And Abraham called the name of that place Jehovah-jireh יהוה יראה

As it is ſaid unto this day—In this mount the Lord will provide יהוה יראה

* See Grotius among the Critici Sacri, and Biſhop Patrick on this verſe,

† Abraham enim quando Iſaac filium ſuum obtulit, typum habuit Dei Patris, Iſaac verò figuram Domini Salvatoris. St. Auguſtin. Serm. 6. § 1. Appendix ad tom. 5. edit. Benedict. Iſaac figura & non veritas erat. In ipſo enim deſignatum eſt quod poſtea in Chriſto completum eſt. Idem. ibid. § 5.

‡ It is not meant that Iſaac is no where in the New Teſtament conſidered as a type of our Saviour; the contrary being very evident from Heb. xi. 19. but only that he is not alluded to in this particular tranſaction as a type of the oblation of Jeſus Chriſt.

§ Lectio illa, Fratres cariſſimi, in qua beatus Abraham Iſaac filium ſuum in holocauſtum legitur obtuliſſe, ideo in ordine ſuo diebus Quadrageſimæ non recitatur, quia ſicut ipſi noſtis, in vigiliis Paſchæ propter ſacramentum Dominicæ paſſionis reſervatur St. Auguſtin, ibid. § 1.

‖ Vidit dum in immolatione filii ſui Iſaac Chriſtum pro ſalute humani generis immolatum iri per prophetiæ ſpiritum recognovit.

Zegerus among the Critici Sacri on St. John, c. 8.

ταυτα δε παντα τυπος εγιγνετο τε σταυρε, δια τουτο και ο Χριστος τοις Ιεδαιοις ελεγεν Αβρααμ ο πατηρ υμων ηγαλλιασατο κ. τ. λ.

St. Chryſoſtom. Hom. 47. in cap. 22. G—

Not a few of the verſions alſo, (as I am led to conclude from the Latin tranſlations in Walton's Polyglott) favour this new tranſlation by reading *Jireh* in Kal, inſtead of *Jeraeh* in Niphal. The Samaritan text and verſion is, *In monte Dominus videbit.* The Syriac has, *In* HOC *monte Dominus videbit.* And the Vulgate, *In monte Dominus videbit.*

It is not improbable that I may now have been repeating what has been ſaid before, and better ſaid, and may have unjuſtly flattered myſelf with the hopes of originality. To myſelf, at leaſt, I am original, for my reading has been very confined, and I have not before met with this conjecture.

I ſubmit it, however, with very little confidence, to your better judgment, and that of your readers. If that learned and orthodox ſon of the church, Inſpector, or your equally valuable correſpondent, the London Curate, whoſe acquaintance I eſteem among my higheſt advantages, would devote a few lines to ſet me right; if in error, it would be deemed a favour conferred on, Gentlemen,

Your ſincere well-wiſher,

A YOUNG HEBRAIST.

THE INTERMEDIATE STATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I HAVE felt no ſmall gratification, I honeſtly confeſs, in reading the notices with which the *Lonaon Curate* has been honoured in ſome of your late Numbers. Sandford's hopes are not likely to be realized, (p. 238) as to any alteration of my title or ſignature, but I aſſure him, my zeal for the cauſe of truth, religion, and the church, ſuffers no abatement. I have never written a ſyllable from intereſted motives; nor do I write for writing's ſake. I never take my pen in my hand but with reluctance; and I think, gentlemen, you can anſwer for me, that my great object is to excite the attention of abler champions in the chriſtian cauſe than myſelf. When about to contribute an article to your ſtill improving Miſcellany, I think of Horace's words—

——— "fungar vice cotis, acutum
"Reddere quæ ferrum valet, exſors ipſa ſecandi;
"Munus et officium, *nil ſcribens ipſe*, docebo."

Your very valuable correſpondent, Mr. Pearſon, if I drop one word which his courteſy beſtows upon them, exactly characterizes my papers, where (p. 215) he calls them "Invitations to Theological Diſcuſſions."—However, I do not conceive that I have been ſo unfrequent a correſpondent as Sandford intimates. In your Magazine for February I have two articles; in that for March two; and in that for laſt month I have the account of my dear departed friend Mr. Bethell *. You muſt know, gentlemen,

* Errata in the character of Mr. Bethell, page 247, *for* Bethill, *read* Bethell—p. 248, l. 3, *for* Cleyton, *read* Clayton. In the Latin quotation, firſt word, *for* Heu, *read* Neu: this

ſtemen, that in the months of March and April my time is much occupied in making a tranſcript of the preceding year's regiſter, rolls of marriages, baptiſms and burials for the pariſh where I ſerve as curate, to be returned to the Biſhop of London's regiſtry. His lordſhip has, moſt laudably, revived in his dioceſe that ancient practice, agreeably to the proviſions of the 70th canon. I aſſure you I am no idler. I ſit down to this work at ſix o'clock in the morning, and it is no ſlight one, for my copy makes a handſome-ſized folio volume.

I now place a ſheet of paper before me, to fulfil my engagement to your correſpondent Quæſtor, reſpecting the intermediate ſtate.

In the perſon of our Saviour, the Pſalmiſt ſays, Pſ. xvi. 10, "thou wilt not leave my ſoul in Hades;" St. Peter, Acts ii. 27, affirming the reſurrection of Jeſus, tells us that "his ſoul was not left in Hades;" but before this could have been ſaid with truth, the ſoul of Jeſus muſt have entered Hades, and therefore ſuch a place there muſt needs be. There is a receptacle for departed ſouls, nor is it without inhabitants.

1. Thoſe who are dead are ſaid in ſcripture, *paſſim*, to ſleep; but they ſleep not, as the moſt learned prelate whom I ſo frequently quoted in my former letter, obſerves, in "a jacobinical paradiſe of eternal ſleep and ſenſeleſsneſs." The body repoſes in the grave, but the thinking principle the ſoul, numerically diſtinguiſhed from the body by St. Matthew, x. 28, is not, neither can be, quenched in death: death hath no more dominion over the ſoul of man, than it had over the body of the Lord Jeſus. The ſoul of man is immortal; and can ſubſiſt in a ſtate of ſeparation from the body. When the ſon of the widow of Sarepta died, and the prophet Elijah reſtored him to life, what ſaid the prophet in his prayer to God? "O Lord my God! I pray thee, let this child's ſoul come unto him again; and he revived." The body of the child lay upon Elijah's bed; but his ſoul, parted from it, exiſted nevertheleſs, and obeyed the will of God in coming into it again. The body of our bleſſed Saviour too was laid in the new tomb of Joſeph of Arimathea, but his ſoul was in paradiſe, where he had previously promiſed the penitent thief that he ſhould be with him. This paradiſe I deem that part of Hades, that part of the inviſible world, (for this is the meaning of Hades,) whither the ſouls of the righteous repair "after they are delivered from their earthly priſons," ſignified by the term "Abraham's boſom," in the parable of the rich man and Lazarus, ſee page 84, Number VIII. and here I muſt crave leave of Mr. Pearſon to enter my proteſt againſt the opinion of Dr. Hey, that Sheol, Hades, may mean the receptacle of the body after death. Our ideas of ſpirit are neceſſarily imperfect; but becauſe we cannot frame to ourſelves a notion of a ſoul diveſted of a bodily form of ſome ſort or other, it does not therefore follow that the bodies of the dead can paſs into Hades. This opinion of Dr. Hey, or rather Mr. Pearſon's reaſoning built upon his opinion, borders on, if it do not reach, materialiſm, a doctrine which I am ſure Mr. Pearſon abhors; a doctrine which, in its train of conſequences, does away the identity, as well as the immortality of the ſoul. We cannot diveſt even the Deity of a bodily form, when we think of his perſon; and ſcripture, in condeſcenſion to our limited faculties, ſpeaks of God anthropopathologically; but although a body, hands, eyes, &c. be attributed to God in the ſacred pages, doubtleſs he is without a body—*incorporeus, impartibilis,*

this is from Buchanan's Epitaph on Sir Nicholas, father of Sir Francis Bacon: *for* Abikus' and Nadabs, *read* Abikus and Nadaba.

and therefore *impaſſibilis*. Be our ideas of ſpirit ever ſo inadequate, we muſt not conclude that the body of a man, after death, may enter Hades. It may enter Keber, but not Sheol *. Our Saviour promiſed the repentant thief that he ſhould be with him on that day on which he died, in Paradiſe; a place inviſible to mortal eyes, and thence called Ἀιδης, that is, Hades. The article of the apoſtles' creed, which affirms the deſcent of our Lord into Hades, has been in the creed of the chriſtian church ſince before the year 400. It ſeems it is expunged from that of the American church; but that ſage church has not yet ventured, in the ſpirit of modern criticiſm, to expunge from the ſcriptures the paſſages on which that article is founded. The anſwer of Jeſus to the thief is yet read in the American bible, and the reaſoning of St. Peter, erected on the 16th pſalm, yet remains unobliterated in the 2d chapter of the Acts. 'Twere as well that their creed ſhould tally with their bible. Their Socinian heretics make the bible tally with their creed.

2. "Now that the dead are raiſed, even Moſes ſhewed at the buſh when he called the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob; for he is not the God of the dead, but of the living, for all live unto him, Luke xx. 37—8. Death hath removed the patriarchs from this viſible world, but they live notwithſtanding in another, and not only the patriarchs but all live; they live in a place inviſible to the eyes of men, but open to the all-ſeeing eye of God, which penetrates even the darkneſs of the ſhadow of death: "for all live unto him—*παντες γαρ αυτῳ ζωσιν*—omnes enim vivunt *coram* Deo;" this is Beza's marginal tranſlation. And thus the body of man, "the duſt, returns to the earth, but the ſpirit returns to God who gave it, Eccleſ. xii. 7. and this reſolves that queſtion which the royal preacher aſks in another place, Eccleſ. iii. 21, "Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?" our ideas of ſpirit are confeſſedly vague; but ſurely there is intimated here a ſtriking difference between the inſtinctive ſpirit and the "reaſonable ſoul, *animam rationalem*."

3. I think the very doctrine of the immortality of the ſoul implies that it never is extinguiſhed, but muſt be perpetually in a ſtate of animation. If it be extinguiſhable, its revival becomes a new creation.

4. At the transfiguration of Jeſus, Moſes and Elias talked with him; theſe prophets were not dead then in the vulgar ſenſe of the word. Moſes died, and "was buried in a valley in the land of Moab;" but his ſoul exiſted, and more than fourteen hundred years afterwards appeared in a glorious form to the ſon of God. Elijah was taken up, as our Lord aſcended, bodily, into heaven itſelf, where he continued to live, and nearly nine hundred years after his tranſlation, appeared alſo in glory on the mountain of transfiguration. Moſes and Elias were, perhaps, inveſted with ſuch bodies as ſhall one day clothe the ſaints, when Jeſus "ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf," Phil. iii. 21.

4. The Jews, excepting the ſect of the Sadducees, believed generally that the ſoul may exiſt apart from the body. Even Herod expreſſed his faith,

* I have reaſon to hope that a learned friend will collect into one view every paſſage where either of theſe words occurs in the Old Teſtament, and will tranſmit the ſame to your Magazine.

aith, when hearing of the fame of Jeſus, he ſaid "this is John the Baptiſt, he is riſen from the dead;" *απο των νεκρων*, from among the dead men. The opinion of the generality in all ages has been, that the ſouls of men are ſo diſpoſed of, at leaſt, and are in ſuch a ſtate as to allow them to appear, if need be, and God permit it, on earth. Even ſome who have nearly profeſſed themſelves atheiſts, have lived in fear of apparitions. Mr. Hobbes was a ſlave to theſe terrors. When the Cavendiſh family moved from Chatſworth to Hardwick, or *vice verſâ*, he durſt not remain behind; and it is remarkable, that moving with the family when he was in a very weakly ſtate of bodily health, was the immediate cauſe of his deceaſe, the ſeparation of his ſoul from his body: he has never returned to tell the world what he ſaw in Hades, but I will venture to ſay, he no longer entertains any of thoſe doubts concerning the outward and the inward man, which the witty and acute John Eachard alludes to in the beginning of his incomparable dialogue between Timothy and Philautus.

5. With regard to the knowledge which the ſpirits in Hades have of each other, or of what paſſes upon earth, ſcripture furniſhes few or no data which can lead us to any thing concluſive on the ſubject; and I think where revelation is general, it is a vain, if not an impious, taſk to attempt to particularize. At preſent, all the ideas and all the ſenſations we have are impreſſed on the mind through the inlets of the ſenſes. But how incorporeal ſpirits ſhall recognize each other, or converſe, I think it is impoſſible for us to conceive, much leſs deſcribe. Our Lord, in his parable, makes the rich man behold and know Lazarus, but by what means they knew each other he does not tell us. Concerning what is not revealed, it is to little purpoſe to inquire.

6. "For my own part," ſays your correſpondent Quæſtor, p. 275, Vol. III. I ſee nothing repugnant to any doctrine of ſcripture, in the notion of our departed friends being conſcious of terrene tranſactions, and I think 'tis very conſolatory to the feelings of ſurviving relatives, under the preſſure of ſevere affliction for the loſs of friends." Scripture, I think, does not pronounce upon the caſe either affirmatively or negatively; but reaſon muſt tell us, that thoſe ties, which are but the ties of fleſh and blood, muſt be diſſolved when the ſoul is ſeparated from the body. We are attached to each other, and love each other here, for numberleſs things, of which we become ſtripped when entering the receptacle of ſpirits. Worldly intereſts, worldly paſſions, have there no force, and the greateſt mental acquirements attainable in the body, will be as nothing in that place, where "we ſhall know even as alſo we are known." Artifice there will be uſeleſs, and hypocriſy muſt be laid aſide with the body, like the *perſona* of an ancient actor. Now even upon earth deprive the cloſeſt connections of that cement occaſioned by proximity of blood, of the attraction of intereſt and paſſion, of the chains which ſtronger throw around weaker intellects, and diſſolve the faſcinations of artifice, and the ſpells of hypocriſy; and they preſently fall aſunder. How much more completely ſhall they be diſſevered in the world of ſpirits. I would not willingly deprive Quæſtor of any conſolations; but whilſt I am anxious to advance nothing repugnant to ſcripture, I am equally anxious to aſſert nothing which reſts not on ſcriptural grounds.

7. It is not impoſſible but that the ſouls of men, as I have ſaid, Number IV. may reviſit the earth, if need be, and God permit them. But I can form

form no idea how they can make themſelves viſible, diveſted of a body. The ſtories which the vulgar tell of apparitions of the deceaſed, always repreſent them not only as wearing a bodily form, but even as clothed.

8. Quæſtor alludes to a paſſage in Milton, b. IV. l. 677. Par. L.

> "Millions of ſpiritual creatures walk the earth
> "Unſeen, &c."

But Milton here ſpeaks not of ſpirits of men ſeparated from their bodies, but of angels, and this I firmly believe.

9. The Papiſts, I ſuppoſe, affirm that the inhabitants of Hades are conſcious of what paſſes in the world; at leaſt they pray to them when they invoke the ſaints; and to pray to thoſe who cannot hear their prayers were a folly of which even papiſts could hardly be guilty.

10. I now take my leave of you, Gentlemen, profeſſing my belief on the ſubject which has employed my attention. I believe that there is a place which is the receptacle of the ſouls of men immediately after death; that they forthwith enter upon ſome portion of happineſs therein, or undergo ſome degree of puniſhment, but that their final ſtate will not be determined till the judgment of the great day, I mean the amplitude either of felicity or miſery will not be fully aſcertained till then, that of courſe the ſouls of the dead are not in a torpid ſtate; that the degree of intelligence which they poſſeſs, and the mode of communication with each other, are unknown to us, and that it is not impoſſible but that they may, if God will, reviſit the earth, with or without bodies; but in this latter caſe we cannot have a complete idea how they ſhall be viſible.

I am, Gentlemen,

May 12, 1803. Yours, &c.

A LONDON CURATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I HAVE been much pleaſed with Inſpector's commentary on the 24th chapter of St. Matthew, and think the ſubject of the higheſt importance. If the following obſervations are worthy his attention, you will oblige me by inſerting them in your valuable work. The firſt ſtep towards underſtanding the figurative ſenſe is undoubtedly to aſcertain the literal ſenſe of the prophecy. Some paſſages ſeem to me not to have been tranſlated rightly, and others to have a double ſenſe, or to denote ſeveral ideas. I ſhall inſtance, firſt, verſe 3. the word σημειον ſignifies both a *ſign* and a *type*, the conſequence of which is, that the deſtruction of Jeruſalem may be the *type* of our Lord's ſecond coming. The expreſſion at ver. 6. "See that ye be not troubled," ſhould be, "ſee that *ye* labour not," (as women in labour,) and ſo at verſe 8, for *ſorrows* I would ſubſtitute *pangs of labour*, (ſee John xvi. 21. 2 Theſſ. ii.) The expreſſion, "and *then* ſhall the end come," at verſe 14, is ambiguous, and by *them* may be meant either *at that time* or *after that time*, but probably both ſenſes were deſigned. The word tranſlated *winter* might be rendered *ſtorm* or *deluge* (v. 20.) compare Dan. ix. 26. The word tranſlated *ſabbath* may equally well be rendered

by

by *week*, in alluſion to the ſeven years of the Jewiſh war (Dan. ix. 27.) The word παρεσια at ver. 27. has alſo the ſignification of *preſence*, and may apply to any remarkable interpoſition of Chriſt in the deliverance of his church. The word πλωμα, at ver. 28, ſignifies properly *the diſmembered remains* (ſee Suidas.) The word θλιψιν at ver. 29. ſignifies either *perſecution* or *affliction*. The word σαλευθησονται is ſignificant of the riſing of the waves of the ſea. The word θερος, at ver. 32, may denote *heat*. The word γενεα, at ver. 34, may probably ſignify both *a generation*, and a *continued race*, as that of Chriſtians, and may correſpond with αιων at ver. 3, which ſignifies a *diſpenſation* as well as a *world*. So much for the literal ſenſe. In reſpect to the figurative, the *principles* of the prophetic ſtyle ſhould firſt be regarded. It might eaſily be ſhewn that the prophecies of the Old Teſtament have often more than one completion. Indeed, I doubt whether moſt of the predictions relating to the firſt advent of Chriſt do not relate equally to his ſecond coming. This prophecy before us ſeems to be of that claſs, and our Lord probably deſigned the fates of Jeruſalem to be the type of the fates of the New Jeruſalem or Chriſtian church. In ſhort, I apprehend that this prophecy has received ſeveral accompliſhments already, each accompliſhment riſing upon the preceding not in kind, but in magnitude; and I alſo think that the prophecy has not yet received its laſt grand and conſummate accompliſhment. I ſhall not appeal to authorities here, but requeſt Inſpector to examine into the figurative ſenſe of every term here uſed, which he may eaſily find by a concordance. The figure *Judaiſmus*, as Dr. More calls it, is peculiarly uſed in this viſion, and is but too little regarded. There is hardly a word here uſed but what is ſymbolical, and taken from the Jewiſh affairs; and I will add, perhaps not a ſymbol, but which may be explained by a concordance. This prophecy too is a connecting bond of many others, and will illuſtrate and be illuſtrated reciprocally by the compariſon of things ſpiritual with ſpiritual, the key to the language of the Holy Spirit. It is connected particularly with Dan. viii. ix. xi. xii. 2 Theſſ. ii. Rev. x. xi. xii. 17. xxi. 9, &c.

Should theſe remarks throw any light upon the chapter, I ſhall be happy to explain what I apprehend to be the deſign of this prophecy more fully at a future ſeaſon.

I am, Gentlemen, your obedient humble ſervant,

JUVENIS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THERE is a paſſage in the 5th chapter of the prophet Daniel, which has often excited in me no ſmall degree of ſurprize. As I have never, in the courſe of my reading, ſeen this paſſage explained, nor do I know where to procure that ſatisfaction, I have ventured to ſolicit that you, gentlemen, or yourſelves, or by ſome of your learned correſpondents, will clear up to me this apparent difficulty, and not to me only, but, no doubt, to many others, who, with myſelf, have been puzzled at the peruſal of it. The difficulty is this, viz.

At

At the 25th verſe we find the hand-writing on the wall, which ſo much alarmed the impious Belſhazzar, thus expreſſed, viz. *Mene, Mene, Tekel Upharſin.* In the two following verſes we have the words *Mene* and *Tekel* explained: but at the 28th verſe, inſtead of *Upharſin*, the word *Peres* makes its appearance, with an interpretation affixed.

You may, perhaps, think this too trifling for your ſerious attention; but, conſidering that "*hæ nugæ (perſæpe) in ſeria ducunt*," and that the enemies of our holy religion too often make uſe of ſuch trifles as an argument againſt the divine authority of the ſacred writings, I indulge the hope, that ſhould this paſſage be already explained by the learned, you will at leaſt, for the ſake of others, as well as of myſelf, intimate where it is to be found; indeed (as it is not every one who reads your excellent magazine, that can always reap much advantage from books,) that you will favour us with an extract: but ſhould this paſſage, perchance, not have been already touched upon, I entreat from you a few remarks. I call alſo upon the London Curate, Inſpector, Cephas of Lincoln, in ſhort, upon the many learned correſpondents that grace and enrich your uſeful publication.

I have the honour to be, gentlemen, your very conſtant reader and well-wiſher, though as to other reading, from neceſſity,

DESULTORIUS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN addition to the errors which your valuable correſpondent, Mr. Pearſon (whom at Cambridge I was taught to revere,) has pointed out in the Book of Common Prayer of Oxford, 1799, I beg leave to notice two very groſs ones.

In the collect for the fourth Sunday after Eaſter, we find, "through Jeſus our Lord," the word "Chriſt" being omitted.

In Pſalm xc. v. 12, it is printed "O teach us to number our days," inſtead of "*So* teach us," &c. and the ſame occurs in the burial ſervice where this pſalm is introduced.

I ſhall be obliged to any of your correſpondents, converſant with old books of divinity, to inform me, whether the ſecond part of "The Rights of the Clergy of the Chriſtian Church," by that ſound and zealous divine, Dr. Thomas Bennett, the rector of Cripplegate, was ever publiſhed: the firſt part came out in 1711, and at the end of his preface, he ſays the ſecond part "ſhall be publiſhed (God willing) with all convenient ſpeed." And at the end of his eſſay on the Thirty-nine Articles, there is advertiſed, as "in the preſs," his Second Part of the Rights of the Clergy; the eſſay was publiſhed in 1715.

With the exception of this ſecond part, and of his devotions, I have a complete ſet of Dr. Bennett's works, which I conceive to be peculiarly uſeful to young divines: as they contain judicious abſtracts of the controverſies on moſt modern hereſies, and ſatisfactory confutations of the errors of popery, preſbyterianiſm, ſocinianiſm, and quakeriſm. If the work to which I allude were ever publiſhed, I ſhall be thankful to any of your correſpondents

respondents to inform me in what year it came out, and for whom it was printed.

I am, Gentlemen,

May 9, 1803. Your sincere well-wisher,

SCRUTATOR.

BRIEFS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

A VERY general notion seems to prevail respecting *briefs*, that but a small proportion of the money collected is applied to the purposes for which they are professed to be granted. I am satisfied in my own mind, that this notion is unfounded; but as, while it exists, it is prejudicial to the interests of *humanity*, as well as to the necessary work of rebuilding and repairing our places of *public worship*, I wish to see it refuted on the best authority. I shall be very glad, therefore, if some one of your correspondents, who is possessed of the competent information, will have the goodness to state particularly all the expences to which the obtaining of a brief gives occasion.

I observe a particular backwardness in contributing to a brief, when the professed purpose of it is the rebuilding or repairing of a *church;* a circumstance which ought to be matter of regret to every true friend of the established religion. I wish it to be considered by all such, whether this backwardness be consistent with that zeal for the establishment, which, on other occasions, is so frequently expressed; and whether, without keeping the places appointed for the celebration of public worship in proper repair, public worship itself is likely long to continue. If our ancestors had been as lukewarm in this matter as we are, we should scarcely, I fear, have now had any places of worship to assemble in: for, in our state of superior opulence, we think it hard to keep in repair what they thought it not too hard to build. To this general charge there are, it must be acknowledged, many honourable exceptions; but really some of our places of worship, especially in the country, are in so wretched a state of repair, that, on entering them, and confining our attention to the *building* only, we feel inclined, instead of saying with David, "Oh, how amiable are thy dwellings, thou Lord of Hosts!" to exclaim with Jacob, though in a sense somewhat different from his, "How dreadful is this place!"

I am, Gentlemen, yours, &c.

May 10, 1803. E. P.

P. S. In the "cursory remarks on the word *hades*," Orth. Mag. for April, p. 217, l. 9, the reader is requested to supply the following omission after the word *distinction*, i. e. "between the soul and the body; for though, without noticing this distinction," &c.

DRS. HAWKER AND HAWEIS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I THANK you for the unremitting attention with which you watch the motions of *philoſophiſtical* infidels, for the ability with which you deteſt and expoſe the errors of heretics, and the brave ſpirit which you manifeſt in checking the daring efforts of the leaders and promoters of ſchiſm.

I am a plain old-faſhioned member of the Church of England, and am fully perſuaded that THE CHURCH AND THE KING MUST STAND OR FALL TOGETHER. When the *church* ſhall be turned into a *meeting-houſe*, the *kingdom* will ſoon be converted into a *republic*; and then farewell genuine Liberty! The church is in danger of becoming a conventicle altogether, when Calviniſtic miniſters are ſuffered to aſcend her pulpits—by *Calviniſtic* miniſters, I mean thoſe tainted with *Methodiſm*.

Gentlemen, permit a plain man to tell a plain ſtory, and to aſk a plain queſtion or two; nor think meanly of me becauſe I am a tradeſman, for though I ſtand behind a counter, I have good blood in my veins, and though I never neglect my buſineſs, I have dipped into a few books beſide my day-book and ledger. I ſhall add a poſtſcript to this letter, by way of letting you into my parentage and education. I am a tradeſman in Shadwell pariſh, and I attend Shadwell church conſtantly with my family; I can ſay my prayers there; and though I hear now and then ſtrange doctrines from the pulpit, it is not a little that can drive me from the *houſe of prayer*; but I *was* driven from it, or rather hindered from entering it, the other Sunday, for it was taken poſſeſſion of by all the tag-rag and bob-tail of the methodiſts, who ſo completely filled it, that there was no room left for me, or thoſe I carried with me.

And how came this about? Why truly Dr. Hawker of Plymouth, whoſe name and fondneſs for *itinerancy* are ſufficiently notorious; and the agreeable Dr. Haweis, who turns away his eyes if you look him ſteadily in the face, conſcious of the mean trick he played at Aldwinckle, preached there; men who enter a *meeting-houſe* as readily as a church, and, for any thing I know, as often.

And what make theſe men from their pariſhes? the affairs of the *Miſſionary Society* demand their auguſt and auſpicious preſence in town at this ſeaſon of the year.

You will obſerve, Gentlemen, that I myſelf have given plain anſwers to theſe two queſtions. I will not preſume to anſwer this—viz. *why ſhould our good rector admit ſuch men into his pulpit?*

I doubt not but *the Biſhop of London* will remonſtrate with him as his dioceſan; and perhaps the *Biſhop of Lincoln*, the patron of the living, will give him a little friendly advice.

I am, Gentlemen,

May 14, 1803. Your conſtant reader,
and aſſured well-wiſher,
J. DRAPIER.

P. S. Our family are all brought up to trade, but it is a rule among us to

to give our children a good education. Several of us have diſtinguiſhed ourſelves with our pens; my grandfather particularly, who kept a ſhop in Dublin. I have ever tried to tread in his ſteps. When he was a lad, he lived at Moore-park in Surry, and ſo did I. I have ſat and ſtudied in his favourite ſeat; I have fed with crumbs of bread a trout, which frequents a ſtream that paſſes through the garden, which identical trout he fed. I too have caught a deafneſs in a delectable ſummer-houſe, built over a canal within ſix yards of the little river Wey, by Sir W. Temple, to gratify the refined taſte of that amiable Dutchman, and thorough-paced Calviniſt, William III. He, King William, would have ſcorned the appellation of a *moderate Calviniſt;* he believed in the PREDESTINATION OF A CANNON BALL. Every bullet, ſaid that ſagacious reaſoner, *has its billet.* Now here the Calviniſtic doctrine has its true force, and takes its proper form, not differing at all from the *philoſophical neceſſity* of ſome *good* men, or the *fixed fate* of the heathens. My grandfather and I, thus alike actuated by ſimilar pre-diſpoſing cauſes in our early years, not a little reſemble each other; as I hope to convince you, Gentlemen, if you inſert this letter, together with its poſtſcript, in your next Number; for this will be a ſignal to me that you wiſh for my correſpondence, in the courſe of which I hope to diſtinguiſh myſelf as much in exploding falſe doctrine, hereſy and ſchiſm, as my grandfather did in writing down *Wood's Halfpence.* And ſo I reſt, as above.

OMISSION IN THE EXPOSITORY ESSAY OF ST. PAUL'S EPISTLE TO THE ROMANS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

BETWEEN the concluſion of the firſt part of this eſſay, printed in your Magazine for January 1803, and the commencement of the ſecond part, printed in the Magazine for March 1803, the following matter was, it ſhould ſeem, careleſsly omitted. After the words, "their ignorance of Chriſtian redemption," at the bottom of p. 40, inſert,

Still further—The Moſaic law conſiſted of three parts,

1. The moral law, whether originally written by God himſelf in the minds of all ALL mankind, Rom. ii. 14. or revealed to the Jews ONLY from Mount Sinai, or,

2. The ceremonial law, or,

3. The political law.

Now moral law reſpects moral agents. Its primary object is intentions of the mind, of which external actions are the only marks by which men can judge of human thoughts and human diſpoſitions; marks not neceſſary for the information of God, who, in ſcripture phraſe, ſeeth the heart, i. e. the operations of the mind, and which he alone can diſcern in the firſt inſtance. Guilt and innocence ariſe not neceſſarily from human actions, becauſe from the imperfection of the human conſtitution, actions are not certain marks of the human will. When, therefore, Mr. Newton ſpeaks of the

holy ſpirit as revealing the extent of the law, that is, as to its reaching the operations of the mind, and which it ſhould ſeem that he means by this ſpirituality of the law, he ſpeaks of what is no where to be found, that is, an unneceſſary revelation. For God does nothing in vain, nothing which is needleſs. The information he gives by inſpiration or revelation is in no caſe ſuch as men can acquire by the natural uſe of thoſe faculties which he has given them, 2 Kings vi. 15. But as far as moral law is and muſt be concerned with human intentions, this ſpirituality of the law is and muſt be a neceſſary part of its conſtitution, and is implied in the very nature of it. Of courſe, a revelation of what men not only can learn, but muſt needs know, from the faculties God has given them, is utterly unneceſſary. Our Lord, it is true, reproves the Jews for making the commandment of none effect by their traditions, and by the commandment he clearly means the moral part of the Moſaic law, Mark vii.; and he inſiſts upon the extent of the divine law, but it is the extent of that law which he came to preach in oppoſition to their traditions, and his langurge is, "But I ſay unto you." He does not claim to ſupply the ſcantineſs of the moral precepts, or to amend the imperfections of the moral law, but he complains of thoſe human traditions which had made its commands ineffectual.

As to the ceremonial law, if any perſons chooſe to call the typical ſenſe of it a ſpiritual ſenſe, be it ſo. For this typical ſenſe was undoubtedly revealed by the holy ſpirit to the apoſtles; for otherwiſe they would not have *ſo* applied it. But this revelation made to the apoſtles neither has, nor can have, any thing ſimilar to it in theſe times, becauſe ſuch revelation is not now neceſſary. For the knowledge of this typical ſenſe can be derived from tranſmitted revelation, juſt as the ſpiritual ſenſe of the moral law can be derived from tranſmitted revelation, juſt as the ſpiritual ſenſe of the moral law can be derived from the nature of it: nothing more is now wanting than a proper attention to, and conſideration of the ſcriptures in one caſe, and of the faculties of the human mind in the other. With the political law of the Jews, a ſpiritual ſenſe (whatever may be the meaning of theſe words,) can have nothing to do. It may not be improper to obſerve, that no law can reſpect intentions, but ſuch as are iſſued in a prohibitory form. When laws command actions to be done, the law is completely obeyed when the preſcribed action is performed. Intention to obey the law is preſumed from actual obedience. But when a prohibitory law is diſobeyed, intention to diſobey the law is NOT preſumed. This intention muſt be proved from other circumſtances. Hence the various diſtinctions made reſpecting the guilt of taking away the life of a fellow creature.

Perhaps it will be ſaid, that the word *ſpiritual*, &c. as in page 156.

I am, Gentlemen, yours, &c.

T. L.

REVIEW

REVIEW OF NEW PUBLICATIONS.

A Serious Call *to a conſtant and devout attendance on the ſtated ſervices of the Church of England, in an Addreſs from a Clergyman to his Pariſhioners. By the Rev. Thomas Robinſon, M. A. Vicar of St. Mary's, Leiceſter. pp.* 84. Rivingtons.

THE author of this ſeaſonable, judicious, and well-written addreſs is, we are informed, one of thoſe clergymen of the Church of England, who are ſometimes diſtinguiſhed by the title of *Evangelical*; which title has been aſſumed by him, not ſo much perhaps on account of his mode of preaching, which, in ſome reſpects, we underſtand to be excellent, as on account of certain opinions of a Calviniſtic complexion, which are contained in his "Scripture Characters." One of the moſt popular of our brother journaliſts has gone farther than this, and ſtyled him a "Calviniſtic Methodiſt *." Into the juſtneſs of this appellation, ſo far as the whole of Mr. R.'s character and conduct are concerned, it is neither our buſineſs nor our inclination to enter; but we will obſerve, with reſpect to the preſent work, that whatever may become of the charge of *Calviniſm*, the author of it cannot, conſiſtently with the principles here maintained, be a *Methodiſt*. We have ſeldom ſeen an exhortation to church-communion, of which we more fully approve, and we ſhall think ourſelves happy in being the means of promoting its circulation. If the writer be really of that deſcription of preachers, who, whether deſignedly or not, have weakened, or are ſuppoſed to have weakened, the attachment of their hearers to the church, his exhortation to adhere or return to the communion of it may have the greater effect. It is at leaſt reaſonable, that a correction of error in the leader ſhould have a correſpondent influence on the conduct of the followers. If, therefore, preachers of the deſcription referred to ſee their error, and come forward with remedies againſt the poiſon which they have unwarily adminiſtered, their retractation ought to be received with kindneſs, and their return into the paths of ſober piety welcomed with joy. We are not, indeed, without apprehenſion, that it may not be ſo eaſy to cure, as to wound; that thoſe who liſtened with eagerneſs to the words of folly, may be obſtinately deaf to the leſſons of wiſdom, even though proceeding from the ſame mouth. We will, however, hope for the beſt, and we have, in the inſtance before us, peculiar encouragement to do ſo, from the circumſtance of Mr. R.'s popularity. May his popularity be effectual to the deſired purpoſe! On the preſent occaſion, his numerous admirers cannot liſten to his admonitions with too much attention, or obſerve his directions with too implicit an obedience. In order to promote the end we wiſh for, we ſhall give a ſpecimen or two of the work, which we doubt not will induce many of our readers to peruſe the whole of it.

Speaking of the *Liturgy*, he ſays,

"It is commended to your approbation and eſteem, as being founded on evangelical principles. The eſſential doctrines of the goſpel, eſtabliſhed in the articles, are here moſt

* Anti-Jacobin Rev. for Feb. 1803, p. 189.

moſt beautifully exhibited in a devotional application of them, and you are required to pray as thoſe that believe them. Do three divine and co-equal perſons exiſt in the unity of the godhead? The eternal majeſty of each of theſe you acknowledge and you adore, while you continually aſcribe "Glory to the Father, and to the Son, and to the Holy Ghoſt." Is man a fallen, guilty, depraved, and helpleſs creature? You are taught to humble yourſelves before God with deepeſt contrition and ſelf-abhorrence, and to deprecate his wrath, as thoſe who deſerve to periſh, "O Lord, have mercy upon us miſerable offenders!" Is there no other foundation laid for a ſinner's hope and confidence towards God than Jeſus Chriſt? The perpetual recurrence of his name throughout the Liturgy inſtructs you to offer up every petition through faith in him, and to make mention of his righteouſneſs only. Are the influences of the Spirit neceſſary to form us to all right tempers and habits? On this ground you ſupplicate the Lord, "from whom all good things do come," that "by his holy inſpiration you may think thoſe things that be good, and by his merciful guiding may perform the ſame." This, then, is a ſervice which is adapted to the ſentiments and deſires of thoſe who truly receive the goſpel; and theſe grand peculiarities, which give offence to ſome, conſtitute its very eſſence, and are its higheſt excellence. Its petitions alſo are ſo ſpiritual, and conveyed in language ſo purely devotional, that, though it encourages not the wild raptures of enthuſiaſts, it is calculated to kindle and keep alive the beſt and warmeſt affections of our hearts towards God, love, and zeal, and joy. If, in our attendance upon it, we are trifling and diſſipated, cold and formal, the fault is altogether in ourſelves, and no blame whatever can on this account attach to the Liturgy. Are not ſimilar effects found where pre-compoſed prayers are not made uſe of? And is not the ſervice of the church, if ſeriouſly regarded, well ſuited to prevent them? The frequent changes from prayer to praiſe, the intermixture of inſtruction in the reading of the Holy Scriptures, the various reſponſes provided for the people, by which they are called upon to bear a part in the ſolemn worſhip, and the repeated admonitions addreſſed to them by their miniſter, "Let us pray," have a manifeſt tendency to fix and enliven the mind, or to recal the wandering thoughts, and raiſe the heart to God." P. 17.

Again, ſpeaking of the obedience due to civil governors in matters of religion, he very forcibly urges,

"You owe it to your country to comply with all its ordinances which are not contrary to a good conſcience. Perhaps it is not ſufficiently conſidered, even by perſons "profeſſing godlineſs," what deference and ſubmiſſion are required by the Holy Scriptures to be paid to civil governors. Their injunctions, indeed, cannot bind you in oppoſition to the divine will. I mean not to inſinuate that they are inveſted with any right to impoſe a religion upon you, or to compel you to the obſervance of any mode of worſhip which, upon due examination, you condemn. But in all things lawful and honeſt, they have a ſtrong claim to your obedience and ſtrenuous co-operation. Let it be ſuppoſed, then, that they are ſolicitous to promote the intereſts of real Chriſtianity, to diffuſe and perpetuate the knowledge of the goſpel, to eſtabliſh a ſyſtem of ſound inſtruction and of fervent devotion; that they erect temples, and ſet apart an order of men for the due adminiſtration of divine ordinances; that they appoint paſtors and teachers throughout the nation, who ſhall attend to the ſpiritual concerns of the pooreſt and meaneſt ſubjects, and who ſhall be protected in the faithful diſcharge of their office. This is, indeed, a grand plan; it is no other than to become "nurſing fathers" to the church. But, in order to give this plan its proper and its full effect, there ſhould be a general union and concurrence of all ranks. Little differences of opinion ſhould not be ſcrupulouſly inſiſted on, ſo as to create diviſions, which might defeat or much inſtruct the whole deſign. But all ſhould be willing to concede a point, if it can be done conſiſtently with truth and a good conſcience, and to rejoice in yielding that conformity which may contribute to ſecure ſo important and ſo extenſive an advantage. Such appears to be your duty as members of the community, and it is no more than "ſubmitting to every ordinance of man for the Lord's ſake." P. 19.

Thoughts on Non-Reſidence and Farming, in a Letter to the Biſhop of St. Aſaph. By a Magiſtrate. 8vo.

THE bill now pending in parliament, and which has been drawn up with conſiderable labour and preciſion by Sir William Scott, for the expreſs purpoſe

purpoſe of relieving the clergy from the oppreſſive reſtrictions of a black-letter ſtatute, made in the *gentle* reign of Henry VIII. has the unqualified diſapprobation of this magiſtrate. He expreſſes his opinion that the learned and venerable prelate, to whom his letter is addreſſed, entertains preciſely the ſame ſentiments which are here avowed. Of this, however, we are inclined to doubt, and our readers, in general, will doubt with us when they are informed that this magiſtrate wiſhes to let the old ſtatute remain in full force, and conſequently that the clergy ſhould continue expoſed to the *mercy* of *qui-tam* attornies, whoſe regard for religion ſhall induce them to commence actions, merely for the ſpiritual welfare of mankind. From the mournful complaints which the magiſtrate utters on the alarming ſtate of the times, one would ſuppoſe that this bill is pregnant with fatal conſequences to religion; whereas we are of opinion, that it will have quite a contrary effect, by giving to the clergy that degree of *liberty*, which will enable them to do the moſt general, as well as particular, good.

The author of this pamphlet is alſo a violent enemy to the privilege which this bill affords the clergy, of farming: he talks ludicrouſly upon the ſubject, when he ſays, "the reverence due to their character and office will ſpeedily vaniſh, and you will find people as much inclined to hear one farmer preach in a barn, as another in a church. If this new ſyſtem is to be admitted, the examination for orders will acquire a new complexion, and your lordſhip's chaplains muſt, in future, be ſelected not for their depth of learning, for the ruſty lore they may have acquired at Cambridge or Oxford, but by the premiums they may have attained from the Board of Agriculture; nor need the candidates come prepared as heretofore, with academical honours, but rather with the degrees they may have taken at Smithfield and Bear Quay."

From this quotation our readers may judge what ſort of reaſoning is to be found in this pamphlet. The author may perhaps be a ſincere member of the Church of England, but his production ſmells rather ſtrongly of the Conventicle.

The Revelation of St. John the Divine, compared with itſelf and the reſt of Scripture; with occaſional Corrections of the Tranſlation. 8vo. pp. 64. *And an Appendix, containing a Recapitulation and Concluſion.* 8vo. pp. 16.

DR. SOUTH once obſerved, that the "Revelations either found a man mad, or made him ſo." The remark, however, was more ſmart and witty than judicious, for though we allow that the ſtudy of theſe myſterious viſions requires much patient application, and a ſtrong judgment, yet we are glad to perceive that the minds of many are turned to a conſideration of the prophecies which remain to be fulfilled. The editor of theſe tracts has conducted himſelf with modeſty; and where he has introduced any alteration in the verſion, it is in general for the better, and ſuch as is warranted by the original. A judicious analyſis is given of each of the viſions, and there are ſeveral notes ſubjoined to the text, which explain with perſpicuity ſome difficult points. In the appendix there are a uſeful gloſſary

of terms uſed in the Apocalypſe, and a chronological ſeries of events related by Daniel and St. John. The author has very properly taken the great Mr. Mede for his guide.

PUBLISHED FOR THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

The Cottager's Religious Meditations. crown 8vo. pp. 86.

THIS little volume is printed at the expence of the Society for bettering the condition of the poor, and ſhews that this excellent inſtitution is wiſely and benevolently attentive to the *eternal*, as well as the *temporal* intereſts of the inferior claſſes of mankind. The editor profeſſes that "there is very little in this book on which to reſt any claim to originality. To the Rev. Dr. Doddridge, the Rev. Mr. Giſborne, and to the unknown author of the very excellent "Sermons on the Doctrines and Duties of Chriſtianity," he is indebted for a conſiderable part of his materials. A manual better adapted to the comfort and improvement of the poor, we never met with; and we will farther take the liberty of ſaying, that if the poliſhed, the erudite, and the affluent are not benefited by the *frequent* peruſal of it, there muſt be ſomething very wrong in their hearts and underſtandings. Though handſomely printed, and containing a variety of matter, it is uncommonly cheap, and therefore it muſt have, what it richly merits, a widely-extended circulation. The following is the table of contents:

MEDITATION ON LIFE.

1. The Birth of Chriſt. 2. The Baptiſm of Chriſt. 3. The Lamb of God. 4. The Hiſtory of Naaman. 5. The Example of John the Baptiſt. 6. The Beatitudes. 7. The Miſery of Sin. 8. The Nobleman's Son cured. 9. The Fear of God. 10. The Sabbath. 11. The Widow's Son raiſed. 12. The Confirmation of the Young. 13. Our Duty to God. 14. The Pious Centurion. 15. Truſt in Chriſt. 16. The Miracle of Food. 17. The Good Seed. 18. The Bread of Life. 19. The Good Shepherd. 20. The Nobleman's Daughter raiſed. 21. The Prodigal Son. 22. The Unmerciful Servant. 23. The Danger of Riches. 24. The Day of Judgment. 25. The Love of God. 26. The Nature of Charity. 27. The Lord's Supper. 28. The Crucifixion. 29. The Aſcenſion. 30. Atonement through Chriſt. 31. The Comfort of Old Age. 32. Conſolation in Death. 33. Salvation through Chriſt. 34. The Burial Service. 35. The Reſurrection. 36. The New Jeruſalem.

MEDITATION ON DEATH.

We lay before our readers one meditation as a ſpecimen, and when they have read it, they will be anxious to read all the reſt.

THE CONFIRMATION OF YOUNG PERSONS.

ACTS VIII.—12.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women. Then Simon himſelf believed alſo; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done. Now when the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghoſt; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jeſus: then laid they their hands on them, and they received the Holy Ghoſt.

MEDITATION.

When young perſons who have been baptized come to be confirmed in their faith, publicly,

publicly, in the preſence of God and of the Church, it is an awful ſolemnity, and requires great and ſerious attention. The perſons ſo confirmed do there devoutly profeſs their belief in the Goſpel of Chriſt, and declare their reſolution, by the Grace of God, to live in all holy obedience to his commandments. In the time of the Apoſtles (as I read in holy ſcripture) the laying on of hands on thoſe who were baptized, was attended with an immediate and miraculous gift of the Holy Ghoſt.—Though the viſible and immediate operation of that power ceaſed with the firſt propagators of Chriſtianity, yet the ordinance has been preſerved in all ages of chriſtianity, and is now continued in every part of the reformed church,—and no doubt can be entertained but that this rite, followed by obedience to God's commandments, will be the means of obtaining the gift of the holy ſpirit; but this muſt be by repentance and the renunciation of ſin; by faith in God, and in his revealed word; and by a ſteadfaſt and effectual purpoſe of obedience. Perfect obedience we cannot hope to obtain; but if my children, when they are confirmed, are reſolved 'to ſerve the Lord, if they delight in the law of God after the inner man, and endeavour to preſerve a conſcience void of offence towards God and towards man,'—I will offer up my prayers to God for them, in humble hope that their deſires after the knowledge of God and his ſervice may be ſtrengthened, and that they may feel a more ſenſible alliance with the church of God; ſo ſhall their fruit be unto holineſs, and their reward and recompenſe be life everlaſting.

Account of the Origin and Progress of the London Religious Tract Society. 12*mo. pp.* 44.

TO diffuſe religious knowledge among the poor, is, we are ready to allow, a very neceſſary duty; but at the ſame time we muſt inſiſt that it is equally neceſſary this knowledge ſhould be ſound, and the motives of the diſpenſers be *pure*. How far the founders of this ſociety are entitled to the praiſe which, by this publication, they evidently claim from the public, will appear from theſe conſiderations: firſt, all their tracts are Calviniſtical, and many of them are fanatical in the extreme, as, for example, "The Life of John Bunyan," and Rowland Hill's "Village Dialogues." Now theſe ſame dialogues, gentle reader, exhibit the great body of the clergy to the contempt of the people, under the nickname of Dr. *Dolittle*. In the next place, we obſerve that all the gentlemen on the committee of this pious corporation are diſtinguiſhed for their attachment to the *tenets* and *piety* of the tabernacle. The obvious drift, therefore, of the whole ſcheme, is nothing more nor leſs than to propagate *methodiſm*, and, by a neceſſary conſequence, to *thin* the *churches*, and people the *conventicles*.

Though the ſociety was only inſtituted in 1799, we are here given to underſtand that *two hundred thouſand* tracts were circulated in the firſt year; and in the ſecond year, that *eight hundred thouſand* of theſe manuals were diſtributed. We learn alſo, that ſimilar ſocieties, acting in conjunction with this in London, have been formed in the country; but what is moſtly obſervable in this report, is the information, that at Darlington, in the county of Durham, one has been eſtabliſhed under the auſpices of ſeveral *dignified clergymen* in that vicinity, whoſe tracts are to be in general ſelected from thoſe "of the Religious Tract Society in London." This is curious, and we ſhould hope that the words "dignified clergymen" are merely introduced as a *puff*, to impoſe upon unwary members of the Church of England. But if it be really as ſtated, we cannot reprehend the conduct of theſe clergymen in too ſtrong terms, for leaving that ſound, tried, and venerable inſtitution, "The Society for promoting Chriſtian Knowledge," to coaleſce with an inſtitution which ſpreads SCHISM and ERROR

all over the country by means of itinerant preachers and fanatical pamphlets.

Conſidering the indefatigable pains taken by the ſectaries to gain proſelytes, we earneſtly call upon the clergy, and indeed upon all *true churchmen*, (not ſuch as are upon the committee of this Tract Society,) to oppoſe them with an equal degree of zeal, by the diffuſion of "ſound principles" among all ranks of people within their knowledge, and eſpecially among the lower claſſes.

The Nature and Duties of the Chriſtian Miniſtry, and the Co-operation of a Chriſtian Society with the Labours of its Miniſters. Two Sermons preached at the New Meeting in Birmingham, January 23, 1803, *on undertaking the Office of a Religious Inſtructor in that Congregation. By* JOHN KENTISH. 8vo. pp. 40.

THE very title of this pamphlet will ſufficiently inform our readers what ſort of ſentiments it contains. But the denomination which the author aſſumes, is, we believe, a novelty even amongſt diſſenters of the Socinian claſs. It is, however, thus accounted for in the firſt words of the preface, "I have never," ſays this religious inſtructor, "been a friend to ordination, as it is uſually practiſed in our diſſenting ſocieties." Thus it is that theſe Unitarians are perpetually inventing new improvements, and refining away not only the doctrines, but the very inſtitutions and poſitive injunctions of the goſpel. Dr. Prieſtley diſcovered that St. Paul was an erroneous reaſoner. Gilbert Wakefield wrote againſt all public worſhip, and now Mr. Kentiſh treats all ordination with utter contempt. Though we are of opinion that preſbyterian ordination, where there is an epiſcopal church, is of no validity in a ſpiritual view, yet the very form of it ought to be preſerved amongſt thoſe who claim protection under the act of toleration; and we are much miſtaken if any ſociety has a right to claim that protection, without ſuch a deſignation of their teacher. At leaſt the ſubject deſerves attention, and that more eſpecially, when ſo many illiterate mechanics, mariners, and even boys, demand licences from the magiſtrates as diſſenting teachers, in order to ſhield them from the navy and militia. It falls within our immediate knowledge, that a perſon of this deſcription actually did obtain ſuch a licence from the magiſtrates of Middleſex, by virtue of the recommendation of that obedient ſon of the church, Dr. Haweis!

As to theſe ſermons, we ſhall only obſerve, that the "Trinitarian faith and worſhip are repreſented in them as being anti-chriſtian, unſcriptural, and idolatrous," ſo that, according to this modeſt "religious inſtructor," all the members of the eſtabliſhed church of this land are idolaters! In the courſe of the ſecond ſermon reference is made to "ſome excellent hints by the venerable and illuſtrious character, Dr. Prieſtley, whoſe paſtoral ſervices you had the ſingular happineſs of enjoying a few years ſince, and who ſtill ſpeaks to you in his pious and moſt inſtructive writings."

From ſuch a "religious inſtructor" no doubt the good people of Birmingham will derive much benefit, and make a great progreſs in all the principles of piety and loyalty!

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR correſpondent will, I think, agree with me in concluding, that Biſhop Mann derived the information in queſtion from the following paſſage of Maundrell: "Along on one ſide of the valley, viz. that towards Gibul, there is a ſmall precipice about two men's lengths, occaſioned by the continual taking away the ſalt; and in this you may ſee how the veins of it lie. I broke a piece of it, of which that part that was expoſed to the rain, ſun, and air, though it had the ſparks and particles of ſalt, yet it had perfectly loſt its ſavour, as in St. Matthew, chap. 5. The inner part, which was connected to the rock, retained its ſavour, as I found by proof." 3d edit. 8vo. in an appendix of two pages, "Of the Valley of Salt."

Your humble ſervant,

April 19, 1803. A COUNTRY CURATE.

POETRY.

ORIGINAL AND SELECT.

A SUNDAY MORNING HYMN.

I.

Again the day returns of holy reſt,
Which, when he made the world, Jehovah bleſt;
When like his own, he bade our labour ceaſe,
And all be piety, and all be peace.

II.

While impious men deſpiſe the ſage decree,
From vain deceit, and falſe philoſophy;
Let us its wiſdom own, its bleſſings feel,
Receive with gratitude, perform with zeal.

III.

Let us devote this conſecrated day
To learn his will, and all we learn obey;
In pure Religion's hallow'd duties ſhare,
And join in penitence, and join in pray'r.

IV.

So that the God of mercy pleas'd receive
That only tribute man has pow'r to give,
So ſhall he hear, while fervently we raiſe
Our choral harmony in hymns of praiſe.

CHORUS.

Father of heaven, in whom our hopes confide,
Whoſe pow'r defends us, and whoſe precepts guide;
In life our guardian, and in death our friend,
Glory ſupreme be thine till time ſhall end!

MASON.

[The following lines, equally poetical as pious, are inſerted in Dr. Doddridge's Life of Col. Gardiner. As they are appropriate to the deſign of our work, and are not, we think, ſo generally known as they ought to be, we make no apology for tranſcribing them.

Dr. Doddridge does not ſeem to know by whom they were written. If any of our readers happen to know, we ſhall be glad to be informed.]

MORNING SOLILOQUY.

ATTEND, my ſoul! the early birds inſpire
My grov'ling thoughts with pure celeſtial fire;
They from their temp'rate ſleep awake, and pay
Their thankful anthems for the new-born day.
See, how the tuneful lark is mounted high,
And, poet-like, ſalutes the eaſtern ſky!
He warbles thro' the fragrant air his lays,
And ſeems the beauties of the morn to praiſe.
But man, more void of gratitude, awakes,
And gives no thanks for the ſweet reſt he takes;
Looks on the glorious ſun's new-kindled flame,
Without one thought of Him from whom it came.
The wretch unhallow'd does the day begin,
Shakes off his ſleep, but ſhakes not off his ſin.

FOR THE ORTHODOX CHURCHMAN'S MAGAZINE.

ΕΙΣ ΣΙΜΕΩΝΑ.

Νυνι θεασαμενος τυφλων φαος αμβροτον εθνων
Θεσπεσιαν λαϐ δοξαν απιστοτατϐ·
Ολβια νυν, Σιμεων, κλει ομματα, τοις γαρ ιδεσθαι
Κοσμος ολος παμπαν αξιον ϐδεν εχει.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN pariſhes or places where the ſinging of pſalms, &c. at church is performed by a *ſelect band*, and not, as it ought to be, by the *congregation at large*, it often happens that a ſchiſm takes place among the performers; by which means, this pleaſing and animating part of divine ſervice is, for a conſiderable time at leaſt, altogether neglected; not to mention, that ſentiments are thus often excited, quite oppoſite to thoſe which pſalmody was intended to cheriſh and promote. The following lines, in imitation of Phillips's *ſplendid ſhilling*, and intended as a *raillery* of the parties concerned, were written, on an occaſion of this nature, ſome time ago. If you think them worthy to be inſerted in your valuable repoſitory, they are at your ſervice for that purpoſe.

I am, Gentlemen, yours, &c.

E. PEARSON.

Rempſtone, Jan. 6, 1803.

PROPOSALS OF PEACE.

Addreſſed to the S—— Diſputants.

Is this the way to ſettle high debate?
To fix the limits due 'twixt right and wrong?
Ceaſe from the vain attempt; nor hope to reach,
By arts like theſe, the wiſh'd-for port of peace.
If ſome, "ſmit with the love of ſacred ſong,"
Admire, ev'n in her humbleſt ſtrains, the muſe,
Who ſings of hallow'd truths, of love divine;
Content, tho' not with *Handel's* ſolemn notes
The organ ſwell, nor *Mara's* tuneful voice
Delight with rapt'rous melody the ear;
That yet the ſympathetic joy, inſpir'd
By ſocial praiſe, warms and exalts the ſoul:
If ſome, thus rightly reaſ'ning, deem it fit
To call in *muſic* to devotion's aid,
And only err by ruſhing to th' extreme,
Thinking of good there can be no exceſs,
Let not their error meet too rough repulſe.
A right intention *pardon* claims at leaſt,
And veils from candour's eye its ill effects.

But, ſince the mind (ſo, or by nature form'd,
Or diſciplin'd by oft-repeated acts)
Inclines, in diff'rent men, to diff'rent things,
And gives a large variety of taſtes,
Of which no one is ſtandard for the reſt;
Do ye, who, "mov'd by concord of ſweet ſounds,"
Aſſert the cauſe of inſtrument and voice,
Mindful of this, and temp'ring zeal with love,
Still higher prize the *harmony of ſouls.*
Know, that if *hearts* be not in uniſon,
Muſic in vain excites to ſocial praiſe;
And that, for breach of ſacred charity,
The beſt effects of ſound can ill atone.
Let each to other, then, give mutual place,
Each yielding ſomething for the ſake of peace;
That ſo, whether the hallow'd muſe be heard,
Tho' ſtill in humble ſtrains, with placid ear;
Or, now abaſh'd, ſhe raiſe her voice no more;
All may preſerve the *muſic of the mind.*

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following lines are to be underſtood as written beneath a painting, in which are repreſented the deſtructive effects of *death* and *time* on the works of nature and art. They were written by the late Dr. Covte, an eminent phyſician at Ipſwich, in Suffolk, who, on account of his joining a ſingular talent of wit and humour to great ſkill in his profeſſion, and great humanity of diſpoſition, might juſtly be conſidered as the *Arbuthnot* of the time and place in which he lived. He is ſaid to have written many fugitive pieces, in which this talent was diſplayed. Having by the kind offices of a friend, procured a copy of this, which is of a more ſerious nature, I ſend it for inſertion in your valuable miſcellany.

Rempſtone,
Feb. 28. 1803.

I am, Gentlemen, yours, &c.
E. P.

Of Death and Time how abſolute the ſway!
See! arms and arts and ev'ry thing obey:
Ambition ſtoops; pride bows her lofty head;
Titles and honours in the duſt are laid;
And yon proud tow'r, that ſeems to prop the ſky,
As low and proſtrate as its baſe ſhall lie.
Cæſars and Alexanders tumble down,
And in the grave are levell'd with the clown
Without diſtinction; where are equal laid
The crown, the ſceptre, ſhepherd's-crook and ſpade.
Againſt reſiſtleſs Death no more prevail
The ſpear and lance, than the poor threſher's flail.
Beauty muſt die, and, in the charming face
Muſt the pale lily take the roſe's place.
See! fond of life, the brute creation try
To conquer Death; but, in the trial, die.
Her fierceneſs now the tigreſs muſt give o'er,
The dying lion can no longer roar.
Time can eat marble; monuments devour:

And

And names and epitaphs ſhall be no more.
The vain inſcriptions ſhall no more be ſeen,
The dead ſhall be as if they'd never been;
With their own tombs ſhall mould'ring wear away.
And no *hic jacets* tell us where they lay.

ADDRESS TO A MUSICAL YOUNG LADY ON A CHRISTMAS-DAY MORNING.

Riſe! tune thy voice! with hymns ſalute the morn,
Which brings the tidings of a *Saviour born*!
Hail the firſt dawn of that returning day,
Which chaſ'd the glooms of ſin and death away!
Which ſaw with *healing wings a Sun ariſe*,*
The guide of mortals to their native ſkies.
See from above deſcend th' angelic choir,
Who to the joyful news attune their lyre!
In their glad ſong aſſume thy humble part,
And ſpeak the raptures of a grateful heart!
"Glory to God on high! to man is giv'n
"Peace while on earth, and endleſs bliſs in heav'n."

Rempſtone,
Dec. 25, 1802.

ELIZA.

* Malachi iv. 2.

INTELLIGENCE, LITERARY, &c.

SONS OF THE CLERGY.

ON Tueſday May 10, was rehearſed, in the cathedral church of St. Paul, before the ſtewards and a very reſpectable audience, the muſic previous to the anniverſary meeting, when a collection was made to the amount of 72l. 16s. The trombones were added, for the firſt time, to Handel's choruſſes, in that noble edifice, and had a moſt pleaſing effect.

On Thurſday May 12, the anniverſary meeting of this charity was held in the cathedral church of St. Paul, when a moſt grand and beautiful performance of ſacred muſic, conducted by Sir William Parſons, took place. The boys, the objects of this charity, were ranged in a gallery purpoſely erected for them, and under the leader of the band, Mr. Shaw. They united their vocal powers in a ſtyle at once pleaſing, awful, and impreſſive. The overture of Eſther had a charming effect; the choruſſes were delivered in a moſt impreſſive and awful ſtyle. An anthem, compoſed on purpoſe for the charity by Dr. Boyce, was ſung (immediately before the ſermon) with peculiar energy, the ſolo part by Mr. Shaw, could not fail to afford ſatisfaction to the congregation.

The verſes ſung by the children alone were,

"We are orphans and fatherleſs; our mothers are as widows."
"The joy of our hearts is turned into mourning."
"Comfort us again now after the time that thou haſt plagued us; and for the years "wherein we have ſuffered adverſity."
"So ſhall we rejoice, and be glad all the days of our life"

The grand ſolemnity of the muſic, which accompanied the anthem, made the above verſes extremely impreſſive. On the concluſion of the anthem, a moſt excellent ſermon was delivered by the Rev. George Henry Glaſſe, M. A. rector of Hanwell, Middleſex. His text was from Job, the 29th chapter, and 13th verſe.

"The bleſſing of him that was ready to periſh came upon me, and I cauſed the wi-"dow's heart to ſing for joy."

The inference drawn from the text was the happineſs which individuals experienced by acting with charity towards each other; he pointed out in a ſtriking manner the ſituation of the ſons of the clergy, who were immediately the objects of his diſcourſe, and concluded

cluded with recommending them to the protection of all charitable perſons. The coronation anthem ſucceeded the ſermon, and concluded the ſervice. The company who attended upon this occaſion were numerous and brilliant. The Prince of Wales, the Duke of Cambridge, the Earls of Darnley and Moira, the Lord Mayor, Lord Glenbervie, and others of the nobility, were preſent. His Grace the Archbiſhop of Canterbury, his Grace the Archbiſhop of York, the Biſhops of Wincheſter, Durham, Wells, Norwich, Oxford, St. Aſaph, Rocheſter, &c. the Sheriffs of London, Recorder, and Aldermen.

The body of the cathedral was crowded with perſons at an early hour, as were the galleries, pews, &c. The money raiſed for the charity amounts to 1,018l. being nearly 200l. above the collection of laſt year. On quitting the cathedral the Lord Mayor, and ſeveral of the nobility went to Merchant Taylors' Hall, where an elegant dinner was prepared for their accommodation.

ANNIVERSARY OF THE INSTITUTION FOR THE INDIGENT BLIND.

On Thurſday the 5th of May, the anniverſary dinner of that moſt praiſe-worthy inſtitution, the School for the Indigent Blind, in St. George's Fields, the Lord Biſhop of Durham preſident, was held at the London Tavern, Biſhopſgate-ſtreet, the Right Hon. the Lord Mayor, V. P. in the chair. A moſt ſatisfactory account was given of the favourable ſtate of the funds of the inſtitution, and of the progreſs of the pupils in the different branches of the manufactory, ſeveral of whom had been returned to their friends ſince the laſt anniverſary, perfectly capable of gaining their own livelihood. The happy effects of the above favourable intelligence ſoon proved itſelf, by liberal donations and ſubſcriptions to both funds for building and general purpoſes, which, with the collection at the ſermon, amounted to upwards of 400l.

CAMBRIDGE, *May* 6.

The Rev. George Mathew, late of Trinity-college, was laſt week choſen an Evening Preacher at the Magdalen-hoſpital, by a large majority.

The Biſhop of Peterborough purpoſes to hold an ordination at his cathedral on Trinity Sunday.

CAMBRIDGE, *May* 13.

The following grace for the appointment of eight ſelect univerſity preachers for next year, paſſed the ſenate, *nem. con.* and we hope in our next to inform our readers, that this office, ſo honourable to the perſons elected, and important to the public, has been again accepted by ſome of the moſt reſpectable characters in the univerſity.

COPY OF THE GRACE.

"Quum ſacris Concionibus in Templo Academiæ habendis haud ſatis proviſum videatur:

"Placeat Vobis, ut ii, qui pro ratione Senioritatis Diebus Dominicis poſt meridiem, et Diebus Nativitatis ac Paſſionis Chriſti, Conciones habere tenentur, neminem ſibi vicarium a decimo Octobris proximè ſequentis uſque ad finem Maii adſiſcant, niſi aliquem e Selectis Concionatoribus mox deſignandis.

"Placeat etiam Vobis, ut octo Selecti Concionatores, a Pro-Cancellario, Regio Theologiæ Profeſſore, Profeſſore Norriſiano, et Procuratoribus, aut eorum vices gerentibus, ſiqui ſint, vel ſaltem tribus eorum conſentientibus, quorum unus ſemper ſit Pro-Cancellarius, conſtituantur.

"Et ut Selecti Concionatores pro ratione Senioritatis ſinguli ſingulos menſes prædictos ad concionandum eligant. Ita tamen ut vices ſuas, inter ſeſe, pro arbitrio, iis permutare liceat.

"Atque ut Electio fiat ante dimidium inſtantis Termini. Denique, ut ſiquis hoc munus ſibi delatum detrectaverit, alius, quàm primum fieri poſſit, in ejus locum ſubrogetur."

CHURCH

CHURCH PREFERMENTS, GRADUATIONS, &c.

MAY 17.

HIS Grace the Archbiſhop of Canterbury has been pleaſed to appoint the Rev. Dr. Radcliffe one of the prebendaries of the cathedral, to ſucceed the late Dr. Lynch as archdeacon of the dioceſe of Canterbury.

OXFORD, APRIL 30.

Saturday laſt John Orred, M. A. of Brazenoſe-college, was admitted B. M. and to practiſe in that faculty.

Wedneſday John Sanford, B. A. of Brazenoſe-college, was admitted M. A.; and Mr. N. Tryon Still, of New-college, was admitted B. A.

MAY 7.

Laſt week the Rev. Richard Laurence, Doctor in Civil Law, of Univerſity-college, was elected Bampton lecturer for the year enſuing.

Tueſday laſt Meſſrs. Geo. Wray, of Queen's-college; William Walford, of Oriel-college; James Beſt, of Corpus-Chriſti-college; Elijah Barwell Impey, Thomas Drake, and Henry Ley, of Chriſt-church; and T. Moore, of Balliol-college, were admitted Bachelors of Arts.

Wedneſday the Rev. Henry Sill, B. A. of Brazenoſe-college, was admitted M. A. Mr. Thomas Wilſon, Student in Civil Law, of St. John's-college, was admitted Bachelor in Civil Law.

The Rev. Thomas Petit is preſented to the rectory of Beverſton, with the chapel of Kingſcot, in the county and dioceſe of Glouceſter, void by the death of the Rev. John Savage, clerk.

MAY 14.

Thurſday laſt the Rev. William Harby, and Geo. Stanley Faber, Maſters of Arts, of Lincoln's-college, were admitted Bachelors in Divinity. The Rev. Ralph Price, of Trinity-college; Mr. James Singer Burton, of Merton-college; and the Rev. Js. Lynn, of Wadham-college, Bachelors of Arts, were admitted Maſters of Arts.

Yeſterday the names of the gentlemen who have diſtinguiſhed themſelves in the public examinations of this year were announced in congregation in the following order, viz.

Henry Barry, All Soul's-college.
Thomas Winfield, Brazenoſe-college.
George Rowley, Univerſity-college.
Joſeph Stevenſon, Queen's-college.

The Rev. Chriſtopher Digby, M. A. of Wadham-college, has been inſtituted to the valuable rectory of Ringmore, in the county of Devon, vacant by the death of the Rev. Dr. Baker, prebendary of Exeter.

The Rev. Edward Gibbs Walford, A. M. of St. Mary-hall, is appointed domeſtic chaplain to the Right Hon. the Earl of Guildford.

A diſpenſation has paſſed the great ſeal, to enable the Rev. John Thomas Caſberd, LL. D. of St. John's-college, to hold the vicarage of Penmark, together with the united livings of Lanwit-Major, and Liſworney, in the county of Glamorgan, and dioceſe of Llandaff, on the preſentation of the dean and chapter of Glouceſter.

CAMBRIDGE.

The Rev. R. Evans, M. A. Fellow of Trinity-college, is preſented by the Maſter and Fellows of that ſociety, to the vicarage of Normanton, in Yorkſhire.

The Rev. James Douglas, M. A. F. A. S. rector of Middleton in Suſſex, is inſtituted to the vicarage of Kenton, Suffolk, on the preſentation of the Ducheſs Dowager of Chandos, and Lord Henniker.

The Rev. Charles Baker, rector of Charlton in Kent, has been collated, by the Archbiſhop, to the vicarage of Tilmanſtone, and the perpetual curacy of Aſh.

The Rev. William Henry Champneys, M. A. late of Chriſt's-college, ſucceeds the Rev. Mr. Wall in the Livings of St. Margaret's, and of St. Mary Bredin, both in Canterbury.

The Rev. Chriſtopher Wilſon has lately been preſented by the Lord Biſhop of Peterborough to the rectory of South Collingham in Northamptonſhire, vacated by the death of the Rev. Mr. Todhunter.

The

CAMBRIDGE, APRIL 30.

The Rev. Bowyer Edward Sparke, M. A. late of Pembroke-hall, is appointed dean of Briſtol, in the room of the late Dr. Layard.

MAY 13.

The Rev. Edward Bowyer Sparke, of Pembroke-hall, dean of Briſtol, was on Monday admitted to the degree of D. D.

The Rev. Richard Willesford, of Peter-houſe, and Henry Boynton, Eſq. of Trinity-college, were the ſame day admitted Maſters of Arts.

At the ſame congregation the following gentlemen were admitted Bachelors of Arts: Mr. Henry Palmer, and Mr. M. H. Quantock, of St. John's-college; Mr. Thomas Watſon, of Caius; Mr. Robert Dobſon, of Jeſus; Mr. Charles Weſton, of Trinity-College, and Meſſrs. Richard Wilbraham Ford, Charles Yonge, John Sargent, and Samuel Berney Vince, of King's-college

The Rev. Webſter Whiſtler, M. A. of St. John's-college, rector of Newtimber in Suſſex, and chaplain to the Earl of Harrowby, is empowered by a diſpenſation to hold the united rectories of All Saints and St. Clement's, in Haſtings, void by ceſſion on the preſentation of Sir Godfrey Webſter, Bart.

The Rev. Mr. Jones, lately appointed to the living of Bury, near Ramſey in the county of Huntingdon, is re-preſented to the rectory of Brettenham, in the county of Norfolk, by the Biſhop of Ely.

The Rev. Charles John Smyth, M. A. is inſtituted to the rectory of Great Fakenham, in Suffolk, on the preſentation of his Grace the Duke of Grafton.

The Rev. William Brown, B. A. is inſtituted to the rectory of Little Glemham in Suffolk, on the preſentation of Dudley North, Eſq.

The Rev. Mr. Crane, of Bradford, in Yorkſhire, is preſented by the Right Rev. the Lord Biſhop of Wincheſter, to the valuable living of Crundal, in Hampſhire, held under the hoſpital of St. Croſs, near Wincheſter.

MAY 21.

Henry Godfrey, B. A. of Queen's-college, is elected a Fellow of that Society.

The Rev. W. Davies, of Trinity-college, was on Monday admitted M. A.

The Rev. Edward Creſwell, M. A. of Clayworth, Nottinghamſhire, is preſented by the Lord Chancellor to the rectories of Lenton and Radford, near Nottingham, vacated by the death of the Rev. George Pickering.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

On Sunday, May 1, 1803, died at his houſe in the Precincts, aged 68 years, the Rev. John Lynch, LL. D. Archdeacon of Canterbury, Prebendary of the Cathedral, and Rector of St. Dionis Backchurch in London. He has left a legacy of 100l. to the Kent and Canterbury hoſpital, to which inſtitution he had always been a uſeful friend and liberal benefactor, having from its firſt eſtabliſhment in 1793, ſent (in addition to his yearly ſubſcription) an annual donation of 21l. as a ſalary to the chaplain. Dr. Lynch left alſo to the ſociety for the relief of the widows and orphans of clergymen within the dioceſe of Canterbury 100l. of which ſociety he had been treaſurer more than twenty years. His loſs will be lamented by thoſe numerous friends, who, at his hoſpitable table have for years enjoyed the ſocial luxury of a cordial welcome, and cheerful converſation. His memory was good, and the anecdotes which he ſo pleaſantly related of himſelf and friends, ſpoke at once his own benevolent diſpoſition, and the uniformly warm reception he gave to all who ſought his acquaintance or aſſiſtance. Indeed his father's *famed liberality*, while he was Dean of Canterbury, during the ſpace of twenty-ſeven years, ſeemed to have left the ſame ſentiment reigning in the heart of this his ſecond ſon, the Archdeacon, and though his generous credulity ſometimes laid him open to impoſition from total ſtrangers, it proved that he was never deaf to the voice of miſery or ſorrow; his old and faithful domeſtics were always honoured by his confidence and regard, and whenever an aſylum was vacant in his gift, they were always appointed to it by their kind and indulgent maſter. Few ſingle men ever kept ſo liberal a table:

the poor as well as the rich were in every ſeaſon regaled by his munificence. As he has left an amiable niece, to whom he has bequeathed his ample fortune, there is no doubt, the name of Lynch will long be held in grateful remembrance.

His elder brother, Sir William Lynch, K. B. was a repreſentative for Canterbury in the year 1768, and died Ambaſſador to the Court of Turin in 1785.

April 30.] Lately died at Norwich, in the 76th of his age, the Rev. John Wells, formerly of Catherine-hall, in this Univerſity, and forty years vicar of Hickling in Norfolk. He has bequeathed to the poor of that pariſh 250l. an annuity to his old ſervant, and the ſum of 3000l. to the children of the Rev. J. Aſhmole, rector of Shipton upon Cherwell, Oxfordſhire.

May 7.] On Thurſday ſe'nnight died, after a ſhort illneſs, the Rev. John Taylor, M. A. vicar of Sparſholt in the county of Berks, and late Fellow of Queen's-college, Cambridge.

On Thurſday laſt died, in the 50th year of his age, Mr. John Quartermaine, ſecond butler of Trinity-college, Cambridge.

The ſame day died, at her daughter's houſe in Oxford, Mrs. Southam, late of March Gibbon, in the county of Bucks.

On Wedneſday laſt died at Little Wilbraham, in the 81ſt year of her age, Mrs. Butts, mother of the Rev. William Butts, rector of that pariſh. She was the widow of the Rev. Dudley Butts, formerly of Queen's-college, Cambridge, and vicar of Ludham and Potter Heigham, in the county of Norfolk.

Laſt week died the Rev. Edward Hawtrey, rector of Munxton in Hampſhire, vicar of Burnham, Bucks, fellow of Eton, and formerly fellow of King's-college, Cambridge, B. A. 1766; M. A. 1769. Munxton is in the gift of King's-college, and Burnham of Eton-college.

On Wedneſday ſe'nnight died, at the houſe of his ſon-in-law, the Rev. Mr. Bayliffe, at Rotherham, in an advanced age, Mr. William Radford, formerly a reſpectable tradeſman in this place. He had retired from buſineſs ſome years, having acquired a competent fortune.

On Sunday ſe'nnight died, at his ſeat at Colby, near Lincoln, in the 74th year of his age, Benjamin Bromhead, eſq. late lieutenant-colonel in the Royal South Lincoln militia, and during 36 years an acting magiſtrate for the diviſions of Keſteven and Lindſey.

Lately died, at Repton, Derbyſhire, in a fit of apoplexy, the Rev. John Hutchinſon, vicar of Barrow-upon-Trent, and formerly ſecond maſter of Repton ſchool, which ſituation he held upwards of 30 years

Laſt week died, at the advanced age of 84, the Rev. Thomas Heckford, formerly of Jeſus-college, Cambridge, B. A. 1742; for 52 years rector of Somerſham, and 42 years vicar of Great Cornard in the county of Suffolk. It is remarkable that the latter living, though private patronage, has been held ſucceſſively by the above gentleman, his father, and grandfather, for the long ſpace of 112 years, during all which time they were conſtantly reſident, diſcharging their official duties with exemplary diligence and propriety, and deſervedly eſteemed by their pariſhioners and the neighbourhood.

21] On Tueſday morning laſt died, at Wiſtow, Huntingdonſhire, Wm. Goſſlin, gent. in the 70th year of his age. He was a man of upright character and conduct through life.

On Sunday laſt died at Palgrave, near Diſs, Mr. John Sparrow, late of Thetford, common brewer.

On Friday ſe'nnight died, aged 79, the Rev. Iſaac Horſley, rector of Antingham St. Mary, and vicar of Briſton, both in Norfolk. This gentleman leaves a widow and an only daughter, to whom he has bequeathed property to the amount of 60,000l.

Monday ſe'nnight died, aged 41, Mrs. Norris, wife of the Rev. George Norris of Stanfield, near Dereham.

On Tueſday laſt died, aged 80, Mr. Richard Heppenſtall of Newark.

On Monday laſt died, at Roydon, in Norfolk, in the 57th year of his age, moſt ſincerely regretted, the Rev. Richard Fiſher Belward, D. D. and maſter of Glonville and Caius college in Cambridge univerſity. Previous to his election into the maſterſhip, in 1795, he had been many years public tutor in that ſociety; in both which ſituations he diſtinguiſhed himſelf, by his zealous and unwearied endeavours to promote the important intereſts of religion and learning.

Early yeſterday morning died, in London, the Rev. Robert Porteus, rector of Wyk-

ham, in Eſſex, and nephew to the Lord Biſhop of London. He was late of Chriſt's-college, Cambridge, B. A. 1790, M. A. 1793. Wykham is in the gift of the Biſhop of London.

On Monday laſt died, at her houſe in Saffron Walden, Eſſex, in her 86th year, Mrs. Fiſke, widow of the late Rev. Robert Fiſke, rector of Wendens in that county.

On Sunday laſt died at St. Ives, in the 84th year of her age, Mrs. James, wife of Thomas James, eſq. of that place.

Lately died, in the 38th year of her age, at St. Neot's, Miſs Day, ſiſter to Mr. Day, attorney, of that place. She was of an amiable and endearing diſpoſition, poſſeſſing that ſincerity of heart which few do equal: ſhe bore a painful affliction for nine years with the greateſt fortitude, and reſigned her breath truly regretted by her friends and acquaintance.

On Monday ſe'nnight died, Miſs Sophia Story, of Shipdham, daughter of the Rev. Armine Story, rector of Kimberley and Carleton Forehoe, Norfolk.

On Saturday laſt died, in the prime of life, much regretted, Mr. Walter Swaine, of Walpole St. Peter's, in Norfolk.

Lately died, at Doddington, in the iſle of Ely, much reſpected, Mr. Thomas Warth, farmer, and formerly maſter of the Tuns public houſe there; who, by real honeſty, and perſevering induſtry, in a few years, acquired and left a comfortable proviſion for his widow and children.

On Friday laſt died, aged 93, Mrs. Catharine Titley, of Saint Martin's Stamford Baron.

27.] On Friday, the 15th, in Glouceſter-place, Miſs Shirley, eldeſt daughter of Evelyn Shirley, eſq.

Laſt Sunday, the 24th inſtant, in College-ſtreet, Weſtminſter, Mrs. Leigh, relict of the late Auſtin Leigh, eſq. ſecretary of the tax office.

At one o'clock on Saturday, April 30, the amiable Lady Harriet Hamilton, eldeſt daughter of the Marquis of Abercorn, died, in the 21ſt year of her age, after a ſhort illneſs, at her father's ſeat, The Priory, near Stanmore. This young lady, thus cut off in the bloom of life, and amidſt every thing that could make life deſirable, was not more admired for her beauty and accompliſhments, in which ſhe had few equals, than ſhe was univerſally beloved for the ſweetneſs of her diſpoſition and her engaging manners. She was to have been married in a few days to the Marquis of Waterford, who, from the firſt moment of her illneſs, has ſhewn all the anxiety that the moſt ardent affection operating upon a feeling mind could produce. His attention and inquiries at the Priory have been unintermitted, and what muſt aggravate his affliction on his laſt viſit on Friday, he was aſſured that the moſt confident hope was entertained of her ſpeedy recovery. When he received the account of her death, by expreſs, he ſwooned away, and remained overwhelmed with the deepeſt affliction. Of the grief that prevails at the Priory, thoſe only who knew her worth, and the large ſpace ſhe filled in the breaſts of her family, can judge. To this premature and much-lamented death we have to add that of

Lady M. Melbourne.—This melancholy event took place yeſterday, May 1, at one o'clock, after a few days illneſs, at her houſe in Upper Seymour-ſtreet. At the ſame hour alſo died at her houſe in Park-ſtreet, Groſvenor-ſquare, Mrs. E. Harvey, many years the intimate friend of Lady M. Melbourne.

May 2.] At Tillichery, Eaſt Indies, Lieut. James Loraine.

On Friday, at her houſe in Baker-ſtreet, the lady of Thomas Skip Dyot Bucknall, eſq. M. P.

On Tueſday laſt, at his houſe on Maize-hill, Greenwich, Peter Pegus, eſq. after a long and painful illneſs, which he bore with Chriſtian fortitude.

On Thurſday morning, at her houſe in Brunſwick-ſquare, the wife of Wm. Walker, eſq.

Right hon. Thomas Conolly.—This diſtinguiſhed gentleman died on the night of the 27th of April, at his ſeat of Caſtleton, near Dublin. On the death of the late Earl Strafford, his uncle, he ſucceeded to his lordſhip's eſtates, which, added to his own paternal fortune, eſtimated at 20,000l. a year, placed him, in point of property, at the head of the Commons of Ireland. Having undertaken, however, to pay his father's debts, which were conſiderable, and his hoſpitalities being unbounded, he did not accumulate any money, but lived up to the extent of his means. For forty years he repreſented the county of Londonderry in the Iriſh parliament, and took an active part in all the political tranſactions of his time; he was a ſtrenuous ſupporter of the volunteer ſyſtem, and one of the Iriſh delegates ſent to the Prince of Wales upon the queſtion of the regency. Thoſe who knew him were, however, convinced that he acted from prin-

ciple. In fact, there was nothing in the man upon which corruption could operate. His fortune placed him above pecuniary temptation. As to honours, he was frequently offered a peerage, but he preferred, as he ſaid, being the firſt commoner in the country, rather than the laſt peer. He was much devoted to the turf and the field, and paſſed moſt of his time at Caſtleton, where he lived in a princely ſtyle, keeping open houſe for the large circle of nobility and gentry whom he reckoned among his friends. He was a kind friend and an indulgent maſter, but he was moſt diſtinguiſhed as a liberal and indulgent landlord; as ſuch, no man was ever more beloved by his tenants, nor was there any part of his character to which he was ſo much indebted for the univerſal eſteem in which he was held. He married Lady Louiſa Auguſta Lennox, ſiſter to the Duke of Richmond, and dying without iſſue, is ſucceeded in his eſtates by his nephew, Mr. Byng, Member for Middleſex. Viſcounteſs Caſtlereagh, and the lady of Admiral Pakenham, are his nieces.

May 3.] On Saturday, at her houſe on Clapham Common, in an advanced age, after a very long and painful illneſs, Mrs. Munday.

On Sunday, aged 72, Mr. Thomas Hughes, many years a reſpectable butcher in Biſhopſgate-ſtreet.

On Wedneſday laſt, Robert Douglas, Eſq. of Kingſland-place.

On Thurſday laſt, in the 78th year of his age, Rowland Conyers, Eſq. formerly of Argyll-ſtreet.

4.] On the 30th ult. at Hackney, William Williams, Eſq. of the Cuſtom-houſe.

On Friday morning laſt, Mr. Williams, of Sion-college-gardens, Aldermanbury, attorney at law.

Yeſterday morning, at one o'clock, Mr. Charles Fiſher, ſixth mate of the Alfred Eaſt Indiaman, ſon of Mr. Robert Fiſher, ſolicitor, of Bell-ſquare, Foſter-lane.

6.] On Tueſday, Mr. Pearſon, of Clapton, late ſolicitor in Baſinghall-ſtreet.

On Wedneſday, at his houſe in John-ſtreet, Weſtminſter, Mr. Vigne, one of the meſſengers of the board of controul.

On Saturday laſt, at Eaſtcot-houſe, Mrs. Elizabeth Rogers, at an advanced age.

On Tueſday laſt, at Lymington, Mrs. Allen, wife of James Allen, eſq. of that place.

7.] On Thurſday afternoon, of a decay, in an advanced age, lady dowager Camelford, mother of lord Camelford and of lady Grenville, and aunt of lieut. col. C. Douglas Smith, of ſir Sidney Smith, K. S. and of Spencer Smith, eſq. M. P. In the conſtant exerciſe of the moſt amiable qualities of the heart, ſhe lived univerſally beloved, and died as univerſally lamented.

On the 23d ult. on her way from the South of France, where ſhe went for the recovery of her health, the wife of Samuel Thompſon, eſq. and daughter of the late Thomas Thompſon, of Green Mount, country of Antrim, eſq.

9.] On Friday laſt, after a few hours illneſs, in Broad-ſtreet-buildings, Mrs. Denniſon, wife of Dr. Richard Denniſon.

On the 26th ult. in the 70th year of his age, Mr. Edward Hague, of Lime-ſtreet, merchant.

Laſt week, Mr Walter Taylor, block-maker, of Southampton.

10.] On Wedneſday, at the houſe of lady Richardſon, Mortimer-ſtreet, in the ſixth year of her age, the only daughter of captain W. G. Rutherford, R. N.

On Thurſday, Mr. Merlin, of the Muſeum, Prince's-ſtreet, Hanover-ſquare.

On Saturday, John lord Rivers, a lord of his majeſty's bed-chamber, lord lieutenant and cuſtos rotulorum of the county of Dorſet. He is ſucceeded by his only ſon George, now lord Rivers.

On Wedneſday laſt, Mr. William Bird, of North Audley-ſtreet.

On Saturday laſt, at his houſe in Beaumont-ſtreet, Mary-le-bonne, Mr. C. Browne, botanical painter.

11.] On Sunday, at Oxford, aged 75, Charles Haldon, ſen. printer, who had for ſome years enjoyed one of the penſions for decayed printers, agreeable to the will of the late Mr. Bowyer.

On the 6th ultimo, at Liſbon, in the 38th year of his age, where he went for the recovery of his health, Simon Fraſer, the younger, of Lovat.

Of the yellow fever, in April laſt, on board his majeſty's ſhip Bellerophon, of 74 guns, at Jamaica, the following gentlemen: Mr. Young, ſurgeon; Mr. Hewett, midſhipman, and ſon of lieut. Hewett, of Surry-ſtreet, Portſea; and Mr. Maxwell, midſhipman.

At

At Hull, on Sunday, the 8th inſt. univerſally lamented, Philip Green, eſq. of that place.

12.] At Briſtol Hotwells, on Friday the 6th inſt. the lady of James Ferguſon, eſq. major of the Ayrſhire militia, youngeſt daughter of the late ſir David Dalrymple, of Hailes, bart. one of the lords of ſeſſion and juſticiary of Scotland.

On Thurſday, the 12th inſtant, at his houſe, in Gower-ſtreet, captain William Mackintoſh, late of the hon. Eaſt India Company's ſervice.

13.] At Darn Hall, on the 2d inſt. vice admiral ſir George Home, bart.

On the 17th ult. at the houſe of Mrs. Fryer, at the Grove, near Wrexham, Robert Hughes, eſq. late of the Eaſt India Company's civil eſtabliſhment, at Madras.

Laſt week, at Cantleſton Caſtle, Glamorganſhire, the lady of colonel Huddleſton, of the Royal Artillery.

14.] Yeſterday morning, in Weymouth-ſtreet, William Bird, eſq. of the Old South Sea Houſe, Broad-ſtreet.

On Wedneſday morning, after four days illneſs, Mr. J. Ovendon, attorney, of Jermyn-ſtreet.

On the 14th ult. at Middleton Cheney, in the county of Northampton, Mr. Thomas North, aged 80.

16.] On Monday laſt, at Slebech Hall, in the county of Pembroke, Mrs. Phillips, reliſt of the late rev. Edward Phillips, of Lampeter, in the ſame county.

Lately, Mr. John Child, of Pall-mall.

A few days ago, ſuddenly, in Shoreditch pariſh, Mr. George Groſs, the celebrated compoſer of church-bell muſic, in the 60th year of his age, near 40 of which he had been a member of the Cumberland Society.

On Monday the 9th inſtant, at Paris, Sir Robert Chambers, late chief juſtice of the ſupreme court of judicature at Calcutta.

On Saturday morning laſt, Mrs. Dawſon, wife of John Dawſon, Eſq. of Bedford-ſtreet, Bedford-ſquare.

17.] In the Murraygate, Dundee, Miſs Janet Ballingall, niece to Admiral Ferguſon, of the Royal Navy.

On the 13th inſtant, Mrs. Crawford, of Hoxton-ſquare, aged 57.

On Tueſday the 10th inſtant, at Midlington-place, Hants, Mrs. Barfoot, wife of Peter Barfoot, Eſq.

18. On the 13th inſtant, at Chelſea, Mrs. Draper, wife of Mr. Draper, of the Navy Pay Office, Somerſet-Place.

On Saturday, at Glouceſter, Mrs. Sandiford, wife of the Rev. C. Sandiford.

On Wedneſday, May 18, full of years and good works, the Rev. Dr. Finch, prebendary of Weſtminſter, and rector of St. John the Evangeliſt. His unblemiſhed life and converſation exhibited a faithful comment upon the ſacred duties of his profeſſion, which, for more than half a century, he diſcharged in a moſt conſcientious manner. After an active and well-ſpent life he expired in the 80th year of his age, highly eſteemed as an exemplary divine, and complete gentleman.

Died, in Kevin's-port, Mrs. Deborah Lindſay, aged 112 years. She was born the 15th of April 1691; ſhe was left a widow in 1730, at which time ſhe enjoyed an income of 400l. a year ariſing out of leaſe-holdings, every one of which ſhe had the misfortune to outlive. She had for ſome years been ſupported by the benevolence of a few humane perſons, and ſince the arrival of the Counteſs of Hardwicke, her wants have been miniſtered to by that excellent lady.

On the 8th inſtant, at Edinburgh, the Rev. Thomas Linning, preacher of the goſpel, ſon of the late Rev. Thomas Linning, miniſter of Leſmahagow.

20.] On the 10th inſtant, after a few days illneſs, Lieut.-Col. George Smith, of the 9th infantry, on the Madras eſtabliſhment.

Suddenly, on Friday morning laſt, the 13th inſtant, the wife of John Bell, Eſq. barriſter at Law, at his houſe in Gore-ſtreet.

On Tueſday laſt Mrs. Kent, wife of Mr. Kent, of Pulley-green, Egham.

21.] On Monday laſt, at Roſant, the Rev. Dr. Bethune.—Independent of his private connections the loſs of this gentleman will be ſeverely felt in the county of Suſſex. He was an active and intelligent magiſtrate, and a warm friend to agriculture and national improvement.

On Wedneſday the 11th inſtant, at Rocheſter, Mrs. Moffat, widow of the late James Moffat, Eſq. of the Eaſt India ſervice.

On Wedneſday, at Paddington, Joſeph Sparks, Eſq.

Lately

Lately, at Trinidad, in the ſervice of his Majeſty, Henry Swinburne, Eſq. father-in-law to Mr. Paul Benfield.

22.] On Thurſday laſt, in the 45th year of her age, Mrs. Turner, wife of Charles Turner, of the Robinhood-tavern, Clapton, Hackney.

At Bath, after a long and painful illneſs, which ſhe bore with uncommon fortitude, the lady of William Burroughs, Eſq. M. P. for the borough of Enniſkillen,

MONTHLY LIST OF BOOKS IN DIVINITY.

A Sermon on the depravity of the Human Heart, exemplified generally in the conduct of the Jews, and particularly in that of Lieut. Col. Deſpard previous to his execution, preached at St. George, Hanover Square, Feb. 27, 1803, by William Leigh, L.L.B.

Sermons upon ſubjects intereſting to Chriſtians of every denomination, by Thomas Taylor, &c.

The Warning Voice, ſhewing that the fall of Babylon, denounced by Iſaiah, Ezekiel, and St. John is at hand, and that the Reſtoration of the Jews is faſt approaching.

The mild tenour of Chriſtianity, &c.

Thoughts on the doctrine of Vacarious Sufferings, occaſioned by ſome reflections on the Biſhop of London's Lectures in the Monthly Review for December 1802.

Reflections upon the ſtate of Religion in Chriſtendom, particularly in the countries ſituated within the limits of the Weſtern Empire, at the commencement of the nineteenth century, of Eſau, in which is contained a regular pharaphraſe or explanation of the prophecies contained in the Book of Revelations, by Edward Evanſon, 8vo.

Practical Diſcourſes, by the Rev. Richard Warner, curate of St. James's Pariſh, Bath, 8vo.

Friendly admonitions to Parents, and the Female Sex in general, with reflections on Moral and Religious ſubjects, intended for the living generation, by Charlotte Badger, 8vo.

A word of advice to all Church Reformation Mongers, containing ſtrictures on two recent publications, 8vo.

A diſſertation on the Myſteries of the Cabinet, or the Great God of Phœnicia, Samothrea, Egypt, Troas, Greece, Italy, and Crete, being an attempt to deduce the ſeveral Orgies of Iſis, Ceres, Mothras, Bacchus, Rhear, Adonis, and Hecate, from an union of the rite, commemorative of the Deluge; with the adoration of the herd of Heaven, by George Stanley Faber, A.M. of Lincoln College, Oxford, vols 8vo.

A Sermon preached in Lambeth Chapel, on Sunday the 27th March, 1803, at the conſecration of the Hon. and Right Rev. George Pelham, D.D. Lord Biſhop of Briſtol, by the Rev. John Garnett, M. A. Chaplain in ordinary to his Majeſty, and Prebendary of Wincheſter, &c.

A Sermon preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thurſday May 6, 1802, by George Law, M. A. Prebendary of Carliſle, &c.

A diſſertation on the 17th article of the Church of England, wherein the ſentiments of the Compilers, and other Contemporary Reformers on the ſubjects of the Divine decrees are fully deduced from their own writings; to which is ſubjoined a ſhort Tract, aſcertaining the reign and time in which the Royal Declaration, before the 39 articles was firſt publiſhed, by the Rev. T. Wincheſter, D. D. late Rector of Appleton. A new edition with emendations, from the author's corrected copy, and the addition of a Biographical Preface, being No. 1 of the Churchman's Remembrancer, 8vo.

The good effects of ſincere and conſtant Prayer, exemplified in the Hiſtory of the Dobroſe Family, 12mo.

DIATESSARON, or THE HISTORY OF OUR LORD JESUS CHRIST, compiled from the four Goſpels, in the words of the Evangeliſt, according to the authoriſed verſion of the Church of England, with notes practical and explanatory; to which are prefixed, a Map of the Holy Land, and an introduction. Principally intended for the uſe of Families and Schools, (being a tranſlation of profeſſor White's Diateſſaron.) By Thomas Thirlwall, M. A. Editor of the Latin Diateſſaron, lately publiſhed, in uſum ſcholarum, 8vo. 6s. in boards, 12mo. 4s. bound. By J. Spragg, 16, King-ſtreet, Covent Garden.

TO

TO CORRESPONDENTS.

We are extremely obliged to our reverend friend at Southampton for his candid obſervations, and are as much concerned that ſuch miſtakes ſhould have occurred as he poſſibly can be. It is our earneſt wiſh and endeavour to avoid errors, but every perſon who knows any thing of the difficulties attending the conduct of a miſcellaneous periodical publication, will make many allowances for typographical blunders.

Our indefatigable and valuable friend the LONDON CURATE's, two papers ſhall appear in the next number; alſo Mr. PEARSON's "Letter to a Diſſenter;" a country Parſon "on the Solemnization of Marriages;" the proffered "original Letters," (intended for the promotion of Religious Truth) of our venerable friend, will be very acceptable to us, and to our readers. An old Miniſter of the eſtabliſhed Church, "on the Clerical character;" a Curate "on the Lincolnſhire Report" &c. &c.

The requeſt made tn us, to give ſome extracts from profeſſor Campbell's Sermon, cannot be complied with; and if our correſpondent has ſeen the profeſſors "Lectures on Eccleſiaſtical Hiſtory" he will not be ſurpriſed at our refuſal.

We intreat our friends to communicate to us early Biographical notices of worthy perſons recently deceaſed, for the enlargement of our OBITUARY, which very neceſſary and inſtructive department of our work, we wiſh to render as copious and intereſting as poſſible. It is requeſted that every ſuch article may be accompanied with the *real name and address* of the correſpondent, for the *private* information only of the Editors.

ERRATA.

Page	*Line*	*for*	*Read*
207	8	from top *the* diſcordant opinions—	*theſe* diſcordant opinions.
208	14	if the ſignification of the *word* is uncertain—	if the ſignification of the *words* is uncertain.
210	17	*corporidorem*—	*corporis judorem.*
211	15	from bottom Gen. xxv. 28—	Gen. xxv. 23.
213	14	in ſcripture: ſuppoſe—	in ſcripture ſuppoſe, dele the colon.
226	29	for any other—	any of her.
		Note § for ſorogem—	ſozozem.
227		Spinke's Church of Englandman's Companion, a Manual of Prayers, has the words ſo divided, as to make the whole ſeem to be three books, inſtead of one title and explanation of contents.	

*** For the page and half that is by omiſſion left blank, extra will be given in the next Number.

THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR JUNE 1803.

"*I am no advocate for the abject proſtration of the devotee, or the frantic ecſtacies of the fanatic. But there is a ſuperſtition, ſays the immortal Bacon, in ſhunning ſuperſtition; and he that diſdains to follow religion in the open and trudden path, may chance to loſe his way in the trackleſs wilds of experiment, or in the obſcure labyrinths of ſpeculation.*"

PARR on Education.

LIFE OF THE HON. ROBERT BOYLE.

THIS great man was ſuperior to titles, and almoſt to praiſe; was illuſtrious by birth, by learning, and by virtue; but particularly ſo as the author and promoter of a new ſyſtem of philoſophy, by which he has not only rendered his memory immortal, but has alſo derived honour to his country, which, perhaps, is the greateſt felicity that human abilities can ever attain. He was the ſeventh ſon, and the fourteenth child, of Richard Earl of Cork; was born at Liſmore, in the county of Cork, in the kingdom of Ireland, on the 25th of February 1626-7. His father, who was very juſtly ſtyled the great, and might with equal propriety have been called the wiſe, earl of Cork, committed him to the care of a country nurſe, with inſtructions to bring him up as hardy as if he had been her own ſon, which ſhe purſued, and thereby gave him a ſtrong and vigorous conſtitution, that he afterwards loſt, by being treated with too great tenderneſs. When he was about three years old he had the misfortune to loſe his mother, for which he ſhews great regret in ſome memoirs that he has left us of the more early part of his life, eſteeming it a ſingular misfortune never to have ſeen one of his parents ſo as to remember her, and the more ſo from the character he had heard of her in his own family, and from all who knew her. Another accident happened to him while at nurſe, that gave him no ſmall trouble as long as he lived, and that was his learning to ſtutter, by mocking ſome children of his own age, and of which, though no endeavours were ſpared, he never could be perfectly cured. His father ſent for him home when he was towards ſeven years old, and not long after, in a journey to Dublin, he ran a very great riſk of loſing his life, if one of his father's attendants had not taken him out of a coach, which in paſſing a brook, raiſed by ſome ſudden ſhowers, was carried away by the ſtream and beat to pieces. While at home he was placed under the tuition of the earl's chaplain and a Frenchman whom he kept in the houſe. In 1635, when he was turned of

eight years old, his father thought fit to ſend him to England, where he was placed at Eton, by Sir Henry Wotton, the earl of Cork's old acquaintance and friend. With this view, in company of Mr. Francis Boyle, his elder brother, afterwards Lord Shannon, he departed from Youghall, and from thence, not without great danger of being taken by the Turkiſh pirates who then infeſted the Iriſh coaſt, he croſſed the ſea, and landed ſafely at Briſtol. On his arrival at Eton he was put under the care of Mr. Harriſon, then maſter of the ſchool, of whoſe attention and kindneſs towards him he makes very honourable mention in his memoirs; and obſerves, that it was chiefly owing to the prudent methods adopted by him, that he acquired that taſte and reliſh for learning, for which, even in the earlier part of life, he grew remarkable. While he remained at Eton, there were ſeveral extraordinary accidents that befel him, of which he has given us an account, and which it would be ſcarcely thought poſſible that he ſhould have remembered ſo diſtinctly, conſidering they happened before he was nine years old, if the letters which he wrote about that time were not ſtill preſerved, which ſufficiently demonſtrate how capable he was of collecting and preſerving whatever appeared to him worthy of notice, even in the time of his childhood; ſo that we may well believe what he relates of his own caſe in this reſpect, from the teſtimonies which ſtill remain, of his poſſeſſing an underſtanding ſo much ſuperior to his years. He remained at Eton between three and four years, and then his father took him to his own ſeat at Stalbridge in Dorſetſhire, where he remained a ſhort time, under the care of the Rev. William Dowch, rector of the pariſh. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother, Mr. Francis Boyle, married Mrs. Elizabeth Killigrew, and then, towards the end of the month of October, the two brothers, Francis and Robert, were ſent abroad upon their travels, attended by Mr. Marcombes, who had been preceptor to the lords Kinealmeaky and Broghill. They embarked at Rye in Suſſex, and from thence proceeded to Dieppe in Normandy, from whence they travelled by land to Rouen, ſo on to Paris, and from thence to Lyons, from which city they continued their journey to Geneva, where the two young gentlemen purſued their ſtudies quietly and without interruption. Mr. Boyle, during his ſtay here, reſumed his acquaintance with the mathematics, or at leaſt with the elements of that ſcience of which he had firſt obtained ſome knowledge at Eton. He was now about fourteen, and being naturally very grave and ſerious, his thoughts were often turned on religious ſubjects, but, however, not without ſome mixture of doubts and difficulties, as himſelf acknowledges, about the certainty of the Chriſtian Revelation. This, inſtead of having any bad effects, was productive of very good conſequences; he examined coolly and circumſtantially the evidence in favour of the Goſpel, and concluded, by dint of reaſoning, that this was the only certain and ſure way to ſalvation. We might poſſibly ſuſpect the truth of this, conſidering his youth, and the little care that ſuch perſons at ſuch years take, or indeed are capable of taking, in matters of ſo great importance; but we have an original letter of his, written at this time to his father, that fully proves his capacity, at that early age, adequate to arduous inquiries. While he remained at Geneva, he made ſome excurſions to the adjacent country of Savoy, and proceeded ſo far as Grenoble in Dauphiné, and took a view alſo of thoſe wild mountains where La Bruno, the firſt author of the Carthuſian monks lived

lived in ſolitude, at the time he founded that order. In September 1641, he quitted Geneva, and paſſing through Switzerland and the country of the Griſons, entered Lombardy, and taking his route through Bergamo, Breſcia, and Verona, arrived at Venice, and having made a ſhort ſtay there, returned to the continent, and ſpent the winter at Florence: during his reſidence there, the famous Galileo died at a village not far from thence. While he reſided in this city, he had an opportunity of acquiring the Italian language, which he underſtood perfectly, though he never ſpoke it ſo fluently as the French, of which he became ſo great a maſter, that, as occaſion required, he paſſed for a native of France in ſeveral places. About the end of March he began his journey from Florence to Rome, and after having ſurveyed that famous city, the heats diſagreeing with his brother, he returned to Florence, from thence to Leghorn, and ſo by ſea to Genoa. He made but a ſhort ſtay there, and then paſſing through the country of Nice, croſſed the ſea to Antibes, from whence he went to Marſeilles by land. He was in that city in the month of May 1642, when he received his father's letters, with a dreadful account of the rebellion juſt then broke out in Ireland, and advice likewiſe, that with great difficulty his lordſhip had procured two hundred and fifty pounds, which he remitted his ſons to enable them to return home, but of this money they never ſaw a farthing. It was put into the hands of one Perkins, a conſiderable trader in the city of London, who proved unfaithful to his truſt, by which theſe young noblemen were reduced to great diſtreſs, till with great difficulty their governour, M. Marcombes, ſupplied them with as much as brought them to Geneva, where they continued with him for ſome time; but having neither ſupplies nor advices from England, he was obliged, in order to enable them to go home, to take up ſome jewels upon his own credit, which they diſpoſed of with as little loſs as poſſible, and with the money raiſed by them, continued their journey for England, where they arrived in 1644. On his arrival he found his father dead, and though he had made ample proviſion for him, as well by leaving him his manor of Stalbridge in England, as other conſiderable eſtates in Ireland, yet it was ſome time before he could receive any money. During this ſpace he lodged with his ſiſter, the Lady Ranelagh, and by her intereſt, and that of his brother Lord Broghill, he procured protection for his eſtates in England and Ireland, from thoſe who had uſurped the power of government. He alſo obtained their leave to go over to France for a ſhort time, probably with an intention of ſettling accounts with his old governour and conſtant friend.—His ſtay was not long, for we find him, in December following, at Cambridge. In March 1646, he retired to his own ſeat at Stalbridge, from whence he made various excurſions, ſometimes to London, ſometimes to Oxford, applying himſelf aſſiduouſly to his ſtudies, as his own circumſtances, or thoſe of the times, would permit; and indeed it is amazing to find what an aſtoniſhing progreſs he made, not only in many branches of literature, but in ſome that have been always accounted the moſt difficult and abſtruſe. He omitted no opportunity of obtaining the acquaintance of perſons diſtinguiſhed for parts and learning, to whom he was in every reſpect a ready, uſeful, and generous aſſiſtant, and with whom he maintained a conſtant correſpondence. He was alſo one of the firſt members of that ſmall, but learned body, which held its firſt meetings in London, then removed to Oxford, ſtyled by him, the *Inviſible*---by themſelves, the *Philoſophical* College; and who, after the reſtoration, were incorporated and diſtinguiſhed,

diſtinguiſhed, as they well deſerved to be, by the title of the *Royal Society*. It is no ſmall honour to this worthy perſon, that when he was ſo young a man, his merit and knowledge gained him admittance amongſt perſons the moſt diſtinguiſhed for the acuteneſs of their underſtandings, and the ſingularity as well as extent of their ſcience. We have an account of this firſt Inſtitution, written by the famous Dr. Wallis, which deſerves particular attention. The great diligence and application of Dr. Boyle, was ſo much the more to be eſteemed and commended, as at this time his health was very much diſordered by frequent fits of the ſtone, a diſeaſe to which he was extremely ſubject, and to which his ſedentary life, and cloſe application to his ſtudies, might poſſibly contribute.

But notwithſtanding this, and the frequent occaſions he had to remove from place to place, yet he never ſuffered his thoughts to be diſturbed, nor the deſigns he had formed to be broken or interrupted by any of theſe accidents. This appears from his having completed three regular and excellent pieces, before he had reached the age of twenty, viz. his *Seraphic Love*, his *Eſſay on miſtaken Modeſty*, and the *Swearer Silenced*, to which he afterwards gave the title that it now bears, of a *Free Diſcourſe againſt the Cuſtom of Swearing*. Beſides theſe, it plainly appears, as well from the writings he has publiſhed, as from many of his private letters, that he had made large collections upon other ſubjects, from ſome of which he afterwards drew diſtinct treatiſes. The retired courſe of life, which, for the ſake of his health, from the bent of his temper, and from the nature of his deſigns, he took great pleaſure in, could not prevent his reputation from riſing to ſuch a height as cauſed him to be noticed by ſome of the moſt eminent literary characters; ſo that in 1651, we find Dr. Nathaniel Highmore, a very eminent phyſician, dedicating to him his *Hiſtory of Generation*, in which dedication he ſtyles him both his patron and his friend. In 1652, he went over to Ireland, to viſit and ſettle his eſtates in that kingdom, and endured much illneſs there from an unlucky fall from his horſe. In 1654, when he returned from Ireland, he reſolved upon reſiding at Oxford, as well for the ſake of ſeveral of his ingenious friends, who were members of the univerſity, as for the many opportunities which the place afforded to proſecute his beloved ſtudies in peace and retirement. He choſe to live in the houſe of Mr. Croſſe an apothecary, rather than in a college, for the ſake of his health, and becauſe he had more room for making experiments. It was now that he found himſelf ſurrounded by a number of learned friends, who reſorted thither chiefly for the ſame reaſons that he had done; the *Inviſible College*, as he called it, a *Philoſophical Society*, being now transferred from London to Oxford. It was during his reſidence here, that he invented the air pump, which was perfected for him, by the ingenious Mr. Hook in 1658, or 1659, by the help of which he made ſuch experiments, as enabled him to diſcover and demonſtrate ſeveral qualities of the air, by which he laid the foundations for a complete theory. He was not, however, ſatisfied with this, but laboured inceſſantly in collecting and digeſting, chiefly from his own experiments, the materials requiſite for this purpoſe. He declared againſt the philoſophy of Ariſtotle, as having in it more of words than things, promiſing much and performing little; in ſhort, giving the inventions of men for indiſputable proofs, inſtead of the reſults of ſuch inquiries, as draw the knowledge of the works of nature from nature herſelf. He was ſo careful in, and ſo zealous for, the true method of learning by experiment, that though the Carteſian philoſophy

ıade then a great noiſe in the world, yet he would never be perſuaded to read he works of Descartes for fear he ſhould be amuſed and led away with a ıir pretence of reaſoning and plauſible accounts of things, grounded purely ın conjecture. But philoſophy and inquiries into nature, though they en-;aged his attention deeply, did not occupy it entirely, ſince we find that ıe ſtill continued to purſue his critical ſtudies, in which he had the aſſiſtance ɔf ſome as great men as have ever flouriſhed in this kingdom, particularly Doctor Edward Pococke, Mr. Thomas Hyde, and Mr. Samuel Clarke.

[*To be continued in our next.*]

THE INTERMEDIATE STATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I HAVE the honour of tranſmitting to you the following moſt obliging letter, together with the paper annexed, which contains a collation of the Engliſh and Septuagint tranſlations with the original Hebrew not only of the words שאול and קבר but of בור likewiſe.---The whole forms an important *ſyllabus* of texts relating to a moſt intereſting ſubject; and I doubt not but your learned readers, to whoſe inſpection I ſubmit the whole, will join me in returning ſincere thanks to my learned friend.

I am, Gentlemen,
yours &c.

June 7, 1803. A LONDON CURATE.

DEAR SIR,

I have collated with as much care as I could, in obedience to your deſire, the Hebrew text with the Engliſh and Septuagint tranſlations of the words שאול, קבר and בור; and have the pleaſure of ſending my papers to you to deduce the reſult. Where the ſame word occurs frequently in the ſame chapter, can be taken in no other ſenſe, and is tranſlated uniformly by the LXX. I have adduced only one inſtance: as in Geneſis 37. Jeremiah 38. Ezekiel 32. &c.

If you conſult Stockii Clavis Vet. Testam. under שאול I think you will approve of ſome of the *particular* meanings he aſſigns to it. קבר appears to me to have uniformly no other meaning than a place of burial.

Perhaps you will think ſome paſſages ſufficiently ſtrong to conſider בור as the priſon houſe of departed ſouls.

If I were able, I would claſs the meanings of each word, but that I beg leave to commit into your abler hands.

I am, with ſincere eſteem,
Dear Sir,
Yours very faithfully,

***

שאור

	English Translation.		*Septuagint.*
Geneſis	37, 35.	Into the grave	εις αδε
	42, 38.	To the grave	.....
	44, 29.	.....	.....
	31.	.....	.....
Numb.	16, 30.	Into the pit	.....
	33.	.....	.....
Deut.	32, 22.	And ſhall burn unto the loweſt hell	εως αδε κατω
1 Samuel	2, 6.	He bringeth down to the grave	εις αδε
2 Samuel	22, 6.	The ſorrows of hell	ωδινες θανατε
1 Kings	2, 6.	Down to the grave	εις αδε
	9.	.....	.....
Job	7, 9.	.....	εις αδην
	11, 8.	Deeper than hell	βαθυτερα δε των εν αδε
	14, 13.	In the grave	εν αδη
	17, 13.	The grave is mine houſe	αδης με ο οικος
	16.	The bars of the pit	εις αδην
	21, 13.	Down to the grave	εν δε αναπαυσει αδε
	24, 19.	The grave	Not tranſlated
	26, 6.	Hell is naked	γυμνος ο αδης
Pſalm	6, 5.	In the grave	εν δε τω αδη
	9, 17.	The wicked ſhall be turned into hell	εις τον αδην
	16, 10.	My ſoul in hell	εις αδην
	18, 5.	The ſorrows of hell	ωδινες αδε
	30, 3.	From the grave	εξ αδε
	31, 17.	In the grave	εις αδε
	49, 14.		εν αδη
	.....	.....	εν τω αδη
	15.	The power of the grave	εκ χειρος αδε
	55, 15.	Quick into hell	εις αδε
	86, 13.	The loweſt hell	εξ αδε κατωτατε
	88, 4.	Unto the grave	τω αδη
	89, 48.	The hand of the grave	εκ χειρος αδε
	116, 3.	The pains of hell	κινδυνοι αδε
	139, 8.	My bed in hell	εις τον αδην
	141, 7.	At the grave's mouth	παρα τον αδην
Prov.	1, 12.	As the grave	ωσπερ αδης
	5, 5.	Take hold on hell	εις τον αδην
	7, 27.	The way to hell	οδοι αδε
	9, 18.	The depths of hell	πεταυρον αδε
	15, 11.	Hell and deſtruction	αδης
	24.	From hell beneath	εκ τε αδε
	23, 14.	From hell	εκ θανατε
	27, 20.	Hell and deſtruction	αδης
	30, 16.	The grave	....
Eccleſ.	9, 10.	In the grave	εν αδη

Can

8,	6.	Cruel as the grave	ως αδης
5,	14.	Hell hath enlarged	ο αδης
14,	9.	Hell from beneath	.....
	11.	Down to the grave	εις αδε
	15.	Down to hell	εις αδην
28,	15.	With hell	μετα τε θανατε
	18.	.....	προς τον αδην
38,	10.	The gates of the grave	εν πυλαις αδε
	18.	The grave cannot	οι εν αδε
57,	9.	Even unto hell	εως αδε
31,	15.	Down to the grave	εις αδε
	16.	Down to hell	.....
	17.	Down into hell	.....
32,	21.	Out of the midſt of hell	εν βαθει βοθε, qu.?
	27.	Down to hell	εις αδε
13,	14.	The power of the grave	εκ χειρος ἁδε
		O grave	αδη
9,	2.	Tho' they dig into hell	εις αδε
2,	2.	Out of the belly of hell	εκ κοιλιας αδε
2,	5.	His deſire as hell	καθως αδης

קבר

23,	4.	A poſſeſſion of a burying place	κτησιν ταφε
	6.	Of our ſepulchres	μνημειοις
	9.	A burying place	εις κτησιν μνημειε
	20.	.....	ταφε
35,	20.	Upon her grave	επι τε μνημειε
47,	30.	In their burying place	εν τω ταφω αυτων
49,	30.	A burying place	εν κτησει μνημειε
50,	5.	In the grave	εν τω μνημειω
	13.	A burying place	εν κτησει μνημειε
14,	11.	There were no graves	το μη υπαρχειν μνηματα
11,	34.	Kibroth-hattaavah, i.e.	μνηματα της επιθυμιας
33,	16.	the burial of luſt	.....
19,	16.	Or a grave	η μνηματος
9,	22.	As Numb. 11 & 33	εν τοις μνημασι
34,	6.	Knoweth of his ſepulchre	την ταφην
8,	32.	In the ſepulchre	εν τω ταφω
16,	31.	In the burying place	.....
10,	2.	By Rachael's ſepulchre	προς τοις ταφοις
3,	32.	As the grave	επι τα ταφε
4,	12.	In the ſepulchre	εν τω ταφω
17,	23.	.....	.....
19,	37.	By the grave	παρα τω ταφω
21,	14.	In the ſepulchre	εν τω ταφω
13,	22.	Unto the ſepulchre	εις τον ταφον
	30.	In his own grave	εν τω ταφω
14,	13.	To the grave	προς ταφον

2 Kings	13, 21.	Into the ſepulchre	εν τω ταφω
	21, 26.	In his ſepulchre	.....
	22, 20.	Unto thy grave	εις τον ταφον
	23, 6.	Upon the graves	.....
	16.	Out of the ſepulchres	εκ των ταφων
	17.	It is the ſepulchre	Not tranſlated
	30.	In his own ſepulchre	εν τω ταφω
2 Chron.	16, 14.	ſepulchres	εν τω μνηματι
	21, 20.	Not in the ſepulchres	εκ εν ταφοις
	24, 25.	.....	εν τω ταφω
	28, 27.	Not into	εις τας ταφας
	26, 28.	In the field of the burial	εν τω πεδιω της ταφης
	32, 33.	Chiefeſt of the ſepulchres	εν αναβασει ταφων
Nehem.	2, 3.	Of my father's ſepulchres	μνημειων πατερων
	5, ...		.....
	3, 16.	Againſt the ſepulchres	εως κηπε ταφε
Job	3, 22.	They can find the grave	This is not tranſlated in this
	.....		verſe, but θανατος begins v. 23
	5, 26.	Shalt come to thy grave	εν ταφω
	10, 19.	To the grave	εις μνημα
	17, 1.	The graves are ready	δεομαι δε ταφης
	21, 32.	Brought to the grave	εις ταφας
Pſalm	5, 9.	An open ſepulchre	ταφος ανεωγμενος
	88, 5.	That lie in the grave	εν ταφω
Eccleſ.	6, 3.	That he have no burial	και γε ταφη εκ εγενετο
Iſaiah	14, 19.	Out of thy grave	ριφηση εν τοις ορεσιν, ως νεκρος
	22, 16.	Hewed thee out a ſepulchre	μνημειον
	53, 9.	And he made his grave	αντι της ταφης
	65, 4.	Among the graves	εν τοις μνημασι
Jeremiah	5, 16.	An open ſepulchre	Not tranſlated
	8, 1.	Out of their graves	εκ των ταφων
	20, 17.	Have been my grave	ταφος με
	22, 19.	With the burial	ταφην
	26, 23.	Into the graves	εις το μνημα
Ezekiel	32, 22.	His graves are about	Not tranſlated
	23.	Whoſe graves	η ταφη αυτων
		About her grave	περικυκλω τε μνηματος
	24.	.....	.....
	25.	Her graves are round	Not tranſlated but in v. 26.
	26.	.....	περικυκλω τε μνηματος
	37, 12.	Out of your graves	εκ των μνηματων
		Open your graves	ανοιγω τα μνηματα
Ezek.	39, 11.	A place there of graves	τοπον ονομαστον, μνημειον
Nahum	1, 14.	I will make thy grave	θησομαι ταφην σε

בור

Geneſis	37, 20.	Into ſome pit	εις ενα των λακκων

Exodus

Exodus	12, 29.	In the dungeon	εν τω λακκω
	21, 33.	Shall open a pit	ανοιξη λακκον
Leviticus	11, 36.	A fountain or pit	και λακκος
Deut.	6, 11.	And wells digged	λακκους
1 Samuel	13, 6.	And in pits	και εν τοις λακκοις
	19, 22.	A great well	εως του φρεατος
2 Samuel	3, 26.	From the well	απο του φρεατος
	23, 15.	Of the well	εκ του λακκος *
	20.	Midſt of a pit	μεσω του λακκος †
1 Chron.	11, 17.	Water of the well	εκ του λακκος
	22.	In a pit	εν τω λακκω
2 Chron.	26, 10.	Digged many wells	λακκους πολλους
Nehemiah	9, 25.	Wells digged	λακκους
Pſalm	7, 15.	He made a pit	λακκον ωρυξε
	28, 1.	That go down into the pit	εις λακκον
	30, 3.	Down to the pit	.....
	40, 2.	Out of an horrible pit	εκ λακκος
	88, 4.	Down into the pit	εις λακκον
	6.	In the loweſt pit	εν λακκω
	143, 7.	Down into the pit	εις λακκον
Prov.	1, 12.		paraphraſed
	5, 15.	Out of thine own ciſtern	απο σων αγγειων
	28, 17.	Flee to the pit	φυγας εσται και ου μη εν ασφαλεια
Eccleſ.	12, 6.	The wheel broken at the ciſtern	επι τον λακκον
Iſaiah	14, 15.	To the ſides of the pit	εις τα θεμελια της γης
	19.	To the ſtones of the pit	καταβαινοντων εις αδου
	24, 22.	Gathered in the pit	εις δεσμωτηριον
	36, 16.	Out of his own ciſtern	εκ του λακκος
	38, 18.	They that go down into the pit	οι εν αδου
	51, 1.	The hole of the pit	εις τον βοθυνον του λακκος
Jeremiah	2, 13.	Ciſterns, broken ciſterns	λακκους συντετριμμενους
	37, 16.	Into the dungeon	οικιαν του λακκος
	38, 6, &c.		εις λακκον
	41, 7.	Into the midſt of the pit	εις το φρεαρ
Lamen.	3, 53.	Out of the low dungeon	εν λακκω
Ezekiel	26, 20.	Deſcend into the pit	εις βοθρον
	31, 14.	Go down to the pit	
	16.	Deſcend into the pit	εις λακκον
	32, 18.	Go down into the pit	εις βοθρον
	23.	In the ſides of the pit	εν βαθει βοθρου
Zech.	9, 11.	Priſoners out of the pit	εκ λακκου

* Heb. Kethif. מבאר but Keri מבור

† ..... חבאר ..... חבר

GENTLEMEN,

Should the following lines appear deſerving of a place in your truly valuable publication, your giving them one will eſſentially oblige

A CONSTANT READER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

WHEN Eraſmus, in your Magazine for March, felt himſelf juſtified in ſo ſeriouſly cenſuring the conduct of the Country Clergy in the ſolemnizing of matrimony, he ſhould at leaſt have hinted at ſome inſtances of irregularity, and not have reſted ſo ſolemn an accuſation upon an anonymous ſignature. I am ſorry to remark, that reproof and cenſure have been much too frequently uſed for caution and admonition, in the addreſſes of ſeveral of your Correſpondents to the Country Clergy. If there be room for ſuch heavy complaint againſt this body of men, no conſideration ſhould deter thoſe who may be acquainted with it, from ſeeking a redreſs in epiſcopal interference, ſince upon their conduct muſt in a very great meaſure depend the peace and ſecurity of our Sion. Such charges as the one Eraſmus has made, muſt ever prove highly detrimental to the eſtabliſhed religion of this favoured land, by lowering its miniſters in the public opinion. The Diſſenters of every denomination, embrace with avidity, ſuch opportunities to embelliſh their characters of Parſon Do-little and Do-wrong.

The alleged irregularity in the celebrating of matrimony receives a very ſtrong, I may ſay, an effectual check in the country, from the perſons and dwellings of thoſe who may ſolicit marriage, being known to the miniſter or ſome one of the officers of the church. Where one of the parties does not reſide in the pariſh, in which they deſire to be married, the duty is never entered upon before a certificate has been delivered, ſigned by the miniſter where the perſon dwells, teſtifying the canonical publication of the banns.

Where an attempt has been made to procure the publication of banns of perſons not dwelling in the pariſh, I am very credibly informed, that the attempt has always been followed by a moſt poſitive refuſal and a ſevere reprimand. Were the country miniſters inattentive to the hours of ſolemnizing marriages, the conviction of the illegality of any marriage but in the ſtipulated time, will always ſecure the performance of the duty, between the well known hours of eight and twelve.

Had Eraſmus confined his complaint to the abridgment of the matrimonial ſervice, he would have had truth upon his ſide. Is this a failing peculiar to the country clergy? Do the London miniſters admit of no reductions from the appointed ſervice? Much may, however, certainly be ſaid in extenuation of the uſual abridgment of this office; perhaps an omiſſion in this caſe is preferable to a commiſſion.

That an irregularity does exiſt in the celebration of marriages I moſt readily admit; but not in the country, but in the metropolis; and in ſuch an alarming degree, as ſhould ſeem to require epiſcopal—yea legiſlative correction.

That Eraſmus may not retort upon me the charge of haſty and unjuſt cenſure, I ſhall briefly inform him of my having had for more than eight years, the

the charge of a pariſh about twenty-five miles from town, and whoſe population is twelve hundred. During the time of my miniſtry, out of every five marriages that ſhould have been performed in my pariſh church, at *leaſt* two out of every five, have been performed in London; the parties reſiding in the country during the whole of the time the banns are publiſhing, not viſiting London until the day of marriage. Upon their return home into the country, ſo far is the heart hardened by the prevalence of this baneful cuſtom, that the parties purchaſe the proclamation of their perjury to be made by their own pariſh bells.

This practice is by no means confined to mine, but extends to all the adjacent pariſhes; nor is it confined to any rank, ſince a poor man will frequently make every exertion to vie with his more wealthy neighbour in the ſacrifice of his veracity and honour. Whilſt marriage can be ſo eaſily obtained, what avails the marriage act? Whilſt an oath can be ſo ſhamefully proſtituted, what ſecurity remains for a becoming regard to one in a court of juſtice?

How far ſuch large towns as Birmingham, Mancheſter and others, may ſhare with the metropolis in the ſufferance of this evil I cannot determine; but that it does not exiſt as ſtated by Eraſmus in the country, I will poſitively aver.

I muſt beg leave to differ from Eraſmus in his opinion given in your Number for April, of the clergyman's being entitled to the whole fee for burying the child; the 2s. 6d. is paid for the corpſe being taken into church, and, conſequently, unleſs taken in, the fee cannot with any juſtice be exacted. In the liſt of fees, found in moſt, if not in every pariſh, it particularly ſtates an additional fee for being taken into church, which is generally 2s. 6d. This declaration of Eraſmus, calls to my recollection the inſtance of a clergyman who demanded the burial fees for every perſon who died in his pariſh, although taken out of it for interment. This injuſtice was of very ſhort duration; with wiſhing the evil of which I have complained may have as ſhort a one, and that your publication may long continue to promote peace and good will among men, by diſſeminating pure religious chriſtian tenets, I ſubſcribe myſelf, Gentlemen, yours, &c.

A COUNTRY PARSON.

May 18, 1803.

LITURGICAL OBSERVATIONS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I have a liturgical remark or two to make. 1. A worthy clergyman ſaid the other day that the following words, in the beginning of the daily ſervice, are erroneouſly read—"*I pray and beſeech you*;" as if they meant "I deſire and intreat you;"—for that their meaning is this—"I pray," i. e. "I make my prayer unto God," and "beſeech you to accompany me." This obſervation was perfectly new to me. I had recourſe to my books, and was ſoon ſatisfied that it was utterly unfounded. There is no need to detail the proceſs of my examination; the queſtion will be ſettled

in a minute, if I tranſcribe the paſſage as it ſtands in the Latin Prayer-book ---viz. "vos itaque quotquot adeſtis omnes *rogo atque obtestor.*"

2. The word "*and*" after "*kingdom,*" in the Doxology following the Lord's Prayer, does not ſtand in the *ſealed books*, being indeed ſtruck out with the pen. This certainly authoriſes the omiſſion of the word in the late Oxford editions of the Common-prayer Book, though I muſt own I cannot tell on what grounds the commiſſioners proceeded when they diſcarded it from the *ſealed books*; it ſtands, I think, in every MS.

3. The word "*relieve*" in a prayer of the Commination ſervice occurs in the ſealed books; as it does in the folio edition of the Common-prayer-book in Sion College library, collated with the *Sealed Books* by that eminent liturgical critic *Charles Wheatly*. It is found in the Scottiſh Liturgy of 1637, in which, as I ſhould have obſerved above, the word "*and*" does not appear in the Doxology following the Lord's Prayer. In my Latin prayer-book the paſſage runs thus: "recipe et conſolare nos." By the way, in my edition of the Latin prayer-book (8vo. 1703) the Doxology ſtands as follows: "*quia tuum eſt regnum, potentia,*" &c. after the Confeſſion, though in the Communion ſervice it gives "*et potentia.*"

4. *Mr. Reeves*, in the Introduction to his edition of the Common-prayer book, ſpeaking of the additional Collects at the end of the Communion ſervice, ſays, that although theſe collects "are ordered to be ſaid after the offertory, this muſt be underſtood to mean not *immediately* after, becauſe there comes firſt the prayer for the church militant, which cannot be conſidered as part of the offertory. I apprehend the ingenious commentator is miſtaken. The prayer for the church militant is *the main part of the offertory*, to which the preceding ſentences are but *introductory*. Theſe ſentences *begin* it, and are read whilſt the alms and oblations of the congregation are collected; then comes the prayer in queſtion, in which are theſe words: "we humbly beſeech thee, moſt mercifully to accept our alms and oblations, and to receive theſe our prayers which *we offer* unto thy divine Majeſty."—Here is the *offering* formally made of the alms, &c. collected during the reading of the ſentences. The firſt rubric after the additional collect is expreſſed in theſe terms: "Upon the Sundays, and other holy days, (if there be no communion,) ſhall be ſaid all that is appointed at the communion until the end of the general prayer, (for the whole ſtate of Chriſt's church militant here on earth,) together with one or more of theſe collects laſt before rehearſed, concluding with the bleſſing. But the rubric preceding theſe collects orders them "to be ſaid after the offertory;" therefore, in the contemplation of the church, the prayer for the church militant is part of the offertory, as doubtleſs the paſſage I have quoted from it proves. When alms are given they are *offered* in it, together with the prayers of the congregation; when there are no alms, in other words, when there is no communion, the prayers of the congregation alone are *offered.*

I am, Gentlemen, yours, &c.

May 11, 1803. A LONDON CURATE.

LETTER

LETTER TO A DISSENTER,

On the Subject of the Voluntary Contributions in 1798.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following Letter was ſent to one of my Diſſenting pariſhioners, on the occaſion of his refuſing to join in the plan of Voluntary Contributions, ſet on foot in 1798, for the defence of the country. Though, in that inſtance, it was not attended with the deſired ſucceſs, it ſeems to contain arguments which may have a good effect on the minds of others. I am deſirous at leaſt, that it ſhould have the chance of this, and therefore ſend it for inſertion in your valuable miſcellany. Let it not be thought that I wiſh to irritate the minds of any againſt the Diſſenters, by reviving the memory of paſt provocations. It has ever been my aim, in ſpeaking or writing about Diſſenters, not to excite againſt them a ſpirit of revenge or animoſity, but to awaken in them a ſenſe of their errors, and to bring them to ſuch a temper of mind, and ſuch a mode of conduct, as may be moſt beneficial to themſelves and to the public.

In the courſe of the laſt war there were two occaſions, on which, ſo far as my obſervations extended, the Diſſenters did not, as I conceive, take that part which would have been moſt for their credit, i. e. the ſolicitation of relief for the French refugees in 1793, and the plan of Voluntary Contributions for the defence of the country in 1798. On the firſt of theſe occaſions the anſwer which I received, on applying to a diſſenting pariſhioner, was this—"The French refugees ought to have ſubmitted to the new laws of their country, and then they would have had no need of relief." I had ſome reaſon to believe that this was the language of the *party* on the occaſion; and, when I conſidered that theſe new laws involved the overthrow of all religion, I could not but think that it came with a very ill grace from thoſe, who, in this country, have been accuſtomed to complain ſo loudly of their lighter grievances on account of non-conformity, though the compliances required of them have never been ſuch as could be ſeriouſly deemed *ſinful*; and that, if it was not clearly giving up their principles of diſſent, it was at leaſt acting very inconſiſtently with them. On the ſecond occaſion, having received only a general declaration of diſapprobation, I was at liberty to ſuppoſe ſuch grounds of diſapprobation as appeared moſt probable. Theſe grounds I endeavoured to obviate by ſuggeſting the conſiderations which are contained in the following Letter, and ſcarcely any thing would afford me greater ſatisfaction than to be informed, on ſufficient authority, that the ſuggeſtion of them was not then, or is not now, neceſſary in the caſe of any conſiderable portion of the Diſſenters. The Diſſenters may be aſſured, that it always gives me more pleaſure to hear of any thing to their credit than to their diſcredit. Accordingly, it was matter of ſincere rejoicing to me to be informed lately, that the diſſenting miniſters in and about London had preſented an addreſs of congratulation to his Majeſty, on the happy detection and defeat of the late treaſonable conſpiracy. It may, perhaps, be ſaid, that others, beſide Diſſenters, diſapproved of the plan of Voluntary Contributions, though, on the whole, they thought it right to join in it. This is true, and

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it muſt be acknowledged that the plan was open to ſome objections. This, however, is but little to the purpoſe. Whether it was politic in our rulers to adopt that plan I conſider as quite a different queſtion, and a queſtion on which I did not think it material to decide. My deſign was only to point out the reaſons which ſhould have induced every one to join in it, as a ſelected and authoriſed means of defence, after it was adopted.

I am, Gentlemen, yours, &c.

Rempſtone, May 10, 1803. E. PEARSON.

Letter to a Diſſenter, &c.

SIR,

In conſequence of your refuſing to join in the plan of Voluntary Contributions for the defence of the country, I think it my duty, as miniſter of the pariſh, to addreſs a few lines to you on the ſubject. I hope you will read them in the ſame ſpirit in which they were written. I cannot conſider *poverty*, nor am I willing to conſider *avarice*, as the ground of your refuſal.—I underſtand, indeed, that I am authoriſed in attributing it ſolely to your diſapprobation of the plan itſelf. Now, the *profeſſed* deſign of the plan is, to ſhield the country from the evils of a French invaſion. It is incumbent upon you, therefore, as you would not incur the criminality of being an enemy to your country, to be well aſſured that this is not the *real* deſign, before you poſitively refuſe your aſſiſtance to promote it. If you allege that affording ſupplies to miniſters is only enabling them to prolong the war, you allege this very unreaſonably. By one who means well to his country this can be alleged with any ſhadow of reaſon only while the war is in any degree *voluntary* on the part of miniſters. At preſent this is by no means the caſe.—Every one who knows any thing about the conduct and events of the war, muſt know that the French have refuſed to make peace with us. Biſhop Watſon, who has long been known as a friend of peace and of liberty, in his "Addreſs to the People," lately publiſhed, very properly obſerves, that "under whatever circumſtances the war was begun, it is now become juſt, ſince the enemy has refuſed to treat, on equitable terms, for the reſtoration of peace. Under whatever circumſtances of expediency or inexpediency the war was commenced, its continuance is now become neceſſary; for, what neceſſity can be greater than that which ariſes from the enemy having threatened us with deſtruction as a nation?" I alſo am a friend of liberty. I wiſh the people to enjoy all the liberty which is conſiſtent with their welfare and happineſs. I am no leſs a friend of peace. At the beginning of the war I was of opinion, with many others, that, by prudent conceſſions, war might have been avoided. Facts have ſince come to light which ſhew, that, to have avoided it, was more difficult than I then imagined. It is now evident that it was the policy and the determination of the French rulers to provoke a war with England. Be this, however, as it may, the path to be purſued is the ſame. For, admitting miniſters to have been to blame, this is no juſt reaſon for giving up ourſelves to ruin. It is true, that withholding ſupplies from government would put an *end* to the war. But what *kind* of an end would it be? Nothing leſs than our entire ſubjugation to France. What the conſequence of this would be I intreat you ſeriouſly to conſider.—You can hardly think that the French are a people of ſuch exuberant kindneſs as to come over hither, with great danger and at great expence to themſelves,

ſelves, merely for the advantage of any claſs of perſons among us. No one can doubt that the only motive of their coming is their own intereſt, and their only object in view the acquiſition of plunder. How is this intereſt to be ſerved, and this object to be attained, but by the diviſion of our *property* among them? Nor will the evil end here. They will not be ſatisfied, unleſs, by adopting their form of government, if ſuch it may be called, and by rejecting, as they have done, all forms of revealed religion, we give them ſecurity for continuing under their ſubjection. Whence can the idea ariſe, if it has ariſen, that the French, in caſe of their ſucceſs, will be more favourable to the forms of worſhip adopted by the Diſſenters, than to that of the eſtabliſhed church? If there be any attachment to religion remaining among them, it muſt be an attachment to the *Roman Catholic* form; and this, as Diſſenters, if conſiſtent with themſelves, will allow, muſt render them more hoſtile to any ſect of Diſſenters than to the members of the eſtabliſhed church. The eſtabliſhed church, indeed, as the richeſt prize, may be the firſt object of attack; but the diſſenting ſects, like the favoured Ulyſſes, will have only the poor conſolation of being devoured laſt.

As a proof that the French have thrown off all regard to revealed religion, I wiſh you only to conſider the fact of their having aboliſhed the obſervance of the *Sabbath*. You know, that, in order to do away even the remembrance of a Sabbath, and that no diſtinction may be diſcovered between that and any other day, their time is now divided, not into weeks of *ſeven* days, but into decades of *ten*. If, under ſuch circumſtances, the Sabbath is at all obſerved, it can only be in private by a few pious perſons, and in the way in which Saturday, the Jewiſh Sabbath, is now obſerved among the Jews. Now, what could equal the misfortune of having the chriſtian religion baniſhed from among us? What temporal advantages, even if any temporal advantages could reaſonably be ſuppoſed to follow, would make us amends for the loſs of thoſe conſolations, which it is in the power of religion, and of religion alone, to beſtow? Every one who knows any thing of the nature of man, or the hiſtory of the world, muſt know, that even the moſt corrupted form of religion is infinitely preferable to no religion at all; that there is no form of religion which does not provide ſome check to thoſe paſſions of the human mind, which would elſe deſtroy the world. The difference between the different ſects of proteſtants, and even the difference between proteſtants and Roman catholics, vaniſhes to nothing, when compared with the difference between any one of thoſe forms and *irreligion*; and it is to a ſtate of irreligion, at leaſt among the bulk of the people, that we muſt look, if the French ſhould unhappily ſucceed in their project of invaſion.

If the French have cauſed it to be intimated to the diſſenting ſects, that they intend them any particular favour, the deſign of this is ſo evidently on the old principle "divide and conquer," that one would hope no ſenſible perſon can be deceived by it. This is the method which the agent of the king of Aſſyria took to ſeparate the intereſt of king Hezekiah from that of his people. Conſult the 36th chapter of Iſaiah, or the parallel paſſages in the book of *Kings* or of *Chronicles*, and you will ſee a faithful picture of the politics of all invaders. Woe to thoſe who are deceived by them. Are we to change our miniſters and our meaſures of defence becauſe thoſe who ſeek our deſtruction wiſh us to do ſo? This is a propoſal too like that of the wolf in the fable to be acceded to by a ſenſible people. The wolf offered to treat amicably for peace with the ſheep, but demanded, as a preliminary article,

article, that the guardian dogs ſhould be diſmiſſed. The reſult might eaſily have been foreſeen. Let us, however, ſuppoſe the beſt. Let us ſuppoſe that the French will be favourable to ſome particular claſſes among us. I put it to the conſcience of thoſe claſſes to conſider what ſort of enjoyment they can have of that favour, or that preſervation which is purchaſed at the expence of the liberty, the property, the life of their neighbours, their fellow-citizens, their fellow chriſtians? A generous mind would revolt at the idea, and reject ſuch an offer with ſcorn. St. Paul thought it a ſtrong accuſation againſt chriſtians to allege, "Brother goeth to law with brother, and that before unbelievers." What would have been his aſtoniſhment if occaſion had been given him to ſay, "Brother contendeth with brother, and calleth in the unbelievers to deſtroy his opponent with the ſword!" Miſtake me not, Sir, I do not accuſe you, nor any claſs of men, of being *intentionally* guilty of ſuch a heinous crime as this; but it behoves you, and many others, to conſider, whether affording encouragement to the enemy, from whatever motive, or by whatever means, has not a tendency to produce all the miſchiefs of ſuch a crime.

If there be any one who alleges, in juſtification of his favouring the proceedings of the French, that, though thoſe proceedings are prejudicial to the *preſent generation*, yet they tend to the benefit of *poſterity*, and that, therefore, it is right to favour them; to him I would ſay, "Vain and preſumptuous mortal! who made thee a prophet of what ſhall be hereafter? Who gave thee a licence to do evil in order that good may come? It is our part to do what is right in preſent circumſtances, and to leave events to God; otherwiſe, in the judgment of an inſpired apoſtle, we incur the guilt of thoſe *whoſe damnation is juſt.*"

I have thus, Sir, thought it my duty to you, as a pariſhioner, to afford you all the aſſiſtance in my power towards your doing what I judge to be right. The reſt muſt remain with yourſelf. For my own part, I conſider the plan of Voluntary Contributions, on the preſent occaſion, and at the preſent criſis, as a good one, not ſo much on account of the ſum which will be raiſed by it, as for the glorious opportunity which it affords us, of ſhewing to the French that we are not ſo far gone in folly and irreligion as to receive them with open arms. I ſcruple not to repeat, that I conſider every one who does not make uſe of the opportunity, as an enemy of his country, though, as I have alſo ſaid, I will not add, that he is *deſignedly* ſo. Great allowances are to be made for prejudices, for want of information, and for (what is worſe) the being *miſ*-informed. It is my duty, as miniſter of the pariſh, to remove thoſe obſtacles of right conduct, and you will, in any caſe, have the candour to excuſe the liberty I take in attempting it.

I am, Sir,

Your friend and well-wiſher,

March 14, 1798. E. P.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following paper was written at the time at which it bears date. It was then tranſmitted to you, and was not only, as I was informed by your

your worthy Publiſher, intended for inſertion in your Miſcellany, but was actually ſent to preſs and *compoſed*. Juſt at that period a proſecution was commenced, at the inſtance of our then *deteſtable friend Bonaparte*, againſt *Peltier*, the editor of the *Ambigu*; with that ſubmiſſion to Government which ever diſtinguiſhes true chriſtians, you ordered the types to be once more *diſtributed*, and the paper to be returned to me.

I drew it up on the ſuggeſtion of a highly reſpected friend of mine, and a valuable correſpondent of yours in the Weſt of England, to whom I ſent it in MS.; he honoured it with his approbation, and that induced me to keep it till the man ſtyled as above by an eloquent prelate, ſhould once more be deemed our declared enemy. That time is now come, and I once more ſend you my eſſay, adding here and there a note.

May 31, 1803. A. L. C.

FRENCH REVOLUTION CONCORDAT.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

CUI BONO? For what good end, or beneficial purpoſe, was the French Revolution ſet on foot? Was it to deſtroy tyranny and eſtabliſh liberty? Behold in Buonaparte (ſo ſpell the Corſican's name, as he himſelf ſpelt it whilſt educated at the charge of the French king) a greater tyrant than any of the Bourbons. I except not Louis XI.; more gloomy than Louis XI. he is not leſs ſevere. He does not *encage* thoſe who offend him, indeed; only *becauſe he dares not*. But as far as he dare venture, he goes. He impriſons, he expatriates, he ſends on *exiliary* commiſſions, he checks the ſpread of truth, he muzzles the lips of ſincerity. In *this* reſpect, gentlemen, I am content at preſent to be deemed *ſingular* in my opinion; (*when Napoleone Buonaparte ſhall have left this world, I ſhall no longer be ſingular in it;*) but I do not think him a man either of ſuperior abilities, ſuperior deciſion, or ſuperior courage. Our *Cromwell* poſſeſſed theſe qualities in a far more eminent degree. When *Cromwell* put an end to the long parliament, he did it *at once*, at *one* effort. Buonaparte's heart failed him when he interrupted the ſittings of the National Aſſembly. He *withdrew* from the ſcene, which, after opening, he durſt not look upon; and *from without* the room, where the jacobins ſat, and the friends of order quailed, he diſpatched a party of ſoldiers, whoſe bayonets effected what Buonaparte wanted dexterity to accompliſh and firmneſs to perform *. How he ran away from a handful of Engliſh, incumbered with their Turkiſh allies at *St. Jean D'Acre*, (PTOLEMAIS,) and the miſerable falſehoods which he propagated reſpecting the object of his march thither; the attempt to take the "*petty fortreſs*," which reſiſted his utmoſt efforts, and the circumſtances of poiſoning and murder which waited on his portentous retrograde footſteps, are too notorious to need reciting †. I look upon him in none other light than that of *a lucky adventurer*; and I am much miſtaken if he be not conſcious that he is merely ſuch. He exhibits none of the brave candour, the unſuſpicious confidence in himſelf, the noble diſdain of little things, which mark the hero. He is all

* It is an undoubted fact, that *Buonaparte* was ſo terrified at the ſight of *Salicetti*'s dagger lifted againſt him, that, on reaching the anti-room, he *fainted away*.

* Louis XI. did nothing ſo atrocious.

fear; his ſpies do for him the offices of *Argus*'s eyes, and render him the ſervice of *Dionyſius*'s ear. Never was the preſs more controuled in France than at preſent *; never laboured the ſtage under greater reſtraint; never was the pulpit more nauſeouſly adulatory. Would Buonaparte, if he deigned to liſten † to a ſermon, tolerate the dignified freedom which Maſſillon and his brethren uſed when preaching before Louis XIV? Not he. Preſently would the Guiana *Diligence*, as it was called, be put in motion;—preſently would the preacher be ſent to the peſtilential ſwamps of *Cayenne*. What ſort of religion is this with which the people of France are mocked? Have they been extended on the rack of civil torture for twelve years, to attain the worſt form of the popiſh religion? Where are what were once called the LIBERTIES OF THE GALLICAN CHURCH? Where is that independence of France upon Rome which placed her almoſt in the rank of proteſtants? At the bidding of Pius VII. *(the hoſpitable entertainer of the French generals in their way to Italy)* the French prelates ſurrender their ſees—THEY EAT AND WORSHIP—they ſubmit to plunder, they bow the knee to the idol of Democracy, firſt the *Child and Champion*, and afterwards the *Queller* and *Scourge* of *Jacobiniſm*.

"*Serpens niſi edat ſerpentem, Draco non fiet.*"

O my native country! O England, thy prelates, in the terrible hour of revolution, did not ſo! They either abandoned their ſees for conſcience ſake, or if they ſtipulated, they ſtipulated for a larger impartition of freedom to their fellow-ſubjects and compatriots. Their temperate oppoſition ſubdued the combined forces of popery and arbitrary power. Their wiſe meaſures baffled the artifices of thoſe who "lay in wait to deceive," and fixed the liberties of Engliſhmen ſo as "never to be moved at any time." Let your readers, gentlemen, look with exultation into the 1ſt of *Will.* and *Mary*, ch. 2. there they will ſee the power of diſpenſing with laws aboliſhed; the levying of money without the conſent of parliament done away; the maintenance of a ſtanding army in time of peace declared illegal; the freedom of election of members to ſerve in parliament ſecured; violent proſecutions in the Court of King's Bench curbed; the purity of juries preſerved; exceſſive bail condemned; exceſſive fines prevented, and cruel puniſhments annihilated. The *Toleration Act*, however it has ſince been abuſed, is a noble monument of the *temper* of thoſe times; whilſt the ſtat. of the 9th and 10th of *Will. III.* (for Queen *Mary* was then dead) manifeſts the attention that was paid by the Legiſlature to the maintenance of religious ORTHODOXY. By this ſtatute, Chriſtians who deny, either by writing or ſpeaking, any one of the perſons in the Holy Trinity to be God, or who aſſert that there are more Gods than one, or who deny the Chriſtian religion to be true, or who ſay that the Old and New Teſtament are not written by Divine authority, are laid under diver[s]

* He wiſhed to controul equally the freedom of the Britiſh Preſs; but the king and his miniſters would not be acceſſary to his purpoſes. In the Correſpondence between France and England (ſee the Letters marked 7, 10, 11, 12,) this is very evident; and when the Corſican found he could not attain his end, his diſappointment rankled in his boſom, and gave an aſperity to all his ſubſequent proceedings; which, in the end, produced the new rupture between the two countries. I think, therefore, that *this* may be counted *a War for the Liberty of the Preſs*.

† One Sermon we know he heard—that of *Boiſgelin* at his inauguration as Firſt Conſul. *Boiſgelin*, who preached at *Rheims* when Louis XVI. was crowned, deſcended to the loweſt and moſt fulſome flattery of the reigning uſurper, when *Buonaparte* was enthroned.

vers incapacities, and expoſed to ſundry penalties. The church of England continued at the acceſſion of William unimpaired in its revenues, and all its immunities reſpected. Now look at the French church; look at the degraded ſtate of its prelates, and the reduced number of its clergy; look at their beggarly revenues *, and ſee their miſerable dependence upon the conſtituted *(the ſelf-conſtituted)* authorities of that country, and obſerve the fulſome obſequiouſneſs with which they crouch before the cockade of ALI *Buonaparte!* And is it for *this* that the French Revolution was ſet on foot? *Cui Bono?* I aſk again. Let me ſhew you, in one ſentence, all that the French have gained by it—ſlavery in the people, tyranny in the ſeat of government, an empty exchequer, a ruined trade, morals outraged, laws ſubverted, churches deſecrated, religion mocked, a degraded prelacy, a deſpiſed and inefficient prieſthood, and, what bids fair to prolong the duration of theſe accumulated evils, THE RISING GENERATION ARE UNINSTRUCTED IN RELIGIOUS PRINCIPLES; HAVING NEVER LEARNT THAT WHICH IS GOOD, ARE HABITUATED TO ALL THAT IS EVIL.

There exiſted no neceſſity in France for a revolution like that which has taken place. The ancient French conſtitution had principle in itſelf, which reverted to, and ſuffered to revive and expand, would have produced the moſt beneficial conſequences. The original conſtitutions of the great European ſtates nearly reſembled each other: all of them were modelled on the feudal ſyſtem, corrected and regulated by parliaments formed out of the nobility and the repreſentatives *(not the delegates)* of the clergy and the commons. Theſe were the three eſtates of the realm of France; the nobility, clergy, and commons; the latter particularly denominated the TIERS *etats*; juſt as in England the three eſtates of the realm are the Lords ſpiritual and temporal, and the commons. For, that the three eſtates of our realm are the king, lords, and commons, is a modern error; ſufficiently redargued and diſproved by that ſound conſtitutional lawyer Mr. Reeves, and by Sir Henry Gwillim, the learned editor of *Bacon's Abridgement*, lately Chief Juſtice of the Iſle of Ely, and now one of the Judges of the Court of Judicature at Madras. The king is not one of them, nor co-ordinate with the three eſtates, but *paramount to them all.*—I will offer you a popular proof of the exiſtence and efficiency of the *three eſtates* of *France*. In *Malone's* intereſting publication of the proſe works of *Dryden*, (v. 2. p. 87.) where he gives "the vindication of the Duke of *Guiſe*," the following paſſage occurs: "the *three eſtates*, to the wonder of all men, jointly concurred in cutting off the ſucceſſion (of Hen. IV.); *the clergy*, who were managed by the Archbiſhop of *Lyons* and Cardinal of *Guiſe*, were the firſt who promoted it; and *the commons* and *nobility* afterwards conſented to the clergy; ſo that there was only the *king* (Hen. III.) to ſtand in the gap." *This was the popular language of Dryden's days.* Men had not then confounded the king with the eſtates of the realm, as the modern whigs have done—1. the nobility: 2. the clergy: 3. the commons, are here enumerated *nominatim*, and the king is diſtinguiſhed from them all; ſo that this paſſage, at the ſame time that it conveys to us a juſt deſcription of the conſtitution of France in the time of the *Guiſes*, gives us the general ſenſe of the people of England on the ſubject of *the three eſtates*. Now, I aver, there needed

 but

* It is a fact, though hardly known in England, that *none* of the clergy, who, on the faith of the *Concordat*, left this country for France, *have as yet received a ſingle ſous of their promiſed ſalaries*, but ſubſiſt on the charity of their impoveriſhed people.

but *the reſtoring their ancient rights to the parliaments of France*, to have made the revolution in that country productive of every advantage that could have been reaſonably deſired. Our Charles II. continued to govern without parliaments in the latter years of his reign; and certainly violated the ſpirit of the conſtitution by ſo doing. When, however, the parliament began to ſit, and money was levied on the ſubject, *with the ſubject's conſent;* rational liberty became the ſubject's lot, his pride, his defence, as it were of courſe. The power of granting the ſupplies, veſted in the houſe of commons, is the grand bulwark of the people's liberty. And, gentlemen, that the people of France formerly poſſeſſed the prerogative of voting their own money, I appeal to a great authority; the paſſage I ſhall produce may be deemed *a Virgin text*, I have never ſeen it quoted during all the lengthened conteſt, and the war of words which has agitated the lettered world for theſe twelve years. I ſhewed it to a gentleman of moſt extenſive reading and conſummate judgment on queſtions of political ſcience, and he owned it had eſcaped him. I reſerve it for the pages of *the Orthodox Churchman's magazine;* it is found in that moſt *Plutarchian* of all hiſtorians *Philip de Comines*, who aſks, b. v. ch. 18. (I quote *Uvedale's* tranſlation,) "Is there any king or prince upon earth who has power to raiſe one penny of money, except from his own demeſnes, without the conſent of the poor ſubject who is to pay it, but by tyranny and violence?" (p. 509.)—And again, (p. 510,) "of all the kings in the world, *ours* has the leaſt reaſon to uſe this expreſſion, I can raiſe what money I pleaſe upon my ſubjects," for that is a power neither he nor any prince elſe has.

Surely the French did not underſtand the *true nature* of their *original conſtitution*. There exiſted no reaſon to diſſolve it, and adopt in its ſtead, what? *A ſet of dangerous experiments upon the human race*. The revolutionizers of France were either groſsly ignorant of the true mode of procuring a redreſs of grievances; or, which I believe is the fact, they had a purpoſe to ſerve of their own; a purpoſe which had not the happineſs of the people for its object, but their own individual advancement. Many of them *were advanced* TO A SCAFFOLD, and fell the victims of the rage they excited. Tyranny is not yet deſtroyed in France, Liberty is not yet eſtabliſhed, Religion is not ſecured by the *concordat*. Wretch after wretch has domineered over the realm; each has been admired, praiſed, or feared in his turn; and when at laſt he has been conſigned to the dunghill, out of which, like a poiſonous fungus, he roſe, the world has ventured to call him the wretch which the wiſe and the good always thought him. *Napoleone Buonaparte* is the ruler of the preſent day, under the title of *Firſt Conſul:* they might as well call him *Sole Conſul;* for, as for his colleagues, (the modern *Antony* and *Lepidus*,) we never hear of them. He is now called a great man, a *very* great man. We know that in his Egyption expedition he invoked *Fortune*;—*Fortune*, though ſhe deſerted him, and "would not come when he called," in Egypt, has made him what he is in France. But *Fortune's* wheel is ever turning;—at preſent he ſtands on the unſtable ſummit; ſoon, probably, ſhall we ſee him extended on the ground; derided *then*, as heartily as he is *now* feared.

I am, Gentlemen, yours, &c.

Aug. 5, 1802. A LONDON CURATE.

P. S. Since the above was written, *Buonaparte* has developed his character more completely. He has ſhewn himſelf the ſlave of paſſion. His behaviour to *Lord Whitworth* in his drawing-room, rendered him contemptible in the eyes of all Europe; and his chattering conference with his lordſhip in his cloſet (*Correſpondence, No.* 38) proved him to be the ſhalloweſt of ſtateſmen. As a military man, ſeveral common Engliſh ſeamen laughed at the blunders he committed in his attack on St. Jean D'Acre; and with regard to the battle of Marengo, *Buonaparte* had loſt it when *Deſſaix* ſnatched victory out of the hands of the *Auſtrians* at the coſt of his life.

A YOUNG HEBRAIST NOTICED.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE amended tranſlation of 22 Gen. 14, ſuggeſted by *a young Hebraiſt* in your laſt number, is ſupplied in the margin of our Engliſh bibles, where an explanation is given of the Hebrew *Jehovah Jireh*, "i. e. the Lord will ſee, or *provide*." I think your correſpendent's tranſlation the true one; and I am ſure, knowing his modeſty to be equal to his abilities, he will be glad to find that his ideas are ſanctioned by our venerable Engliſh tranſlators themſelves. I am happy in calling him my friend, and proud of the honour of tranſmitting to you *his collation* of certain texts, which I hope to find in your next Magazine.

I am, Gentlemen, yours, &c.

June 7th, 1803. A LONDON CURATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I KNOW nothing which more ſtrongly marks the degeneracy of the times, than the prevailing want of that reſpect which is due to the clerical character. I am an old man, Sir, and have witneſſed a change on this ſubject, which would ſcarcely be credible to younger obſervers. To be eſteemed a reſpectable gentleman, is the utmoſt which any clergyman muſt now look for; while his ſacred function, as the appointed miniſter of God, which, in my remembrance, impreſſed a particular reverence on his perſon, ſeems entirely diſregarded. This change, in the public opinion, is the more ſerious and alarming, as it ariſes, I am perſuaded, from no correſpondent change in the objects of it. Old men, I am aware, are apt to extol the paſt to the diſparagement of the preſent. I may not be free from this infirmity myſelf; but I muſt ſay that I never knew our moſt excellent eſtabliſhment better ſerved than at this moment; more exemplary propriety in the conduct of its younger miniſters, or more genuine zeal and piety in its elder. I cannot

but think, therefore, that a portion of your very valuable miſcellany would be moſt uſefully employed in ſetting forth the ſacredneſs and dignity of the office of Clergyman of the Church of England; and moſt anxiouſly could I wiſh to direct the attention of ſome of your many able correſpondents to this object. The reputation which your magazine has ſo juſtly acquired from the great ability with which it is ſupported and conducted, cannot fail to diſſeminate ſuch ſentiments very widely, and impreſs them very deeply on the public mind: nor is it poſſible to ſerve a more valuable purpoſe; for ſure I am that, without a proper reverence for its miniſters, the cauſe of religion muſt infallibly decline.

Sincerely wiſhing you all poſſible ſucceſs in the noble deſign in which you are engaged, and which no one has more at heart than myſelf,

I remain, Sir, your conſtant reader,

An old Miniſter of the Eſtabliſhed Church.

P. S. I obſerved with great pleaſure in your laſt number, a propoſal for re-editing various tracts in vindication of our venerable church. I hope, in the number of theſe, that manly and ſpirited defence of it againſt the pride and inſolence of ſchiſmatics: the Scourge, which you noticed with due reſpect on a former occaſion, will not be neglected. It is a moſt excellent compoſition, and is now become very ſcarce.

BRIEFS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I THANK you for the honour you did me by inſerting my letter in your laſt Magazine. I take it for granted that my correſpondence will be acceptable to you, and I hope it will ultimately ſerve the cauſe of the church.

Having ſerved the office of churchwarden ſome years ago, it became incumbent on me to aſſiſt the miniſter of the pariſh where I then lived in collecting of *briefs*; and in order that I might the better diſcharge my duty, I endeavoured to ſcrape together a little information on the ſubject. *Zeal without knowledge* has never been laid to the charge of the DRAPIER family. I made a memorandum of all that I picked up, on a blank leaf at the end of one of my ſhop-books; and as the matter related to a point of eccleſiaſtical economy of a *pecuniary* ſort, it was not altogether miſplaced in an *account book*. *Poſted* into your Miſcellany, what I have entered into the ſaid book, may perhaps anſwer the call of your excellent correſpondent E. P. (p. 297.) The firſt thing I put down was copied from *Burn's Eccleſiaſtical Law*, under the word *Brief*. (Our veſtry clerk was ſo obliging as to lend me the book.)

Amount

Amount of expenditure and receipt on a brief in behalf of the church of Ravenſtondale, Weſtmoreland.

	L.	*s.*	*d.*
Lodging the certificate	0	7	6
Fiat and ſigning	19	4	2
Letters patent	21	18	2
Printing and paper	16	0	0
Teller and porter	0	5	0
Stamping	18	12	6
Copy of the brief	0	5	0
Portage to and from the ſtampers	0	5	0
Matts for packing	0	4	0
Portage to the waggons	0	4	0
Carriage to the undertaker at Stafford	1	11	6
Poſtage of letters and certificate	0	4	8
Clerks fees	2	2	0
Total of patent charges	76	3	6
Salary for 9,986 briefs at 6d. each	249	13	0
Additional ſalary for London	5	0	0
The whole charges	330	16	6
Collected on 9,986 briefs	614	12	9
Charges	330	16	6
Clear collection	283	16	3

Collections	9986
Blanks	503
Total number of briefs	10,489

This ſtatement ſupplies ſeveral things to obſerve upon.---It is clear that the *charges* exceed the *net receipts* upon this brief by 47l. 0s. 8d.; that of the ſum collected, *not one half* is applicable to the purpoſes for which the brief was ſolicited and iſſued; that ſome perſon, called the *undertaker*, lives at Stafford; and that the ſum of 254l. 13s. is charged for *ſalary* on the briefs. Now give me leave to aſk a couple of *plain* queſtions. *To whom is this ſalary paid?* Here I think the account is deficient. I would not give a farthing for an account which does not *explain itſelf*. *Does the undertaker receive this ſalary?* If ſo, the office of undertaker for briefs muſt be a very ſnug thing;---for if the *Chancellor* ſhall ſeal twenty briefs in one year, and I believe this is about the real number, here is a very pretty *ſalary* accruing to the undertaker of 5098l. *per annum*. I obſerve particular names mentioned in *every* brief; the names of certain gentlemen reſident at Stafford and in London. The Ravenſtondale briefs were packed up and ſent to Stafford. I ſuppoſe theſe obliging gentlemen exerciſe the craft and myſtery of *brief-undertakers*. If in addition to this *ſalary*-buſineſs, they advance money to the pariſhes who have aſked for briefs, and if the *premium* on

on the money ſo advanced be in proportion to the riſk attending collections, &c. &c. the undertakers muſt make a decent *job* of it. But I conclude there can be no money advanced on a brief; in other words, I conclude that no briefs are *farmed*; becauſe the penalty on farming briefs is no leſs than 500l.; becauſe the clauſe of the 4th of Anne, inflicting this penalty, is printed *in terrorem* on the back of every brief; and no man would be ſo beſotted as to run the hazard of paying 500l. in order to gain 244l. 13s. that is, to loſe 255l. 7s.

I ſuppoſe briefs *now* produce leſs than they did when the Ravenſtondale brief was returned to the undertakers; and I perceive too, that it is cuſtomary to ſue out a ſecond (if not a third) brief, in ſome caſes, where the amount of the firſt collection has been ſmall. Thus, for inſtance, Auguſt 10 1796, a brief came out for Aſbaſton church, in Staffordſhire; to be collected from houſe to houſe through eleven counties, and all cities, boroughs, and market towns. In the body of this brief, the ſucceſs of a former one was recited, (collected I conclude in the ſame extent,) and the amount of the *net* receipt is ſtated at 94l. 2s. 10d. At the ſame period, a ſecond brief was iſſued for Wrenbury church, Cheſhire; the whole ſum received on a former brief, collected from houſe to houſe through eleven counties, was but 77l. 8s. 5d. clear, though the ſum of 929l. 16s. 7d. was wanted. In March 1797, a ſecond brief paſſed the great ſeal for Adderly church, Salop, to be gathered from houſe to houſe throughout England---the whole ſum received on the firſt brief was but 114l. 11s. 8½d. Theſe are trifling ſums received, compared with the charges incurred, and the trouble occaſioned to multitudes of people, I mean the miniſters and churchwardens of 9986 pariſhes, the main benefit of whoſe labour veſts in the worthy *undertaker*.

I think your ſenſible correſpondent E. P. will ſee the queſtion of *profit* and *loſs* in this affair as clearly as myſelf; though perhaps it may not be his buſineſs ſo frequently *to ſtrike a balance* as I do. His profeſſion, as I gather from the poſtſcript to his letter, is of an higher caſt than mine; and leads him to determine a propoſition by its agreement with truth, reaſon, fitneſs, goodneſs, or, which gives the beſt ſcale of theſe *criteria*, holy ſcripture. I hope he will not diſdain the obſervations of an honeſt tradeſman, who, in order to decide on ſeveral points, is obliged to have recourſe to the *medii termini* of a cloth-yard, a pair of ſpectacles, and the four firſt rules of arithmetic. The two laſt named have been of great uſe to me in drawing up my letter ſo far.——I come now to *metaphyſics*, viz. the effect of all I have ſtated on the minds of men. When ſo ſmall a part of what is collected on briefs, can be applied to the purpoſe for which the money is raiſed, this muſt needs damp the charitable diſpoſition of the contributors. To build or repair a church, or to ſuccour the diſtreſſed, is an act of religion; but to put money into the pocket of an *undertaker of briefs* is not an act of charity. I warrant you the worthy gentlemen at Stafford and London, would be very ſorry to be miſtaken for objects of charity. When I ſerved the office of churchwarden, I was frequently reminded of the opportunities afforded me for *guttling ex officio*. I liſtened with perfect indifference to the facetious ſtories told me, of the churchwardens in one pariſh *eating a child*, and in another after dining out of the collection by brief on account of a conflagration, drinking "to the next fire;" well aware that ſuch imputations could never attach on me. But, Gentlemen, what are twenty pounds for a child, or twenty dinners in a year, which a raſcally churchwarden may have enjoyed

joyed, compared with an annual *bonus* of 5092l. a-year, dropping into the ſtrong box of a worthy brief-undertaker. To him public loſs is private gain. The dry-rot in a place of worſhip, gives permanent firmneſs to his houſe. The decline of a ſteeple from the perpendicular, is the ſupport of his dwelling. The falling in of a church maintains the trimneſs of his country-box. The enlargement of a chapel, enables him to change his one horſe chaiſe for a chariot, and to add a coach-houſe to his ſtables. A fire makes him ſleep eaſy in his bed; and a devaſtating land flood increaſes his profits, juſt as fructifying irrigation improves his meadows.---Theſe may be very great comforts to the ſaid worthy undertaker, but the public mind is no way intereſted in ſupplying them;---and therefore the contributions to briefs muſt needs grow ſmaller and ſmaller, and probably ere long will yield little more than ſixpence upon each brief to the undertaker; and I dare ſay, ſo long as even the ſixpence is come-at-able, he will not grudge his labour.

It may be that I am wrong in ſaying that his profits are ſo great. I can only plead in defence, that nothing to the contrary appears from the account ſtated by Burn; and if the undertaker can ſhew that they are over-rated, I ſhall be very glad to learn it. As the thing ſtrikes me at preſent, I think his profits enormouſly, nay ſcandalouſly great.

But let us now look at the probable effect which would be produced on the minds of men, if theſe outgoings could be leſſened. Taking Ravenſtondale brief for my guide, and multiplying 614l. 12s. 9d. the whole collection, by twenty, the ſuppoſed annual number of briefs, we ſhall find the yearly amount of the money collected throughout England is no leſs than 12,292l. 15s. Now deduct from this the *patent charges* 76l. 3s. 6d. multiplied by twenty, which gives 1523l. 10s. we have left us clear the ſum of 10,769l. 5s. Now ſuppoſe, inſtead of the annual ſum of 509l. paid to the undertaker, ſome proper perſon were to receive a ſalary of 300l. *per annum* for doing the buſineſs of the undertaker, a great ſaving would be made of *money given for charitable uſes*, and perhaps the buſineſs would be done juſt as well as at preſent. It appears to me that an addition of 300l. a-year made to the ſalary of ſome reſpectable perſon already in an office connected with the church, would be deemed a handſome compenſation for doing what is now done by the undertaker; eſpecially if we conſider that the expence and trouble of ſending the briefs to Stafford would be totally avoided. Now this would leave a ſum applicable to the purpoſes for which it was originally given by *charitable and well diſpoſed Chriſtians*, amounting to 10,469l. 5s. inſtead of 5676l. the ordinary aggregate; making an annual difference in favour of religion and charity of 4793l. 5s. If this plan were adopted, there cannot be a doubt but the ſums collected would ſoon receive a material increaſe, ſince it cannot be denied but at preſent ſuch a defalcation takes place as muſt needs make people averſe from giving.---Were I called upon off-hand, to ſay under whoſe care I would place this buſineſs, I ſhould name *the receiver of the Firſt Fruits*; and I am much miſtaken in my old acquaintance *John Bacon*, if he would not *undertake* the management of it for 300l. *per annum*.

But, gentlemen, I have a word or two more to ſay. As theſe ſame briefs are granted to anſwer the calls of *charity*, and to provide for the more comely and convenient worſhip of *Almighty God*, it were pity but the fees in the *Chancery* could be remitted. Not that the *Chancellor* or his officers ſhould

ſuffer, no, let the country make them a requital; though perhaps I do not pay *Lord Eldon* too high a compliment, when I profeſs myſelf of opinion, that the fees of office are with him as nothing, when compared with the intereſts of charity and religion. Perhaps we never had a Chancellor leſs actuated by ſordid motives than the preſent Lord High Chancellor of Great Britain. He is a man who lives honourably, on an honourable income. He has no *ſecret drain* which carries away his money as faſt as it flows in. *He keeps no miſtreſs, he frequents not the gaming table.* If the matter were fairly put to him by ſomebody who had a right to addreſs him, I will venture to ſay that any economical meaſures tending to revive the efficacy of collections by briefs, would meet with no unfair oppoſition from him. Perhaps his *right honourable and moſt worthy brother*, might be prevailed on to add to the ſervices he has done the church *one effort more*, and carry through parliament a bill to explain and amend the 4th and 5th of Anne ch. 14th. —The charges of office, as nearly as I can eſtimate them, amount to 57l. 2s. 4d. (excluſive of *ſtamping* 13l. 12s. 6d.;) this ſum, multiplied by twenty, gives 1142l. 6s. 8d. (adding *ſtamping* it gives 1414l. 16s. 8d.;) a deſirable ſum to go in addition to 10,469l. 5s. above mentioned. That the whole exiſting fees of office could be rendered applicable to the purpoſes of briefs, I am not ſanguine enough to hope;---but I have not a doubt were this buſineſs properly taken up in the right quarter, a large portion of them would; *and the bleſſing of the church would come on the head of him who ſhould accompliſh it.*

I have entered into this ſubject at conſiderable length, but I hope I have not ſaid too much. If what I have thrown together ſhall convey information to E. P. or any of your readers, I ſhall be ſufficiently recompenſed; but if it ſhould excite effectual attention to a caſe which ſeems loudly to demand it, I ſhall be ſupremely happy.

I am, Gentlemen, your faithful friend
and humble ſervant,

Shadwell, June 6. JN. DRAPIER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

BEING convinced that the Holy Scriptures are adapted to inſtruct, improve, and comfort my fellow creatures, I feel a growing anxiety that the knowledge of thoſe inſpired records be diffuſed as far as poſſible.

In this anxiety I am perſuaded, Chriſtians both at home and abroad participate. Their hearts deſire and prayer to God is, that "his way may be known upon earth, his ſaving health among all nations."

As an individual, I have often wiſhed for information relative to the opportunities which the inhabitants of this and other chriſtian countries have of obtaining the Holy Scriptures.

Hitherto I have been unable to procure a ſtatement at once extenſive and definitive: yet, I apprehend, that were this ſtatement before me, the diſtribution of the Scriptures would ſtrike me as being lamentably partial. Several with whom I converſe have united in this ſentiment, remarking, at the ſame

ſame time, that if a maſs of facts, demonſtrating the ſcarcity of Bibles, could be ſubmitted to the public, contributions for remedying the evil would pour in to a large amount. They are, with myſelf, confident that even in our own country much is neceſſary to be done; ſo much indeed, that the wideſt co-operation ought earneſtly to be ſolicited. But they ſuggeſt the expediency of applying firſt for a detail of authenticated circumſtances, tending to make this conviction general through the nation. Leſt the ſubject ſhould expire in vain regrets, I take the liberty of requeſting you to admit into your Miſcellany this notice of it, together with the ſubjoined queries, by which it is hoped the labour of thoſe who are deſirous to countenance this deſign will be facilitated.

It is difficult to propoſe ſuch queries as ſhall be every where ſuitable and every where ſufficient. I have ſelected thoſe which on the whole appeared moſt eligible. Miniſters and other gentlemen may frame their anſwers as they judge proper. As for the manner of gaining intelligence, it muſt be left to their own diſcretion.

Some will enquire in charity ſchools; ſome among large aſſemblages of workmen; ſome may be diſpoſed to viſit, with this object in view, a whole diſtrict from houſe to houſe.—Any private communications, with real ſignatures, will be thankfully received at the Printing-office of Mr. Benſley, Bolt Court, Fleet-ſtreet, London, by yours reſpectfully,

THEOLOGUS.

Query 1. Can the poor in your neighbourhood generally read?
2. To what extent are they furniſhed with the Holy Scriptures?
3. Do they diſcover a ſolicitude to obtain the Holy Scriptures?
4. What has already been done toward ſupplying this want?
5. Are theſe perſons in your neighbourhood willing further to encourage the diſtribution of the Holy Scriptures in our own and in foreign languages.

SIX MORE LETTERS TO GRANVILLE SHARP, Esq. &c.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

A BOOK has been lately put into my hands, entitled, "Six more Letters to Granville Sharpe, Eſq. on his remarks upon the uſes of the article in the Greek Teſtament." One may now-a-days form no very imperfect judgment of the tendency of a book from the name of the publiſher, and I was prepared to expect oppoſition of the moſt illiberal kind, when I found theſe letters were printed for "J. Johnſon, St. Paul's Church-yard;" the lacus of that gloomy den, from whence proceeded the bellowings of anarchy and ſedition from the mouth of the Analytical Review, till quelled by the herculean arm of the Anti-jacobin; and from whence the ravings of unitarianiſm, ſocinianiſm, and ſcepticiſm, call aloud for the exertions of the ſame ſtrenuous opponent, in conjunction with yourſelves, gentlemen, no unworthy or unable coadjutors, to repreſs them.

'It is not my intention to wade through this maſs of abſurdity, blaſphemy, and impious mockery of the holy ſcriptures: the peruſal of a very few pages compelled me to throw aſide the pamphlet with diſguſt; but in thoſe few pages I met with ſo much to excite my indignation and abhorrence, that I ſhould ill become the name of an Orthodox Chriſtian, and ill ſupport the character of a ſon of that our Church of England, whoſe very firſt article requires of her members "faith in the Holy Trinity," if I did not to the utmoſt of my own power, expoſe the pernicious tendency of this pamphlet; and if I did not call upon you, whoſe more peculiar province it is, who are bound by the office which you have undertaken, and whoſe ſuperior abilities better qualify you to drag the author into day, and inflict on him the puniſhment his blaſphemy and his impiety deſerve.

In page 4. of the preface by the editor, an editor well worthy of ſuch an author, we are told "the doctrine of the Trinity is pretty generally admitted to be in its wane by critical ſcholars and rational chriſtians, whoſe opinions are not ſpecially retained, and whoſe judgment is not infected by the accommodating fever of a temporary orthodoxy. Indeed, it ſhould ſeem, from the apparent anxiety and diſtreſs of Mr. Sharp and his aſſociates, that theſe gentlemen conſidered themſelves as phyſicians, whoſe aſſiſtance and ſkill were invited to a conſultation *in articulo mortis*. Deſperate caſes will invite, and ſometimes excuſe and even juſtify, deſperate applications; but we muſt at the ſame time confeſs, without any reproach to the faculty, that it not ſeldom happens under theſe circumſtances that the patient is paſſed to "that undiſcover'd country, from whoſe bourn no traveller returns," and it only remains for his friends to prepare for the funeral.

Now, gentlemen, this is a moſt vile affectation of wit from "the editor who affects not, like Falſtaff, "to be witty in himſelf."—"The doctrine of the Trinity is pretty generally admitted to be in its wane!" Whether this be an aſſertion founded in truth, or an impudent and bare-faced falſehood, let them judge who have heard Dean Vincent's ſermons; them, who have read Dr. Horſley's Letters to Dr. Prieſtley, of which (in contradiction to the modeſt judgment of Mr. Phillips, in his picture of London, who decides that, the Biſhop in the conduct of that controverſy has diſplayed "more zeal than argument)" it is difficult to ſay, whether the cogency of argument, or the multifariouſneſs of learning, has the greater claim to our admiration. Let them ſay, whether the doctrine of the Trinity be in the wane, who have read Dr. Randolph's Tract on that article of our belief; who have read Dr. Hey's Norriſian Lectures, Dr. Glaſſe's Sermons on the Feſtivals, Biſhop Prettyman's Chriſtian Theology, and the elaborate work of Mr. Maurice, on the Oriental Trinities; but theſe are not "critical ſcholars and rational chriſtians." It is true theſe make no uſe of the bill of Grieſbach to lop off a controverted paſſage from the ſacred text: theſe do not poſſeſs the temerity of Wakefield, and mis-tranſlate a plain ſentence for the purpoſe of detortion to favour a peculiar prejudice: they are too old-faſhioned to view the books of the ſacred code as "popular legends," or "pious romances," with thoſe "rational commentators," Eickhorn and Geddes, or with the latter, to conſider them as compiled from "old ſongs." If this be neceſſary to conſtitute "a critical ſcholar or a rational chriſtian," God in his mercy keep the Church of England for ever deſtitute of ſuch! But if extenſive learning, matured by ſound judgment; if an intimate acquaintance with the ſacred text, and with the expoſitions of thoſe who lived immediately

diately after its promulgation; if a deep ſenſe of the importance of the doctrines it contains, and a reverential awe for the authority on which thoſe doctrines are held forth; if theſe be requiſite in a critical ſcholar or rational chriſtian, who is there of our adverſaries who will have the hardihood to oppoſe himſelf to thoſe champions of our ſide whom I have named? Will Mr. Belſham take up the battered ſhield and blunted ſpear of Dr. Prieſtley, and again encounter the keen and tempered ſword from "the armory of God," wielded by Biſhop Horſley? Will Mr. Godwin array himſelf in the threadbare mantle of Dr. Geddes, and ſally forth as the defender of apoſtacy and infidelity? They well know their own ſtrength. Theſe Goliaths, who "defy the living God," even "Chriſt, who is over all God bleſſed for ever, Amen," well know that, ſhould theſe veterans of the church militant, theſe "emeriti milites," retire with their well-earned laurels from the field, there are not wanting "ſtriplings" who will "come againſt them in the name of the Lord."

But theſe divines it ſeems are "ſpecially retained." True, they are ſpecially retained by that awful denunciation of our Lord, "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." They have, upon conviction, ſubſcribed to the articles, among which ſtand prominent thoſe which require "faith in the Holy Trinity," which declare that Chriſt was "very God, and very man," and that "the Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty and glory, with the Father and the Son, very and eternal God;" and what, upon mature deliberation, they have profeſſed to believe, conviction of its truth invigorates them to defend.

After a page or two of impotent ridicule directed againſt the doctrine of the Trinity, and of *wonderment* that any of our Saviour's diſciples ſhould ſtill contend for it, the editor proceeds—"Nevertheleſs, I am perſuaded that the chriſtian world will, in ſome future day, witneſs the abandonment of all the exploded evidences and arguments, and all the diverſified repreſentation of the various invention and ingenuity of the apologiſts of our ſeveral prejudices," including the doctrine of the Trinity; no doubt, among theſe, our Lord, in deſcribing the awful ſtate of the world at his ſecond coming, aſks, "when the Son of man cometh ſhall he find faith upon earth?" No doubt the apoſtacy of thoſe times will be dreadful, and we may look forward with agonizing anticipation, from obſerving the too frequent inſtances among us of ſome who have fallen from "the form of ſound words" delivered unto them. But the ſame bleſſed Lord, when he founded his church, told us that "the gates of hell ſhall not prevail againſt it." In ſpite, therefore, of this prediction in the true ſpirit of Voltaire "that the next age ſhall ſee fine things," I affirm, on the authority of our Lord Jeſus Chriſt, that the doctrine of the Trinity ſhall never be exploded. This doctrine is the corner ſtone of the chriſtian religion; to uſe the words of that found divine and pious chriſtian Dr. Glaſſe, "it virtually comprehends all the reſt;" explode the doctrine of the Trinity, and you explode that of the redemption of the world and of the powerful interceſſion of our Saviour, degrade our Lord Jeſus Chriſt into a "mere man," and you rob us of the efficacy of his atonement: "we are yet in our ſins;" for "no man may deliver his brother, nor make "agreement unto God for him, for it coſt more to redeem their ſouls, ſo that he muſt let that alone for ever."

Reduce

Reduce the holy ſpirit to an "imaginary being", and you deprive us of his ſanctifying influences; you bring us back to that lamentable imbecillity under which the wiſeſt of the Heathens groaned; and inſufficient as we are "of ourſelves, to think any thing as of ourſelves," you deſpoil us of "the ſufficiency" which we have "of God." So cloſely interwoven is the doctrine of the Trinity with the other peculiar doctrines of Chriſtianity—a doctrine plainly, though not nominally, revealed to us in the Holy Scriptures, both of the OLD and New Teſtament, and handed down to us by the Fathers of the Church in regular ſucceſſion, from the times of the Apoſtles to the preſent day, and to be continued in uninterrupted tradition till the day when our Lord ſhall come to judgment; when "every eye ſhall ſee him, and they alſo which pierced him," they alſo who now ſo obſtinately deny and ſcoff at his divinity ſhall then be forced to acknowlege it.

It is at all times, gentlemen, but an unpleaſant taſk to expoſe error, but it is then more particularly unpleaſant when the error is the offspring of pertinacious and wilful obſtinacy. I ſhall not, therefore, treſpaſs on your valuable pages longer than will be ſufficient for me to make one or two more remarks, with which I ſhall conclude. The author of this pamphlet tells us "that he conſented" to publiſh, "upon condition that" the editor, "who is poſſeſſed of much more poliſhed manners than I can boaſt of, would reviſe and correct the manuſcript, write a handſome preface, and do every thing elſe in his power to round and file down all my angles and aſperities; for you muſt know, Sir, that I am apt to be ſomewhat awkward, rough, and uncouth at times." "So, Sir, if my awkwardneſs ſhould utter any thing in the courſe of theſe letters, which looks like a rude or uncivil word, and it ſhould eſcape my friend's vigilance, or be ſpared by his tenderneſs, you muſt remember that I do not mean to offend you. This, by the way, gentlemen, is not a very ſatisfactory excuſe for calling names.

But let me introduce to your notice a paſſage or two by this editor of ſuch "poliſhed manners," and ſo much "tenderneſs," from his "handſome preface," in addition to thoſe I have already laid before you.

"As the main ſpring of Mr. Sharp's machine for turning man into God, is couched in the *firſt* of his rules relative to the uſes of the article; "that is the only one which is examined at large in the following letters."

"Mr. Sharp's wrought goods, or ſamples of his new mode of manufacturing a god-man, are likewiſe annexed, that the reader may ſee the working of the machine exemplified in correcting, or rather corrupting, the common Engliſh verſion of the New Teſtament." p. xi.

"Mr. Sharp has ſomehow contrived, it is not clear, (few things in his pamphlet are clear,) whether by *book*, or by *crook*, to make examples of two other paſſages of ſcripture, which the reader would not expect to find ſo *conſpicuouſly* pilloried in his *remarks*." p. xix.

"Why then, in the name of common ſenſe—no, not of common ſenſe, for we are now ſo far advanced within the pale of "univerſal hubbub wild," that the higheſt pitch of her harmonious voice would never reach the ear, but in

"the dreaded name
"Of Demogorgan, ruin, rout on rout,
"Confuſion worſe confounded." p. xxi. xxii.

"And thus it becomes a better warrant from ſcripture for the worſhip of angels, than for that of Mr. Sharps' imaginary being, the Holy Ghoſt." p. xxii.

If

If theſe then be the "poliſhed manners," if this the "tenderneſs" of the editor, confeſſedly ſuperior in theſe qualifications to his friend, the author, what may be expected from the "aſperities," the "awkwardneſs," the "roughneſs," the "uncouthneſs" of the latter?

"Quid domini facient, audent cum talia fures?"

I confeſs I can only conjecture, for my curioſity is damped by diſguſt.

By way of appendix is ſubjoined a "table of Evidences of the Divinity of Moſes"; of which, it is doubtful, whether the ribaldry, the impious perverſion and mockery of the ſcriptures, or the blaſphemy call the loudeſt for animadverſion.

I am perpared to ſubmit to the imputation of bigotry and intolerance, when I ſay that this pamphlet is a proper ſubject for the notice of the Attorney-General, or the Society for the Suppreſſion of Vice. The liberty of the preſs and the toleration act are good things, but liberty is not to be allowed to luxuriate into licentiouſneſs, and toleration of diſſent from the eſtabliſhed religion does not comprize permiſſion to turn it into ridicule, or authorize attempts to ſubvert it. Let Woolſtone's caſe be compared with this.

I am, gentlemen, with every good wiſh for the proſperity of the pious cauſe you have in hand, your ſincere friend; and although I am not a "critical ſcholar," yet I truſt I am a "rational chriſtian," and from conviction a "ſpecially retained"

June 11, 1803. TRINITARIAN.

BURIALS.——CHURCHINGS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN the Church where I ſerve as Curate, and have ſerved for more than twenty-two years, the additional expence incurred by carrying a corpſe into church amounts to twelve ſhillings: five to the rector, two ſhillings and ſix-pence to the clerk, and a like ſum to the ſexton, and two ſhillings to two additional bearers. This increaſe of expence operates as a ſumptuary law with us. There can be no doubt, however, that to go into the church or at once to the grave, is optional with the miniſter; but if he go not into the church, he ought certainly to return the additional fee. I never knew an inſtance of refuſing to enter the church after the fee had been received; but I have more than once refuſed to permit the body to go into the church, when no previous notice has been given to that effect, and I have had two or three burials in the church-yard at the time when the requeſt has been made. I once went directly to the grave, though the undertaker, on entering the church-yard, wiſhed to go into the church, becauſe I had been kept waiting an hour and a half, and was then myſelf waited for at a chriſtening.

With regard to churching a woman after lying-in of a natural child, I have never been anxious to prevent her kneeling down at the altar; I have never too curiouſly diſtinguiſhed between her and married women. The

rubric ſays nothing on this point, as it does reſpecting the ſacrament. Why ſhould not a ſinner have the prayers of the church? CHRIST died for us all while we were ſinners; why ſhould not one of CHRIST's *miniſters* pray that the poor offender may, "through God's help, both faithfully live and walk according to his will in this life preſent?" The church does not *enjoin* that a woman ſhould receive the holy ſacrament when ſhe comes to be churched; but only ſays, "it is convenient that ſhe ſhould receive the holy communion." "Si ſacra communio celebretur, eam decet illius particìpem fieri. If a wretched woman come be churched, we may conclude that ſhe has not caſt off all ſenſe of her duty to God; and how can the miniſter tell but ſhe who comes before him oſtenſibly a ſinner, may be in fact a penitent? Our bleſſed Lord often gave his preciſe countrymen offence whilſt converſing with thoſe whom they deemed ſinners, but whom he knew to have hearts ſmitten with ſorrow for their offences. Such doubtleſs was the woman who anointed his body for the burial; of whom he ſaid that whereſoever the Goſpel ſhould be preached, there ſhould that which ſhe had done be told for a memorial of her; a prophecy of which we witneſs the completion. St. Luke calls this woman *a ſinner*; "behold there was a woman in the city, which was a ſinner." Here was *notorious ill fame*, but our merciful Lord did not drive this offender from his preſence. Beſides, how ſhall we reconcile repelling the wretched mother of an illegitimate child from partaking of the benefit of the Church's prayers, when we remember that we are all of us bound to have charity; that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." Why ſhould we not *bear* that a woman of the above deſcription, not excommunicated, not under any eccleſiaſtical cenſures, ſhould kneel in our preſence? Why ſhould we not *believe* her to be, as ſhe purports on entering the church, a penitent? Why ſhould we not *hope* that ſhe is ſincerely ſuch? Why ſhould we not *endure* the apparent return of a loſt ſheep to the flock of our heavenly paſtor? "the ſhepherd and biſhop of our ſouls." I am reckoned by many, a ſevere interpreter of the rubric, and very rigid in points of eccleſiaſtical diſcipline; but nothing ſhould compel me to refuſe churching the mother of a child born out of wedlock, but the command of my *Dioceſan*, or an injunction from *Doctors' Commons*. And now I will tell you where this matter ſhould be taken up in the firſt inſtance if it is to be done properly, *the 109th canon ſhould previouſly be put in force*. "If any offend their brethren, either by adultery, whoredom, inceſt, or drunkenneſs, or by ſwearing, ribaldry, uſury, or any other uncleanneſs and wickedneſs of life, the church-wardens or queſtmen, and ſidemen in their next preſentments to their ordinaries, ſhall faithfully preſent all and every of the ſaid offenders." Now, I maintain, 'till this be done, we have no right to repel the women in queſtion; we have no right to inflict a cenſure till at leaſt proceſs has been inſtituted, or ſentence has paſt. In one caſe, and but in one, has the miniſter power to repel of his own authority, and that is, where *notorious evil-livers or malicious perſons* ſhall attempt to come *to the Lord's table*; but even here he is to give notice of the ſame to his ordinary within fourteen days after. (See the rubrics prefixed to the communion ſervice.) It is a maxim in law, that *expreſſum facit ceſſare tacitum*. If the rubric enjoins and authoriſes this repulſion, with regard to the Lord's ſupper, and ſays nothing reſpecting the deſcription of perſons who may or may not be churched, I am of opinion that the miniſter has no power to repel

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in this latter caſe, and I think that the law of chriſtian charity corroborates the law of the land.

I am, Gentlemen, yours, &c.

May 10, 1803. A LONDON CURATE.

EPISTOLA APOLOGETICA.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR indefatigable correſpondent, the *London Curate*, has, on ſeveral occaſions, given evidences of ſuch an amiable diſpoſition, that I ſhould have no doubt of being able to differ from him in opinion, if I did differ, without any interference with thoſe ſentiments of reſpect and kindneſs which I wiſh to ſubſiſt between us, and indeed between all your correſpondents.—As, however, it is a deſirable thing to agree in opinion with thoſe whom we reſpect and eſteem, it is my wiſh, in the preſent inſtance, to remove every appearance of diſagreement, which is not founded on reality. I am ſtill more deſirous that the authority of my revered friend, Dr. Hey, which deſerves to carry much weight with it, ſhould not be alleged in ſupport of any opinion which he does not clearly appear to entertain.

In your Number for May laſt, p. 291, the *London Curate* repreſents me as ſtating it to be the opinion of Dr. Hey, that "*ſheol* or *hades* may mean the receptacle of the *body* after death." It is very poſſible that I did not expreſs myſelf with ſufficient clearneſs; but, whether I did or not, it is a fact that this repreſentation is not quite correct. It was my intention to ſtate that, though Dr. Hey had ſaid, in the *text* of his work, that *hades* might expreſs the place of the dead *body*, or the place of the departed *ſoul*, or *both*, (meaning, by *both*, the place or ſtate of *man* after death, without diſtinguiſhing between the ſoul and the body,) yet his more matured opinion on the ſubject, as delivered in a *note*, is, that "it expreſſes the habitation of *man* after death, and ſo includes the receptacle of *bodies* as well as of *ſouls*," which is the ſame as ſaying, that it does not, in ſtrictneſs, ſignify the place of the departed *ſoul alone*, nor of the dead *body alone*, as he had admitted before, but merely, as he had before ſtated under the word *both*, the place or ſtate of the *whole man* after death. With reſpect to my own opinion, I ſtated this to be, that the word *ſheol*, or *hades*, ſometimes ſignifies the place or ſtate of departed *ſouls*, and ſometimes the place or ſtate of the *dead*, without diſtinguiſhing between the ſoul and the body. It does not, however, by any means follow, from my admiſſion of the latter ſenſe of this word, (and probably I may ſay the ſame for Dr. Hey,) that I do not think there is a *diſtinction* between the ſoul and the body, or that, in my opinion, a *ſeparation* of them does not take place at death. Whatever may be the uſes of aſcertaining the ſenſe of the word *hades*, as it occurs in ſcripture, my opinion reſpecting the ſtate of the departed ſoul does not depend upon its ſenſe: nor, if it did, ſhould I willingly be directed, in my inveſtigation of it, by a preference of one opinion to another. The meaning of that word, as I have obſerved, is to be collected from an examination of the context of the ſeveral paſſages of ſcripture, in which the word occurs. I have expreſsly ſaid, that it does not clearly ap-

pear to me ever to ſignify the *grave*, or the place of the dead *body only*, though often rendered in that ſenſe by our tranſlators; and it is evident, from Dr. Hey's *note*, that he is of the ſame opinion. All, therefore, that is urged againſt the notion that the word *hades* ſignifies the place of the dead *body only*, however it may apply to our tranſlators of the Bible, who frequently render *ſheol*, or *hades*, by the *grave*, does not apply either to Dr. Hey or to me. But, though it be true that *hades* never ſignifies the place of the dead *body only*, it does not follow that it may not ſometimes denote the place or ſtate of the *whole man* after death. The *London Curate* ſays, "We muſt not conclude that the body of a man, after death, may enter *hades*: it may enter *keber*, but not *ſheol*." If, however, we conſider the paſſage in Geneſis, which I have already mentioned, and in which *ſheol*, or *hades*, is tranſlated the *grave*,—"then ſhall ye bring down my grey hairs with ſorrow to the grave"—we ſhall find a difficulty in conceiving that reference is made to the *ſoul only*, and not to the *whole man*. "Grey hairs" may very well be admitted as a figurative expreſſion for the *whole man*, but not for the *ſoul* as diſtinguiſhed from the *body*. In ſome paſſages of ſcripture, as I have admitted, and particularly in Pſalm xvi. 10, and the application of it, Acts ii. 27 and 31, reference is plainly made to the *ſoul only*. With reſpect to this paſſage the ſame is alſo admitted by Dr. Hey. See Nor. Lect. vol. ii. p. 378.

If Biſhop Horſley ſhould not intend to publiſh his ſermon on the *Deſcent into Hell*, mentioned by the *London Curate*, as preached laſt ſummer at Brighton, and ſo highly extolled by another of your correſpondents *, it is yet probable, from his Lordſhip's known liberality, and deſire of promoting the cauſe of religious truth, that he would, on application being made to him for the purpoſe, favour you with a copy of it, in order to its being inſerted in your miſcellany.

Whether Mr. Ludlam's ſtate of health will admit of his immediately giving an explanation of the paſſage in his "Eſſay on Unity of Opinion among Chriſtians," to which the *London Curate*, in your laſt number, has ſtated an objection, I do not know. If not, I wiſh it to be underſtood, that Mr. Ludlam, as appears from the general tenour of his writings, does not deny the doctrine of *vicarious ſuffering*, whatever difficulty there may be in reconciling this paſſage with the belief of it. Perhaps, however, there is not ſo much difficulty in this, as may at firſt ſight be ſuppoſed. It appears to me that Mr. L. only means to ſay here what he has expreſsly ſaid in ſome other of his writings, that "the *guilt* of one perſon cannot be transferred to another." The paſſage itſelf is this: "Thoſe who can ſuppoſe the fault may belong to one, and the *puniſhment* due to it may be applied to another, may juſt as readily think that an object may be wholly black and wholly white at the ſame time." It is to be obſerved that *puniſhment* and *ſuffering* are different things; that *puniſhment*, in the proper ſenſe of the word, neceſſarily implies *guilt*, which *ſuffering* does not. Through miſtake, indeed, a perſon may ſuffer for a crime without being guilty of it, and this, in popular language, may be called *unjuſt* puniſhment; but ſuch miſtakes can have no place in tranſactions which are directed by an all-wiſe God. In another place Mr. Ludlam, ſpeaking of the doctrine of the imputation of our ſins to Chriſt, ſays, "To ſupport this abſurd and impoſſible notion, the ſufferings of Chriſt are called by thoſe, who maintain it, what they *never* are called in ſcripture, a *puniſhment*; though, if we have any ideas to our words, they neither had, nor

* Orthodox Ch. Mag. for March, p. 173.

nor could poſſibly have, any thing but pain in common with puniſhment." See the fourth of "Six Eſſays on Theological Subjects," p. 38. See alſo Mr. W. Ludlam's "Eſſay on *Divine Juſtice.*" There is a great difference between ſaying that the offences of men gave *occaſion* to our Saviour's ſufferings, and ſaying that theſe ſufferings were intended as the *puniſhment* of men's offences. The firſt affirmation contains nothing in it unworthy of the divine attributes, and is plainly ſupported by ſcripture; but it does not appear that either of theſe defences can be alleged for the ſecond. It is proper to ſay, therefore, that our Saviour *ſuffered*, and that he ſuffered for *our ſakes*; but it is not proper to ſay that he was *puniſhed*. With reſpect to the texts of ſcripture, which the L. C. alleges in ſuppoſed oppoſition to what Mr. L. has advanced, it would be taking them in too literal a ſenſe to conclude from them that the ſufferings of Chriſt, in whatever terms of amplification they may be *prophetically* or *poetically* expreſſed, are to be conſidered *as puniſhments* in the ſtrict ſenſe of that word, or as evidences of his Father's wrath. In ſhort, to ſay that our Saviour was *puniſhed*, implies that he was *guilty*, whereas we have the fulleſt aſſurance that he was perfectly *innocent*; and to ſay, with reſpect to the ſame crimes, that a perſon is both *guilty* and *innocent* is very much the ſame as ſaying, that "an object may be wholly black and wholly white at the ſame time."

In your laſt Number, p. 276, at the end of Mr. Ludlam's "Inquiry into the proper ground," &c. occurs an error of the preſs, by which he is made to ſay the reverſe of what he intended. Inſtead of "*more*," it ought to be "*no more.*"

I am, Gentlemen, yours, &c.

E. PEARSON.

Rempſtone, June 10, 1803.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

AS a friend to your uſeful publication, I feel myſelf much indebted to Mr. Pearſon for his valuable communications. It is my intention to make a few obſervations on one of his letters, which appeared in your Number for April, and I earneſtly beg, if I am taking an improper liberty, that you will, without heſitation, conſign my letter to the flames. Mr. P.'s remarks on the Lincolnſhire clerical report exactly coincide with my own ſentiments; the conceſſion made in favour of the firſt deſcription of methodiſts ſpecified in that work, is, I think, likely to lead to dangerous conſequences. It is unneceſſary to ſtate my reaſons for this opinion, as the point has been already ſo fully and ably diſcuſſed by your ingenious correſpondent. As an humble individual, I beg leave to ſtate my aſſent to the objection he has ſo forcibly urged, and I do it from a conviction that whatever tends (however indirectly) to encourage the frequenting other places of devotion beſides the eſtabliſhed church, muſt ultimately be productive of diviſion and ſeparation. The remainder of my letter will be devoted to Mr. Pearſon's obſervations on books of common prayer.

In the courſe of my clerical duty I have remarked and lamented the inaccuracy which prevailed in ſeveral of the editions of common prayer. The evil at racted the notice of the delegates of the Clarendon Preſs in the year

1797, and to apply the moſt effectual remedy three or four members of that learned body undertook to ſuperintend the publication of a new edition.—There are two ſealed copies of the book of common prayer in the univerſity of Oxford, and they were collated for the purpoſe of detecting any latent errors that had inadvertently crept into preceding editions; and it was upon their authority, I have been informed, that the firſt "and" in the Doxology of the Lord's Prayer was omitted. I have now lying before me an octavo edition of 1798, printed in Oxford, which I conſider as extremely valuable, from having poſſeſſed the advantages I have juſt enumerated. It is a beautiful ſpecimen of topography, and, with the exception of the omiſſion of the word "may" in the thankſgiving, moſt accurately printed. The punctuation has been particularly attended to; a great many judicious alterations have been introduced, particularly in the Collects for the Sundays, and I think that your correſpondent, upon re-conſidering the paſſages in which he objects to the inſertion of the commas, will be of opinion that a ſlight pauſe after each of the words "power," "commandment," "pure" and "holy," will add force and dignity to the expreſſions. I cannot but conſider Mr. P.'s conjectural emendation of the paſſage in the Commination Service very ingenious; "Relieve and comfort us," &c. is infinitely preferable to "Receive and comfort us," &c.; but as the word "receive" is retained in the corrected edition of 1798, I conclude that the ſealed copies do not authoriſe the alteration. I ſhall only trouble you with one remark more. Mr. Pearſon's rule for the uſe of the interjection O! appears to me to extend equally to the four paſſages which he has quoted. It is only neceſſary to change the order of the words in the third ſentence, "O be joyful," &c. and to expreſs the noun, which is underſtood in the laſt, "O go your way," &c. and it will clearly appear that the interjection O, written ſimply, is a prefix to a name in both inſtances. E. G.

"O all lands, be ye joyful in the Lord," &c.
"O all lands, go your way into his gates," &c.

I am, Gentlemen,
Your obedient humble ſervant,
May 16, 1803. A CURATE.

LETTER OF A TRINITARIAN TO AN UNITARIAN.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I DULY received your kind letter, accompanied by your preſent of Biſhop Law's "Two Diſcourſes on the Life and Character of Chriſt, and the Nature and End of Death under the Chriſtian Covenant;" and the reply of a perſon who ſigns himſelf Gregory Blunt to Granville Sharpe's pamphlet on the uſes of the Greek definitive article. I have read both the pamphlets over; the former with much pleaſure, but the latter with no inconſiderable ſhare of regret. I am ſorry to ſee that Mr. Blunt hath fallen into the ſame error which he condemns in Mr. S. that of harſh and uncharitable language concerning thoſe who happen to differ from him in ſentiment, and an attempt to throw odium and ridicule on the performance of his opponent. 'Tis a pity that writers cannot argue a point like gentlemen and like chriſtians. Truth,

Truth, on which ſide ſoever it may lie, cannot receive any benefit from the intemperate language of thoſe who may endeavour to find it, but rather the reverſe.

Mr. B.'s pamphlet is evidently the production of a man of ſenſe and conſiderable erudition: the reaſoning contained in it is plauſible and ingenious, but unſound and unfounded. Mr. S. who beſt underſtands his own theory, will doubtleſs be able to explain and defend it; and moſt likely he will do this as publicly as it hath been endeavoured to be controverted by the pamphlet now under our conſideration. But with reſpect to myſelf, if the whole theory of Mr. Sharp ſhould be totally ſubverted never to riſe any more, I think there is moſt abundant proof ſtill remaining of the *Divinity* of Jeſus Chriſt, the kind and merciful redeemer of a ſinful world. And I think that the total annihilation of Mr. S.'s ſyſtem would be no more felt with regard to the mighty body of evidence contained in the holy ſcriptures, of our Saviour's divinity, than would the loſs of a ſingle drop of water from the vaſt body of the boundleſs ocean.

The divinity of Jeſus Chriſt appears to me a point of the very firſt importance, involving in it conſequences of moſt ſerious conſideration to every human being. I have not taken up this tenet merely on the faith and credit of others, or becauſe my fathers themſelves held it, and thought proper to educate me in the ſame principle; but it is from a nice and accurate ſearch into what the ſcriptures ſay concerning it, that I feel myſelf as perfectly convinced of its truth as I am of my own preſent exiſtence.

1. I will firſt, if you pleaſe, mention a few only of thoſe texts of holy ſcripture which appear to me moſt firmly to eſtabliſh this doctrine.

2. And then, ſecondly, take a view of the conſequences which appear to flow ſpontaneouſly from this principle.

In the beginning of Saint John's Goſpel we read---"In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD;" verſe 1. "All things were made by him, and without him was not any thing made that was made;" verſe 3. In the i. Gen. 1. "In the beginning GOD [or the WORD, or JESUS CHRIST,] created the Heaven and the Earth." The ſame is expreſſed Ps. xxxiii. 6. Acts xiv. 15. Heb. xi. 3.---Here is a direct proof of our Lord's *divinity*, and of his having created ALL THINGS THAT ARE MADE.

When upon the unhappy fall of the firſt parents of mankind, related at large in Geneſis iii. it was ſaid, "that the ſeed of the woman ſhould bruiſe the ſerpent's head," verſe 15, the future redemption of mankind was ſhadowed out by the ſeed of the woman, who was afterwards born of the houſe of David, according to many expreſs prophecies which pointed out this event. *The Lord God* ſpoken of in the third chapter of Geneſis, as paſſing the ſentence upon the *ſerpent*, or *devil*, upon the woman, and upon the man, who were both involved in the ſin of tranſgreſſing the commandment not to touch the forbidden fruit, I have no ſhadow of doubt in my own mind, was *Jeſus Chriſt*. For we read that "the Father judgeth no man," and again "all judgment is committed to the Son;" and the reaſon given is, becauſe "he knoweth what is in man;" "he knoweth whereof we are made," and "remembereth that we are but duſt;" and "he is touched with a feeling of our infirmities, having been tempted like as we are in all things, but without ſin."

To ABRAHAM it was expreſsly ſaid, Geneſis xxii. 18. "In thy ſeed

ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice." And from him by a regular deſcent the MESSIAH, the redeemer of mankind, afterwards proceeded.

The prophet ISAIAH is very expreſs and circumſtantial in relating many minute particulars of Jeſus Chriſt, whoſe *divinity* he ſpeaks of in a variety of places, and in many different modes of expreſſion. He calls him "Lord of Hoſts," ch. viii. 13. "Redeemer, Lord of Hoſts, the firſt and the laſt," ch. xliv. 6. "I have ſworn by myſelf---that unto me every knee ſhall bow, every tongue ſhall confeſs," ch. xliv. 23. "I, even I, am the Lord, *and beſides me there is no* Saviour," ch. xliii. 2. The xliv ch. and 24th verſe of Iſaiah is very remarkable indeed,---"Thus ſaith the Lord thy Redeemer, and *he that formed thee from the womb*, I am the Lord *that maketh all things*, that *ſtretcheth forth the heavens alone*, that *ſpreadeth abroad the earth* by myſelf."

From the above texts you may collect, [and a thouſand others might be cited if neceſſary to prove the ſame thing,] that Iſaiah calls Jeſus Chriſt, "Lord of Hoſts, Redeemer, Saviour, Maker of all things, of the Heavens and Earth," &c. &c. And againſt the idea of his being a mere man, take the following extraordinary text, Iſaiah ix. 6. "For unto us *a child* is born, unto us *a ſon* is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace." This laſt text, I own, appears to me to carry ſuch irreſiſtible weight with it, that I can hardly feel more ſure and certain of the divinity of Jeſus Chriſt if an angel was to declare it to me from Heaven. Here you find that "a child, a ſon," born unto us, is expreſsly called Mighty God, Everlaſting Father, &c.

No leſs remarkable is the liii. ch. of Iſaiah, in which the *humiliation* and *ſufferings* of Jeſus Chriſt are ſo wonderfully painted forth, and which, if we refer to the ſeveral evangeliſts who have related them, were very exactly fulfilled in the perſon of Jeſus Chriſt, and in him alone.

Jeſus Chriſt having died for our ſins, and riſen again for our juſtification, afterwards aſcended viſibly in the ſight of many people into the higheſt Heavens, "and ſate on the right hand of God;" See Mark xvi. 19. Luke xxiv. 51. Acts i. 9. This is not all. At the 11th verſe of Acts i. 'tis ſaid—"This ſame Jeſus whom ye have ſeen taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven." To this laſt text does St. Paul particularly allude in his 1 Ep. Cor. i, 7. in his Ep. Philip. iii. 20. and in his Ep. Tit. 11, 13. See alſo Rev. i. 7. Here we may likewiſe note, that, according to the ſcriptures, Jeſus Chriſt, our kind and merciful Redeemer is alſo *now* our advocate with the Father, at whoſe right hand he *now* ſits; for St. John, Ep. i, 2, ſays—"We have an advocate with the Father, Jeſus Chriſt the righteous;" and St. Paul, Heb. ix. 24, ſays—"Chriſt *now* appeareth in the preſence of God for us."

Now the expreſs purpoſe for which Jeſus Chriſt will thus come in the clouds of heaven, is, *that he may judge all mankind*, both thoſe who may be living at that time, and thoſe who already have paſſed through the gates of death. Thus Acts x. 42. "He commanded us to preach unto the people, and to teſtify, that it is he which was ordained of God to be the judge of quick and dead." And again, Acts xvii. 31. "Becauſe he hath appointed a day in the which he will judge the world by that man whom he hath ordained, whereof he hath given aſſurance in that he hath raiſed him from the

the dead." St. Paul, Ep. Romans xi. 16, ſpeaketh of "the day when God ſhall judge the ſecrets of men by Jeſus Chriſt." And elſewhere the ſame Apoſtle ſays---"We muſt all appear before the judgment ſeat of Chriſt," &c. Iſaiah, ſpeaking prophetically of the Lord Jeſus Chriſt, ſays---I have ſworn by myſelf---that unto me every knee ſhall bow, every tongue ſhall confeſs." St. Paul, in his Ep. Philip i. 10. ſays, "that ye may be ſincere and without offence till the *day of Chriſt;* and St. Peter, 2 Ep. iii. 10. tells us, "the day of the Lord [which at verſe 12, he calls *the day of God*] will come as a thief in the night," &c. The evangelical prophet Iſaiah xl. 10, ſays---"Behold the *Lord God* will come---*his reward is with him.*" And St. John, Rev. xxii. 12. "Behold I come quickly---*and my reward is with me.*"

Finally, the holy Evangeliſt Saint John, ch. iii. 16, ſays---"God ſo loved the world that he gave his only begotten-Son; that *whoſoever believeth in him* ſhould not periſh but have everlaſting life;" and at ver. 18, he ſays---"He that *believeth in him* is *not condemned;* but he that *believeth not* is *condemned already; becauſe he hath not believed in the name of the only-begotten Son of God.*" And at verſe 36 he once more repeats, "He that believeth on the Son hath everlaſting life; and he that *believeth not* on the Son *ſhall not ſee life, but the wrath of God abideth on him.*"

From the texts which have been cited above it appears that Jeſus Chriſt is the "Word," and is "God;" that "*all things* were made by him;" that he is our "Redeemer, and Saviour;" and will be our awful Judge at the laſt day; and that in the mean time, during the term of our probation upon earth, he is our "Advocate, and Interceſſor" with the Father, at whoſe right hand he is now ſitting: and, laſtly, that all thoſe who believe in the above doctrines will, if they act up to them, have "*everlaſting life,*" and thoſe who believe them not "*ſhall not ſee life.*"

All this is extracted from the holy ſcriptures; there is no gloſs or interpretation of men mixed with it, but it is ſimply and purely the very language and words of the holy ſcriptures themſelves. What is cited above appears to me fully ſufficient to eſtabliſh the above great truths, but if it were at all neceſſary very many more texts might be cited to prove it.

The grand miſtake of thoſe who conſider Jeſus Chriſt *as a mere man,* ſeems to lie here, that they fix their attention upon thoſe texts alone which ſpeak of his human nature, *rejecting,* or *conſidering as ſpurious,* or allegorizing all thoſe innumerable texts which ſpeak in ſuch clear and explicit language of his *divinity.* But theſe texts are ſo interſperſed in every part both of the Old and New Teſtament, that we muſt expunge the far greater part of the ſacred volume to get rid of them *all:* and if but one text ſhould remain unobliterated, *all* of them might as well remain. To me, I confeſs it appears, that this important doctrine runs through the whole ſacred canon of ſcripture, beginning with the firſt chapter of Geneſis, and continuing to the laſt chapter of Revelations. Do away this important doctrine, and then the Old and New Teſtament appears a ſealed book, incomprehenſible and inconſiſtent, and at variance with itſelf.

Trinitarians admit of the *humanity* of Jeſus Chriſt as well as his *divinity,* deeming it abſolutely neceſſary that he ſhould be "*perfect man,*" as well as "*perfect God,*" and therefore they very readily admit all the texts of ſcripture which ſpeak of his *human nature;* but they alſo inſiſt upon all thoſe other texts which in clear and explicit terms declare his *Godhead.* In the doctrine

doctrine of the *Trinity*, as held by the Church of England, I for my part ſee nothing contradictory, nothing abſurd, but only what is conſiſtent and agreeable to the holy ſcriptures. For though it may be ſaid that the word Trinity does not occur in the Bible, yet the divinity both of the *Son* and of the *Holy Ghoſt* may be proved from innumerable paſſages and texts of the ſacred volume.

Now, ſurely if we believe the holy ſcriptures, we muſt acknowledge that Jeſus Chriſt will come at the laſt day to judge all mankind, and how can we conſiſtently with common ſenſe ſuppoſe that we ſhall be judged by *a mere man* like ourſelves; the ſuppoſition is ridiculous, and moſt impious. No, the *human nature*, in conjunction with the *divine nature*, now ſitting at the right hand of God, will deſcend in God's own time, [of which time not even the angels themſelves are apprized,] with a great ſhout from the higheſt heavens;---the angels of God will gather all men from the four quarters of the earth to the judgment ſeat of Chriſt, both God and man united together, and then who ſhall be able to appear before his dread tribunal unſupported by his divine love and favour, unredeemed by his glorious and moſt precious blood? For my own part, I moſt candidly confeſs, that covered as I am with a multitude of ſins, the very anticipation of that awful ſcene which is thus to come to paſs would overwhelm me with horror and deſpair, did I not repoſe upon the merits of my crucified Redeemer---look up to him for ſupport and forgiveneſs---and hope that my very imperfect endeavours after righteouſneſs will be accepted for the ſake of the full merits and ſatisfaction he has made for my ſins by his own moſt precious blood.

Truſting, dear Sir, that you will forgive the expoſition of my faith which I have here made, I remain, with every good wiſh for your temporal and eternal welfare,

Your obliged friend,
and very humble ſervant,

June 10, 1803. T. C.

TO THE AUTHOR OF SIX MORE LETTERS TO GRANVILLE SHARP, Esq.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE many obſervations which you have beſtowed upon my "Six Letters to Granville Sharp, Eſq." in your "Six more Letters" to that gentleman, may ſeem to give to my readers, and I have no great objection to ſay that they give to you ſome claim to be informed what impreſſions have been made on my mind by your animadverſions.

Your letters then, in the firſt place, have in *no degree leſſened* my opinion of the truth of Mr. Sharp's Rule, and of the value and importance of that diſcovery. It is, however, a diſappointment to me that I cannot go further; that I cannot proceed to ſay that your reſearches have contributed to give additional evidence and ſtability to Mr. Sharp's theory; an event which might

might perhaps have followed had that theory found a more learned and more logical adverſary.

But, with regard to my own more particular concerns---I ſpeak it, not without due deliberation, and well knowing what I ſay, that, in my judgment, you have not ſhewn that I have been guilty of any error, of any miſrepreſentation, of any falſe reaſoning, whether great or ſmall; one inſtance of inadvertency alone excepted. It appears, that in an extract from St. Cyril of Alexandria, (Six Letters, page 10,) I have inſerted the article του before Χριστου, which does not exiſt in the printed text from which I quoted. In offering our acknowledgments for a favour conferred, it is juſtly accounted unpolite to extenuate that favour, and to ſhew how ſmall is its value. For this detection, therefore, I beg leave, without interpoſing any reſerve or demur, to return you my thanks. But this is all. In every other reſpect I maintain what I have written (ſo far I mean as it has been aſſailed by you), without exception or relaxation: and in no other point am I enabled to profeſs my obligations to you for any new ſtores or materials which may contribute in any way to the deciſion of the important ſubject of our reſpective lucubrations.

Again; with ſo little occaſion to retract, I feel alſo very little inclination to recriminate; to ſhew what *you* have, or what you have not done; to point out *your* deficiencies, errors, miſrepreſentations, and inconſiſtencies. I think indeed, that they are, all of them, both very great and very numerous. But you have hinted to us, that you write not for incompetent readers. "I am not writing" you ſay "for ſchool-boys." If *babes* and boys do not read your book, I ſhall be well contented to leave you to the judgment and cenſure of others. If *men* are to be your readers, I can have little concern or ſolicitude about them.

After theſe obſervations, it can hardly be neceſſary otherwiſe than for the ſake of method, that I ſhould ſubjoin the concluſion to which they were intended to lead: namely, that, unleſs I ſhould be called to reconſider, defend, or retract, what I have written in my ſix letters by ſome more reſpectable antagoniſt, it is not my purpoſe to take any further notice of your pamphlet.

I am, Sir,
Your very obedient and humble ſervant,
The Author of Six Letters to GRANVILLE SHARP, Eſq.

REVIEW OF NEW PUBLICATIONS.

Unity the Bond of Peace and the Friend of Virtue; or, the Conſequences of Schiſm morally and politically conſidered: tracing its Progreſs, and pointing out ſome of the Means to check it. "I ſeem to ſee a cloud ariſing, and threatening the Church of England. God for his mercy diſſipate it!" Archbiſhop Laud, 8vo. *p. p.* 271. *Rivington, White, and Robſon,* 1802.

WE congratulate our country, and our country's church, upon the efforts which are made to protect both, againſt the lamentable conſequences

of ſchiſm. "A trumpet is at length blown in our Sion, an alarm is founded in our holy mountain." Our watchmen make their voices to be heard, and our people are put upon their guard. Never, never could its enemies prevail againſt our church; when our churchmen, laity and clergy, ſtood on their defence. But there is an unſuſpecting *liberality*, as ſome call it, about them, which will not eaſily ſuffer them to allow that their antagoniſts employ any artifices againſt them, nor to admit that they are or can be "maliciouſly ſet againſt them." The members of our tolerating church, full of that charity (greater in the eſtimation of an Apoſtle, than either faith or hope,) which "thinketh no evil," are often with difficulty perſuaded that they have foes; or that thoſe foes, inſenſible of the kindneſs ſhewn them, and the protection they receive under the wing of the legiſlature, can be baſe enough to return evil for good, and to plot the overthrow of that church which "is the glory of all lands," but which ſubverted will bury the ſtate in its ruins.

At laſt, however, the ſons of the church perceive that the Church is in danger! and begin that intellectual warfare, which never yet commenced without enſuring triumph to the cauſe of truth. The ſame gallant ſpirit and polemical acumen which enſured victory to *Jewell* over the *Papiſts*, to *Hooker* over the *Puritans*, to *Leſlie* over *all the motley troops of ſchiſm*, to our *Watſons* and *Apthorpes* over *Gibbon* and the *Philoſophiſts*, to our *Horſley* and *Whitaker* over the *Fratres Poloni*, and all their wretched ſpawn; will impel thoſe who take the field againſt the *Methodiſts* to ſimilar exertion, and will doubtleſs lead them to conqueſts no leſs deciſive and equally ſplendid.

We can diſcern no good which can poſſibly reſult from the deſponding way in which ſome churchmen have of late written and ſpoken. *Nil deſperandum!* Let us brace on the impenetrable armour of holy living, let us take into our hands "the ſword of the ſpirit," let us enter the field of diſputation with a reſolution to conquer or die, and our enemies will quit it in diſmay. They have never been formidable but through our own remiſſneſs; and will become contemptible as ſoon as we ſhow ourſelves in martial array. —And we have every advantage on our ſide. We have, what they have in vain tried to deprive us of, the name of the CHURCH. *True churchmen* are not to be found in a *conventicle*. No ingenuity can identify *true churchmen* with *Calviniſtic mongrels*; ſuch we cannot but count *moderate Calviniſts*. We are cheriſhed by the State and Law of the Land. Our King, a model of piety, is a *churchman*. Our church is endowed, not richly indeed, but competently; and there ever will be a deficit in the revenues of ſchiſm; for the adherents of ſchiſm muſt ever find it hang like a milſtone about their necks, to be obliged to pay to the church, and to be expected to contribute to the meeting-houſe. We have all the advantages which a regular ſucceſſion from the Apoſtles can give to our miniſters. They are *genuine prieſts*; their's are *authentic ſacraments*; they can rebuke, and exhort, and teach, like their great examplar, the Son of God, with *authority*—and not like the *ſcribes* of old, or the *lay-miniſters* of the *Methodiſts* and *Diſſenters*. Of what validity is baptiſm conferred by a *Porter*? Of what efficacy can the ſemblance of the Lord's Supper be adminiſtered by a *Taylor*? *Mrs. Hannah More*, it ſeems, admits that ſhe *once* received the ſacrament (a ſtrange *miſnomer*) from the hands of *Mr. Jay*, at Bath. "What fruit had ſhe *then* in that whereof ſhe is *now* aſhamed?" And as to *Mr.*

Jay, we would recommend it to him to meditate upon the fate of *Uzzah*, and of thoſe audacious men who "offered ſtrange fire before the Lord." We have a *bench of Biſhops* as good, as learned, as "blameleſs," as unrebukeable and invulnerable as ever graced the ſenate; and as attentive to the paſtoral duties of their ſacred office as ever bleſſed this country. We have Clergy as replete with talent and as eminent for their piety as ever England knew. They are patterns to thoſe whom they teach in all the good works of chriſtian obedience, "in doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned." And indeed we may ſafely affirm, that "they of the contrary part ſhould be aſhamed" to oppoſe them, "having no evil thing to ſay of them;" nor can they ſpeak evil of them and ſpeak *the truth* at the ſame time: all that they object againſt them is the fabrication of falſehood, and the utmoſt of their malice cannot go beyond "a railing accuſation." They ſay that our clergy *do not preach the Goſpel*; a dreadful charge, could it be proved:---but it cannot. Untrue, however, and forged as it is, the charge is inſiſted on; whilſt, as is uſual, the deficiency of evidence is badly ſupplied by a redundance of clamour and the ſubtilties of equivocation. As to the laity, we doubt not but they know well the true character of the church they belong to. They love its "lavers of regeneration;" they revere their nurſing-mother in the Lord; and they venerate its altars, where the bleſſed ſacrament of the Lord's Supper is "rightly and duly adminiſtered;" where bread is broken, and wine is drank in remembrance of their Saviour. Never will they ſuffer their country's church to be laid waſte,---never will they ſuffer "the wild boar out of the wood" to grub up its foundation, nor its ſacred ayles to "become a portion for foxes."

England is aware of the ſin, and we hope it is not ignorant of the conſequences of ſchiſm, both in a moral and political view; and we truſt both clergy and laity will uſe all proper means to check it. To promote ſo good and neceſſary a work, is the object of the author of the book before us. He does not dwell upon the nature of ſchiſm itſelf, he reſts ſatisfied with drawing up a ſtrong phalanx of texts from holy ſcripture, not to be overturned by all the force which ſchiſmatics can employ; but ſays he,

"It is from the conſequences of ſchiſm, as they reſpect the ends of edification and peace, that I wiſh to ſhew to thoſe "who make diviſions among us," that, if it were otherwiſe of no concern where they worſhip, or into how many parts they are divided; if it were for no other reaſon a ſin to make a ſchiſm in that body of which Chriſt is the head, and every chriſtian ſhould be a member; if on no other account it were ſinful to break that unity which he ſo carefully provided in his church, to ſeparate themſelves for the moſt trifling reaſons, and ſometimes none at all, from a church, into the fellowſhip of which they have been admitted by baptiſm, and brought up as members; if in the pride of independence they ſhould think themſelves as competent to build a church for themſelves as the great founder himſelf, and at liberty to model it after their own fancy, when he has left them one of his own foundation; ſtill, when they look to theſe conſequences, and ſee how hurtful to the cauſe of religion, and how injurious to the bond of peace ſuch diviſions are, they muſt, as friends to religion and men that have it heart the peace of the world, allow it to be ſinful, on theſe accounts, if not on any other, to make a ſchiſm in the body. For theſe reaſons, if they will not admit the force of others, they cannot but ſee that it is their duty to endeavour at leaſt "*to keep the unity of the ſpirit in the bond of peace**," that we ſhould "*all ſpeak the ſame thing, and that there ſhould be no diviſions among us, but that we ſhould be perfectly joined together in the ſame mind and in the ſame judgment*†."

With

* Ephes. iv. 3. † 1 Cor. i. 10.

With great clearneſs and an excellent diſtribution of his ſubject, he examines, in chapter i. " the conſequences of ſchiſm, as they have reſpect to the ends of edification :" in chapter 2, " the conſequences of ſchiſm, as they reſpect the ends of harmony and peace :" in chapter 3, the conſequences of ſchiſm, confirmed by the experience of our own church and country :" in chapter 4, " the progreſs of ſchiſm in the preſent day :" in chapter 5, (erroneouſly numbered 6,) " the means of checking its progreſs, as they reſpect the clergy :" and in chapter 6, (numbered 7,) " the means of checking its progreſs, as they reſpect the laity."

How *the Goſpel* is to be furthered by ſchiſmatical efforts, we leave to the ingenuity of the apologiſts of ſchiſm to aſcertain. Our author juſtly obſerves,

" The very exiſtence of ſchiſm is unfavourable to the progreſs of the goſpel. Though it were leſs the ſubject of contention without, the very diviſion that is made lays the foundation for controverſy within: and controverſy we all know is not favourable to the growth of religion*. But this is one of the evils which ſpring from the poiſoned ſource of religious ſchiſm, and, however unpleaſant to the feelings of the clergy, and however it may ſubject them to the charge of illiberality, or may operate in one reſpect to the diſadvantage of religion, while it is employed in the defence of others, it is in them an operation defenſive and neceſſary. They are forced into the conteſt: they are not left to the choice of ſhunning the combat: they are not in the ſituation of thoſe who provoked them to it, who voluntarily engage in a ſervice called for on their part by no neceſſity, contrary to the ſpirit of the goſpel, and hurtful in a very ſerious degree to the cauſe which they profeſs to ſerve.

" Well were it for the cauſe of religion if it were confined to the ſchools, to the preſs, or to the private diſcuſſions of literary merit. Far be it from a well-wiſher to the cauſe of truth and liberty to lay any reſtraint upon the freeſt inquiry; but there are ſurely places and ſeaſons and channels better fitted for theſe diſcuſſions than the pulpit, and the moment when all ſhould be harmony and attention to hear the word of exhortation. But when ſuch are the offenſive attacks of rival zeal; when their very ſeparation is in itſelf at leaſt an implied hoſtility to the doctrine, diſcipline, or worſhip of the church whoſe miniſters they are; when, not content with the full and uninterrupted enjoyment of their own opinions and modes, they are continually pointing their attacks againſt the church, it becomes neceſſary on the part of its clergy to ſtate and defend the points that are in diſpute. They would be very unworthy of the high truſt that is repoſed in them by God and the ſtate; they would not act like men to whom are committed the oracles of God and the care of ſouls: they would act more like thoſe who had taken this honour upon themſelves, if they were to ſhrink from their poſt, and ſuffer their ſheep to be ſcattered abroad for want of reſolution and courage to defend them. No: when their adverſaries " *conſpire all of them together to come and to fight againſt Jeruſalem, and to hinder it**," it becomes the duty of the watchmen of Iſrael " *with one of their hands to work, and with the other hand to hold a weapon*†. The conſequences, whatever they may be, belong not to them, but to thoſe who force them into a conteſt which they dare not refuſe. Whatever injury the cauſe of virtue may ſuſtain by ſuch contentions, the blame is theirs who make it neceſſary to defend that which ſhould from ſuch a place be never called in queſtion; and the evil is one of thoſe which owe their exiſtence to diſunion."

* " Nihil eſt autem in rebus humanis tam florens quod non vertat in perniciem diſcordia. At eam nuſquam magis vitatam oportuit, quam in ſtudiis præſertim ſacris, quorum auctoritate, præcipue tumultus humanarum cupiditatum ſedari par erat. Quid enim aliud quam pacem docet qui Chriſtum docet?"

ERASM.

† " Diſſentientium inter ſe reprehenſiones non ſunt vituperandæ; maledicta, contumeliæ tum iracundiæ contentiones, concertationeſque in diſputando pertinaces indignæ mihi philoſophia videri ſolent.—Neque enim diſputari ſine reprehenſione, nec cum iracundia aut pertinacia recte diſputari poteſt."—CIC. de fin.

* Nehemiah iv. 8. † v. 17.

Doubtleſs it is become neceſſary to preach controverſial ſermons. Thoſe of the methodiſts are nearly all ſuch. Predeſtination generally, election and reprobation, invincible grace, the new birth, and ſuch like ſubjects cannot be diſcuſſed in any other way. Unprofitable and unedifying as ſuch diſcourſes muſt be, the clergy are now compelled to enter upon them: we hope, however, that when theſe doctrines are handled and their proper limits are aſſigned, the clergy will ſtill add ſomething which may tend to ſow in the minds of their hearers ſuch ſeeds of godlineſs as, bleſſed by the influence of the ſpirit of grace, may in due ſeaſon "bring forth in them the fruit of good living." We have not heard many methodiſtical ſermons ourſelves, but a large part of thoſe which we have by accident liſtened to, has been uniformly occupied by the vileſt ſlander of churchmen, and thinly concealed abuſe of the diſcipline of the church. Unleſs ſuch ſermons be expoſed, and ſuch dark *inuendoes* be refuted, and that from the pulpit, our clergy muſt become *felones de ſe*, and our church muſt crumble into ruins. But all this has a manifeſt tendency to relax the ties of chriſtian charity; however, the blame muſt fall upon the partizans of ſchiſm, whoſe unjuſtifiable aggreſſions make ſuch warfare neceſſary.

The author, in his 2d chapter, takes up this matter at greater length:

"When men ſeparate from the communion of the church, and form themſelves into ſects and parties, each becomes intereſted and zealous for the ſucceſs and aſcendance of his own. Nor content, as we before obſerved, with enjoying their own opinions or worſhipping God in their own way, they are anxious to bring others over to the ſame opinions and modes with themſelves. A rivalſhip commences, and in the ſpirit of envy and jealouſy they begin to deprecate the doctrines or the modes of others to exalt their own. Unfavourable compariſons are drawn; unfair repreſentations are made of the principles or the habits of thoſe from whom they diſſent. Highly do they extol their own, at the expence of theirs. And this not only has been ſaid in their aſſemblies, where in defence of their ſeparation this compariſon muſt be continually making, but in their private converſations and whenever it may ſerve the purpoſe of proſelytiſm.

"In their aſſemblies they muſt explain and defend the grounds of their departure from the principles or the modes of that church from which they divide. And if, in the repreſentation of its ſuppoſed errors and corruptions, they were to go no further than candour and the neceſſity of the caſe require, this were enough to provoke irritation and reſentment in thoſe from whom they differ. But when does that oppoſition of doctrine and worſhip ſtop at the limits which neceſſity might preſcribe? or when is it guided by that candour which chriſtian charity would impoſe? In the zealous ſervice of truth, it wiſhes to make others partakers with itſelf of the diſcoveries it has made, and the advantages it has found; and in the purſuit of this object, it is not very ſcrupulous about the means. The paſſions are heated; the ſpirit of contention hurries them into aſperities and invectives; and chriſtian charity is left behind. The church and clergy are reviled; the ordinances of the one are charged with error and unprofitableneſs; the other are loaded with obloquy and abuſe*: the conſequence of which is, that the clergy ſo oppoſed, feel it incumbent upon them to defend themſelves and their doctrines, and this brings on controverſy, which is not more favourable to harmony and peace than to "the uſe of edifying." On their part it is always conſidered as illiberal and unbefitting the ſacred place in which they ſtand, and the high and important duties in which they are engaged: but it ſhould be remembered that it is in them an act of neceſſity and not of choice. However they might wiſh to ſhun ſuch diſcuſſions†, they cannot do it without

* "Quæ cum dicuntur apud imperitam multitudinem, quid fingi poſſit ſeditioſius?—ERASM.

† If with ſafety to the cauſe which he is bound to defend, he could do it, every Clergyman would, I believe, gladly adopt the language of the pious Biſhop Ken.

"I gladly wars eccleſiaſtick fly,
Where'er contentious ſpirits I deſcry;
Eas'd of my ſacred load, I live content,
In Hymns, not in diſputes, my paſſion vent."

Dedicat. of his Works.

without ſhrinking from a taſk that may be very unpleaſant to their own feelings, yet highly neceſſary to guard their congregations againſt the impreſſions which ſuch miſrepreſentations of their church or themſelves might make upon them; and if it be allowed to their opponents to make the attack, how much more excuſeable muſt it be in them to repel it?

"Much to be lamented and dreaded are the conſequences of a controverſial ſpirit in themſelves and others*; but with leſs reluctance may they enter into the conteſt to which they are provoked, when they conſider that they are not the aggreſſors, and that the object on their part is not to pull down, but to build up; not to overthrow the eſtabliſhed church and government, but to ſtrengthen and uphold it; not to diſturb the peace of the community, or the inſtituted order of things, but to preſerve the one and add to the ſtability of the other. If the object or the conſequence were the reverſe of what they are, they might tremble at the proſpect, and ought to turn away with abhorrence from an act ſo injurious to the peace of the church, and the ends of harmony and love. As the caſe now ſtands, with all the grounds of neceſſity and duty to juſtify and to require it of them, it muſt ever be with reluctance that they engage in ſuch conteſts, and with fear and trembling that they foreſee its effects upon the minds of their hearers, who, though not worked up to animoſity and revenge by the heated and malignant zeal of their miniſters; though guarded by all the charities that caution can ſuggeſt againſt the tendencies of intemperate zeal; though taught upon this, as upon all occaſions to return good for evil, and to diſtinguiſh between the firm adherence to their own principles and a want of tolerance and liberty towards others, yet will have their feelings. They have their opinions and modes, and attachments; and may not be able, when they hear their church and clergy vilified and miſrepreſented, to bear it in perfect ſilence and compoſure. They may have ſomething to ſay in the defence of their principles, their worſhip, and their miniſters; and they may feel it to be as much their duty and their right to contend for the faith which was once delivered to the ſaints, and the worſhip which their fathers of old have left them, as others for the novel opinions they may have embraced, or the forms and modes of their own invention. And the conſequence of ſuch contentions is too often an alienation of affection, and an interruption of the harmony of ſocial life.

"If the effect went no further than this; if inſtead of harmonizing the minds and affections of neighbours and fellow citizens, as a unity of faith and uniformity of worſhip are ſo well calculated to do, the conſequence of diſunion in theſe reſpects be diſunion and enmity in private life, it would be an evil of ſufficient magnitude, without extending its baneful influence to the public welfare. But every ſuch diviſion in the public mind tends to divide and weaken the ſtrength of the ſtate.

"When, inſtead of deriving that ſtrength which the united efforts of the miniſters of religion, in forming the principles and morals of the people to habits of virtue, ſubordination and obedience to the laws, muſt add to the authority of government and the good order of the nation, the principles of religion are looſened, and the morals of the public relaxed by the operation of counteracting opinions and diviſions, the conſequences to the ſtate are of too ſerious concern to be hazarded on trifling grounds; they ſhould be the ſubject of very ſerious conſideration in the mind of every well-wiſher to the peace of ſociety and the intereſt of his country, before he ventures to make ſuch diviſions, or to give any ſanction to them.

"But it is not merely the moral effect of ſuch diſſenſion that is to be feared. It goes to the length of endangering the very exiſtence of government, and the overthrow of the conſtitution both in church and ſtate."

What follows in this chapter is of great importance, and well worthy the attention of every Engliſhman.

The 3d chapter has many curious paſſages in it, which ſhew the ſtriking marks of reſemblance between the *puritans* of old, and the *methodiſts* (both of the Calviniſtic brood) of our days. The author ſenſibly obſerves that,

"It is always the pretext for innovations and changes in the civil and eccleſiaſtical part of our conſtitution, that there are great abuſes to be reformed, great corruptions to be cleared away, and great improvements to be made; and it is in the nature of reformation

* "Pro ſemine evangelico peſſima zizania ſeritur diſſidiorum atque odii, quæ ubi ſemel occupavit hominum animos, haud facile revellitur.—ERASM. Ep. Ded. Cardinali Campegio Præf. Epiſt. ad Ephes.

ion not to be ſatisfied with any thing that has been already done. One ſtep leads on to another; and one point gained only prepares the reſtleſs ſpirit of the reformer to make his nearer approaches, till he ſucceed in the total ſubverſion of the conſtitution."

Similar cauſes will produce, unleſs counteracted, ſimilar effects. The artifices employed by the Calviniſts once deſolated this land; it behoves us to watch their deſigns and to fruſtrate their machinations at preſent. Thus ſhall hiſtory work its proper purpoſe, and experience of the paſt ſhall produce ſecurity for the future.

"In the reign of Elizabeth were publiſhed by a Club of Separatists, *Martin Mar Prelate*, and other pamphlets, *the main drift and ſcope of which was to defame and diſgrace the Engliſh Prelates**. "It is ſtrange," ſays the Hiſtorian, Fuller, "how ſecretly they were printed, how ſpeedily diſperſed, how generally bought, how greedily read, yea, and how firmly believed, eſpecially of the common ſort, to whom no better muſic than to hear their betters upbraided."

"A plan ſo like the proceedings of the preſent reforming generation, in ſending forth emiſſaries into every pariſh to watch and report upon the conduct of the Clergy, that they ſeem to have taken this idea from it."

"In one of thoſe pamphlets publiſhed anno 1589, the writer threatens to plant young martins in every dioceſe and pariſh, who ſhould watch the behaviour of the clergy, that when any thing was done amiſs it might be made public†."

"Fuller," as the author obſerves, "diſtinguiſhes the Nonconformiſts into three claſſes, according to their ſeveral dates and deſigns.

"1ſt. Antient Nonconformiſts in King Edward's days, who deſired only to ſhake down the leaves of Epiſcopacy, miſliking only ſome garments about them.

"2d. Middle Nonconformiſts in the end of Queen Elizabeth's and beginning of King James, who ſtruck at the branches thereof; Chancellors and Officials, and other appendant limbs which they endeavoured to remove.

"3d. Modern Nonconformiſts, who did lay the axe to the root of the tree, to cut down the function itſelf as unlawful and antichriſtian. Thus, after-ages made new additions, as if it would be accounted idleneſs in them if the ſtrong and active legs of the ſons and nephews ſhould not go faſter and further than the old and feeble feet of their fathers and grandfathers‡."

This reminds us of the three ſorts of Methodiſts enumerated in the Lincolnſhire Report. In page 76 and following, our readers may obſerve the means which were formerly uſed to alienate the public mind from the national church, and its appointed teachers. Let any man of common ſenſe compare theſe methods with thoſe adopted by our modern Puritans, and he will find them nearly the ſame. We had marked many paſſages which deſerve inſertion, but we have already exceeded our preſcribed limits, and haſten to chap. 4th; which gives us "The Progreſs of Schiſm in the preſent Day."

"When we look back to the firſt years that followed the Reformation, we ſee the ſpirit of diſſention beginning to ariſe. A little cloud, not bigger than a man's hand, appeared above the horizon: but how ſoon did it increaſe and ſpread, till it covered the whole land. At firſt a few individuals, offended with the habits and ceremonies of the Church, ſeceded from it, and met together in their own private houſes to exerciſe their gifts in their own way. Soon had they gathered numbers ſufficient to ſet up a meeting for the public exerciſes of worſhip and preaching. That meeting became the parent of others; and every addition to their numbers added ſtrength to the cauſe and zeal to the party, to encourage them to proceed in their efforts to reform the errors and corruptions of the Church from which they had divided.

"That this was one of the ſteps which led to the overthrow of the eſtabliſhment the reader has already ſeen. But, if the few of this deſcription at that time were ſufficient to have no inconſiderable ſhare in preparing the public mind for the events that followed, to

* Fuller, Ch. Hiſt. B. ix. p. 193. † Neal, Hiſt. of Puritans, v, i. p, 504.
‡ Fuller, B. vii. p. 406.

what muſt be the effect of that extraordinary increaſe which we have ſeen in their numbers within the few laſt years of our own time.

" Look through the kingdom, from the metropolis to the little village in which ſome zealous leader finds, if not the means to erect a building that ſhall vie with its pariſh church, a barn or houſe, at leaſt a room, for the reception of his followers. How many hundreds of theſe ſocieties have been ſet on foot within the laſt fifty, nay, twenty years? In what ratio ſhall we calculate their future increaſe? If every one of theſe is a ſeminary from which go forth others alike hoſtile to the Eſtabliſhed Church, and equally zealous to overthrow it, what muſt be the increaſed danger in our preſent ſituation beyond what they were expoſed to from the ſame cauſe?"

We beg leave to call our reader's attention to the following extract from the 183d and three following pages:

" There is in London a Society whoſe profeſſed object it is to " encourage miniſters who are willing to extend their labours to *dark villages and towns* in their reſpective neighbourhoods, and whoſe funds are applied to repay the expences incurred by theſe miniſtrations*." There are alſo Country Aſſociations and Committees for the ſame purpoſe.

" In the Report of the Miſſionary Society in 1798, it is the ſubject of their boaſt that " a *hoſt* of faithful labourers have ariſen from thoſe who form the Miſſionary Society, and are going forth continually in their ſeveral neighbourhoods, preaching the Goſpel to the poor, and teaching their children, who *through the neglect of others*, or their own careleſſneſs, *have hitherto been deſtitute of the means of inſtruction*. As this comes not immediately under our inſtitution, we enter not into particulars, but we cannot help obſerving with thankfulneſs, that many of the *moſt vigorous ſteps* which have lately been purſued for ſpreading the Goſpel at home originated from this Society†."

" In a Sermon preached before this Society in the ſame year, the preacher glories in the " noble energy which the Miſſionary Spirit has imparted to a great number of Congregations and *Country Aſſociations*; and theſe have happily been the means of ſpreading the Goſpel through a number of villages and towns around them. Various inſtitutions abroad and at home, for the noble purpoſe of ſpreading the Goſpel in the world, have originated from this, and *are in union with it*. Who that knew the ſtate of religion in many counties in this kingdom, and knows it now, but will readily admit that the Miſſionary Society has done good *at home*, and is calculated to do a conſiderable degree more. Miniſters have been induced to encourage *gifted* members of their churches *to go into the neighbouring villages* on the Lord's day, *to teach ſuch as are ſitting in darkneſs and the ſhadow of death*; the people have willingly engaged in the work, and in many places the fields are white already to the harveſt‡."

" That there are in this enlightened age and country any *dark villages or towns* where the Goſpel is not preached, any *deſtitute of the means* of inſtruction, or that there is any need in this advanced period of the Goſpel of theſe *vigorous ſteps* to ſpread it, may not have occurred to the unenlightened part of the nation; nor may they be quite prepared to admit the decency of ſuch groſs reflections upon the public inſtitutions of the country, any more than the neceſſity of private and unauthorized individuals or aſſociations ſetting up for ſuperintendants of the National Clergy, to watch their proceedings, and to take upon themſelves to determine how far they anſwer the ends of their appointment; and where they do not, to their ſatisfaction, to ſend others into their pariſhes, *to teach ſuch as are ſitting in darkneſs and the ſhadow of death*, to diminiſh the credit and influence of the Parochial Clergy, to increaſe the difficulties of a charge already attended with too many mortifying proofs of the inadequacy of their beſt efforts to the great ends of their miniſtry, and at leaſt to leſſen the effect, if not entirely defeat the end of their labours. But this is one of the means to increaſe their own numbers and ultimately to ruin the Church, whoſe miniſters they deſpiſe, and whoſe members they thus lead captive at their will.

" The reader will recollect the threats of the former enemies of our Church to " *plant young Martins in every diocese and pariſh, who ſhould watch the behaviour of the Clergy, that when any thing ſhould be done amiſs it might be made public*§."

Our

* Evangelical Magazine, March 1796. † Report, May 9, 1798.

‡ Thankſgiving Sermon before the Miſſionary Society, Aug. 6, 1798, by J. Griffin.

§ See page 64.

Our modern reformers have improved upon this, and not content with trumpeting forth the failings of the Clergy, reſolve at once to apply a remedy to the evil; and, without waiting for the ſlow proceſs of conſtitutional correction, take the authority into their own hands, and place preachers of their own in thoſe dark villages and places where the light of the Goſpel has not reached.

One mode of diffuſing methodiſtical principles, is that of getting poſſeſſion of our churches by *the purchaſe of advowſons and preſentations.*

"For this indeed, they have not now the funds which they formerly had. What they do in this way muſt be done at the expence of opulent individuals, of which there are not wanting thoſe whoſe zeal has carried them to a great length, and who have had the ſatisfaction to provide for many of their Goſpel preachers in churches, the patronage of which they have obtained for that purpoſe. This, from the greatneſs of the expence, cannot be carried to any great extent; but the patronage in the hands of private perſons of this deſcription is not ſmall; and the zealous friends of the Godly party, whoſe intereſt with thoſe in power may enable them to aſk ſuch favours, will not loſe the opportunity of ſuing now and then for a Crown living, if there be none in the patronage of the Church that they can obtain for their enlightened friends. And if there be nothing better, there are lecturehips in plenty in the choice of the people; and in all populous pariſhes it is pretty well known on which ſide the ſtrength is uſually found."

We have a queſtion to aſk relative to *crown livings.* Is it true that *Mr. Overton has received two livings lately from the Chancellor, at the interceſſion of Mr. Wilberforce?*

There are many paſſages in the two final chapters which we could wiſh to lay before our readers. In ſome we think the author concedes too much, and in ſome we think he ſpeaks in too deſponding a tone. Our adverſaries take advantage of all unfounded conceſſions, and are exalted into malignant triumph at every melancholy preſage which ſuppreſſes the friends of the Church. We have remarked the ſhew of *whining candour* with which ſuch paſſages are noted in that inſidious publication denominated the *Chriſtian Obſerver*; and it was our intention to have reviewed thoſe canting Reviewers, in the courſe of inſpecting the work before us; but we have not room to point out their artifices. If our new correſpondent *Jn. Drapier* will look into the two numbers of that miſcellany of *moderate Calviniſts* (the *Sublapſarians* as they admit themſelves to be, not aware of the inevitable conſequences which muſt follow from ſuch a confeſſion) for March and April laſt, he will find a ſufficient field for animadverſion, and may execute at pleaſure his intended plan of exploding *falſe doctrines* and its *conſequences, Hereſy* and *Schiſm.*

We take our leave of the author of Unity, &c. in moſt reſpectful terms. He is altogether unknown to us; as is his very name. We are perfectly impartial in all we have ſaid, or have to ſay—which is merely this,—that we wiſh to ſee his excellent book univerſally read, that it cannot but promote the cauſe of truth, and that we are of opinion he has rendered material ſervice to the Church

L. C.

Sermons ſelected and abridged chiefly from Minor Authors, adapted generally to the Epiſtle, Goſpel, or firſt Leſſons, or to the ſeveral Seaſons of the year. For the uſe of Families. By the Rev. Samuel Clapham, A. M. Vicar of Chriſt Church, Hants; and of Great Ouſeborn, Yorkſhire. Vol. I. Vernor and Hood, 1803. 8vo. pp. 639.

MR. CLAPHAM is a deſerving Clergyman, of indefatigable induſtry and ſuperior talents. He is the author of Eleven Sermons which have been

been published; preached on various occasions at Sunderland, Knaresborough, Skipton, Boroughbridge, Stockton-upon-Tees, Great Ouseborn, and Wakefield; to which we may add, we apprehend, one in this volume, *never before printed*; a Sermon for Ascension-Day. Mr. *Chapham* has appeared lately before the world as the abridger of the *Lord Bishop of Lincoln's Elements of Christian Theology*, for the use of families; an excellent compendium, and a very cheap book, for it contains upwards of 700 8vo pages, and is sold for six shillings. The labour of an abridger is deemed an humble one; and therefore we cannot but congratulate the public when we see a man of abilities condescending to perform it. The abridgement of the *Elements of Christian Theology* is a work admirably executed: here we speak with confidence, for it has had the approbation of a Master in our Israel, the *Right Rev. Author himself*, who gave the abridger a solid proof of his good opinion of him, by procuring for him his *Hampshire* living. This we gather from the dedication to the volume now before us, in which the Editor thus addresses his Patron:—

"Permit me, my Lord, to make my public acknowledgements to your Lordship for the situation I now possess, and for which I am solely indebted to your obliging recommendation.—Conscious of my own inability to adorn it by my talents, I may, I trust, pronounce, that I shall not be wanting in principle and diligence, to fulfil, conscientiously and faithfully, the arduous duties it imposes on me."

Of Mr. Clapham's *diligence* this book furnishes ample proof. We have extracted a list of the authors whose discourses occur in it; nineteen names, Skelton, Scattergood, Peters, Elsmere, Catcott, Lawson, Bishop Richmond, Riddoch, Bishop Pearce, Newlin, Goddard, Muscutt, Tucker, Gilbert, Powell, Munton, Conybeare, Brooke, and St. John. Some of these we can hardly allow to be reckoned amongst *Minor* authors; but so much the better for the readers of this most useful volume. We print Mr. Clapham's Preface entire:—

"I was induced to make the following selection of Sermons, under the impression that such a work will not be altogether unacceptable to the public. Many people, who from indisposition, distance, severity of weather, &c. are often prevented from attending in person, the worship of Almighty God; being present, at the same time, in heart and mind, wish that part of the day to be employed in reading an illustration of some portions of the service. By such, this humble publication will not, I persuade myself, be thought useless. Many masters of families still observe the excellent custom of reading a Sermon to their children and servants on Sunday evenings. But, instead of deriving the advantage from it which might be expected, the young people are often unable to command their attention—the servants insensibly go to sleep—and the reader is visibly as weary as his hearers. The reason is obvious. The discourse is not appropriate—it has probably no relation to the service of the day—it is metaphysical, or dry, or uninteresting; so that the utmost satisfaction is expressed when the unedifying exercise is over.

"I have endeavoured, in this selection, to remedy these inconveniences; I have omitted that part of each sermon, which would have been either not generally understood, or which, by its length, would have made it tedious; its design is not intellectual improvement in the closet, but spiritual edification in the family. Many of the Sermons contained in it are, I may be permitted to observe, extremely scarce; particularly those of Newlin, who is an uncommonly pleasing and pious writer. Should I be induced to print a second volume, which will complete my plan, I shall comprize all his practical discourses, except some admirable ones, reprinted in a volume, entitled Family Lectures, or Domestic Divinity. Every reader of taste and piety will, I doubt not, be particularly pleased with the sermons of Richmond, Riddoch, and above all, of the incomparable Skelton. Every reader will, I am persuaded, think him possessed of unusual excellence. The third volume of his sermons has not been printed in this country, and is not, I believe, to be had, except by mere accident, of any London bookseller: the ser-

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mons which I have ſelected from it are, in the table of contents, marked with an aſteriſk.

"Although it cannot be ſaid of *all* the authors who compoſed this publication, that they are actually ſcarce, yet none of them ſeem to be very common. I muſt however acknowledge, that had I been making a miſcellaneous ſelection, I ſhould have rejected ſome which I have now choſen. My intention was to have confined my choice to the ſermons whoſe texts were taken out of the epiſtle, or goſpel, or firſt leſſons of the day. But after a very minute reſearch, I was under the neceſſity of abandoning that part of my plan, as I could not always find ſermons well adapted to my purpoſe. In all theſe caſes, I have ſubſtituted one which bears ſome analogy to a ſtriking paſſage in that day's ſervice, although the words of the text are ſomewhat different; ſo that the reader will ſeldom find himſelf diſappointed, when he expects to meet with a chriſtian doctrine ſatisfactorily explained, or a moral precept ſtrenuouſly enforced. The ſermons, in one or two inſtances, are not arranged as I originally intended them, but the miſtake was not diſcovered until it was too late to remedy it.

"Should this ſelection be found to anſwer the purpoſe for which it is intended—to inſtruct families in a knowledge of the doctrines, and excite them to the obſervance of the ordinances, and to the practice of the duties of the goſpel, I ſhall abundantly receive my reward. Many of the ſermons are confeſſedly very excellent, and, as pulpit compoſitions, may perhaps be claſſed among the firſt this country has produced, either in the two preceding centuries, or in the preſent*.

"Theſe diſcourſes may be rendered more extenſively uſeful, ſhould they ſo far meet the approbation of the clergy as to be eſteemed worthy of being read in their churches, in the afternoons where there is no ſermon. Every paſtor *who would be at the trouble* to read them would, I may venture to predict, obſerve an immediate and conſiderable increaſe of his congregation. Some of his pariſhioners, who never make their appearance in the church but merely to hear the prayers—ſome who, wanting inſtruction, and becauſe none is to be had in the eſtabliſhment go to a conventicle, would be induced to attend divine ſervice; and many, who walk or ſit in the houſe rather than go to church, *becauſe there is no Sermon*, would ſay to each other in the words of the Pſalmiſt—"Let us go into the HOUSE OF THE LORD." Let not theſe obſervations, which are made with all deference and humility, be overlooked as trifling, or derided as ridiculous. We are every day loſing members from our communion. Would to God, therefore, the moſt unwearied exertions may individually be made by ALL the clergy, from the higheſt to the loweſt throughout the kingdom, to prevent, if it be poſſible, this indelible reproach to our Church! And whatever plan be adopted to convince the doubtful, or attach the unſteady, a leading ſtep (if I am not moſt egregiouſly deceived) muſt be, to deliver in the afternoons, ſome inſtruction calculated to inform the underſtandings and arreſt the attention of our congregations.

"Happy ſhall I eſteem myſelf, if this publication be inſtrumental in influencing the minds and engaging the affections of thoſe that read, and of thoſe that hear them, that they may all be faſt tied and bound to the church in chains, not of ignorance and prejudice, but of underſtanding and of conviction, and may individually become ornaments of it, by genuine piety and irreproachable conduct!"

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* It may not be unacceptable to the reader, to apprize him that ſome ſermons have been lately publiſhed, which reflect the higheſt credit upon their authors*. I mention them with pleaſure, and recommend them with earneſtneſs, becauſe, whilſt they have increaſed my knowledge, they have, I hope, amended my heart. A volume by the Reverend Mr. Plumptre, entitled, "The Chriſtian's Guide, or an attempt to explain, in a ſeries of connected diſcourſes, the leading articles of chriſtianity, deſigned for the uſe of families and young perſons," is admirably calculated for that purpoſe. A volume by Dr. Gardiner, the eloquent preacher of the Octagon Chapel, Bath, diſplays an union of argument and elequence not often to be met with in Engliſh ſermons. A volume of ſermons by Dr. Munkhouſe, abridged and tranſlated from Durand, combines exquiſite taſte with a clear judgment. Though I profeſs myſelf a great admirer of French ſermons, and am ſo ſingular in my opinion as to conſider them, upon the whole, more uſeful than the generality of Engliſh diſcourſes, yet I have ſcarcely ever read them in tranſlation, except in this inſtance, with ſatisfaction. I rejoice to ſee, in a very intereſting preface, that this excellent writer propoſes publiſhing a ſecond volume, ſhould the reception of this be ſuch as to encourage him—an encouragement which, it is devoutly to be wiſhed, may not be wanting.

* All ſold by Rivingtons.

The happineſs which Mr. Clapham promiſes himſelf in this concluding paragraph, we are ſatisfied muſt needs be realized. We are perſuaded his work will be widely circulated, and wherever it goes it muſt do good. It cannot but prove of great uſe to the country clergy, and muſt be acceptable in thoſe pariſhes where there are no afternoon lectures.

Dr. Burn extracted four volumes of ſermons chiefly from the works of divines of the 17th century. We have read his compilation with great ſatisfaction. It was publiſhed for *Cadell* in 1774. About the ſame time a work comprized in eight volumes, called the *Engliſh Preacher*, made its appearance, purporting to be *ſelected*, *reviſed*, and *abridged* from various authors. This publication was edited by the *diſſenting* divines of *Warrington*, and was printed for *Johnſon*. The ſermons contained in it were *ſelected* from thoſe of *ſectaries*, as well from thoſe written by Churchmen; for *reviſed* we may read *altered*, and for abridged, mangled. It is a ſtrange *melange*, and we warn both *private families* and *young preachers*, for whoſe uſe it is profeſſedly publiſhed, againſt it.

Mr. Clapham's work is perfectly unexceptionable, and is highly intereſting. It comprizes no leſs than ſixty-three ſermons for Sundays and Holidays, beginning, where our eccleſiaſtical year commences, with Advent Sunday, and ending with Whitſunday.

We look with impatience for the *ſecond* volume, and we ſhould not be diſpleaſed to ſee in it *a liſt of the authors* whoſe works appear in either volume, ſtating the preferments they held, the times when their works were publiſhed, and when they died; if ſuch facts can yet be aſcertained. *Skelton* is properly called incomparable. His *third* volume we have not ſeen. His former two lie now before us; the firſt has a preface addreſſed to the Clergy of *England*, and the ſecond is addreſſed to the Citizens of London; two more intereſting prefaces were never penned. Our judgement of the ſkill with which Mr. C. has exerciſed the duty of an abridger of ſermons, is chiefly formed on comparing Skelton's original ſermons with thoſe of his, which appear under his name in the book, under review. *Riddoch* died not long ſince; he was an epiſcopal clergyman at Aberdeen. Biſhop *Richmond* ſucceeded the venerable *Hildeſley* as Biſhop of *Sodor and Man*, and died about 1779. Mr. *Clapham* has our ſincere thanks, and we think he deſerves the thanks of every *Orthodox Churchman*.

L. C.

DIATESSARON, *or the Hiſtory of Our Lord Jeſus Chriſt, compiled from the four Goſpels according to the authorized Engliſh verſion, with brief Notes, practical and explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction. (Principally intended for the uſe of Families and Schools.) By* T. Thirlwall, A. M. SPRAGG, 8*vo. and* 12*mo.*

THE Latin verſion of this work was duly noticed in our Review, Vol. III. p. 805; and we are happy to find that the public reception of it has been ſuch as to quicken its appearance in the preſent form. If the preceding edition has done good, the preſent, we are well convinced, will produce ſtill greater good, becauſe it cannot but have a much more extenſive circulation. As a cloſely connected exhibition of our bleſſed Lord's hiſtory, under

under diſtinct periods, and in the familiar language of the authorized verſion, it becomes an indiſpenſable ſchool and family book; brief, but extremely neat and judicious notes accompanying the text, and render this little volume the beſt *practical* commentary upon the four Goſpels we ever met with. By way of introduction, the editor has judiciouſly abridged from Dr. Percy's Key to the New Teſtament, a brief account of the four Evangeliſts, and the different ſects which are mentioned in the hiſtory. The ſcheme of the Goſpels is principally borrowed from the Elements of Chriſtian Theology, by the Biſhop of Lincoln. To this are added, a Map of the Holy Land, and a copious table of contents. At the end is given an index of references to thoſe paſſages of the Goſpels which compoſe the HARMONY. The editor acknowledges his obligations, in handſome terms, to the Rev. E. Robſon, A.M. Curate of Whitechapel, for much valuable aſſiſtance in this as well as on a former occaſion.—In a note, he recommends the following Books as neceſſary in every ſchool and family, viz. Mr. Clapham's Abridgment of the Biſhop of Lincoln's Elements of Chriſtian Theology; Dr. Watkins's Scripture Biography, and the Biſhop of London's Lectures on St. Matthew's Goſpel; to which we cordially add this DIATESSARON, without which there muſt be a ſad chaſm in every ſchool and family library.

Sermons preached occaſionally in the Epiſcopal Chapel, Stirling, during the eventful period from 1793 *to* 1808, *by* George Gleig, LL.D. *and* F.R.S. *Edin.* 8*vo. pp.* 424.

SERMONS, to anſwer a general good, ſhould be practical, and, to make a laſting impreſſion on the mind, ſhould convince the judgment. Thoſe under conſideration not only enforce upon us the diſcharge of the great duties which Chriſtianity preſcribed, and the poſſibility of compliance, but, in a ſtrain of thought equally clear and argumentative, leave no room to doubt of their ſuitableneſs and vaſt importance. Several of the diſcourſes in this volume were preached on occaſion of national faſting, &c. and may be thought political, though they do not contain diſquiſitions on the comparative excellence of different forms of government. "The pulpit, and politics of that kind, are terms that have indeed little agreement*." "But," ſays Dr. Gleig, "if there be politics in attempting to ſhew the mutual influence of religion and civil ſubordination upon each other; in exhorting chriſtians to *fear God*, to *honour the King*, and in *whatſoever ſtate they are, therewith to be content*—I muſt plead guilty to the charge of occaſionally preaching political ſermons. I have preached, however, no other politics than ſuch as St. Paul has enjoined *all* Clergymen to preach, and ſuch as he and St. Peter preached before us."

We conceive this to be a very proper juſtification for combining religion and politics on ſpecial occaſions, ſince without the ſword of the ſpirit, that is, the word of God, or in other words without religion, ſocial order muſt be ſubverted; and without the ſword of the civil power, the free exerciſe of religion muſt be ſuppreſſed: wherefore the maintenance of civil eſtabliſhments, ſo far as they are conformable to the principles which chriſtianity inculcates, depends in a great meaſure upon the aid of religion.

The

* Burke's Reflections on the Revolution in France.

The diſcourſes in this volume are twenty-one in number, of which the ſix firſt are doctrinal, the reſt are practical. The firſt, on juſtification, deſerves conſiderable attention:

"Juſtification implies much more than pardon; it implies an infinite and eternal reward, which cannot be due to our ſervices. The pious and virtuous man has a natural claim to more happineſs than miſery during the period of his exiſtence; a claim founded on the attributes of that God who called him into being: but he has no claim to a future life, and far leſs to a perpetuity of exiſtence. Accordingly we are told * that "eternal life is the *gift* of God, through Jeſus Chriſt our Lord."

"This being the caſe, it is ſurely reaſonable that we ſhould acknowledge our benefactor, and, in obedience to commandment of God, believe in the name of his Son Jeſus Chriſt, who brought to light life and immortality. Hence we ſee the abſurdity of thoſe philoſophical divines, who, becauſe faith in Chriſt cannot entitle a wicked man to eternal happineſs, infer that ſuch is not inſtrumental to the juſtification of a chriſtian, and that "his faith cannot be wrong whoſe life is in the right. They proceed upon the ſuppoſition that man is naturally immortal; that piety and virtue are entitled to reward, and that therefore the pious and virtuous man, whatever be his belief, muſt undoubtedly inherit eternal reward:—but this is very fallacious reaſoning."

"That piety and virtue are, through the juſtice and benevolence of God, entitled to reward, is indeed a truth incontrovertible: but that man, who is of yeſterday, is naturally immortal; that a creature who began to exiſt by the mere good will of his Maker, has in himſelf a principle of perpetual exiſtence, *independent* of that will, is a direct contradiction. Whatever began to be, can be continued in being only by the power and according to the pleaſure of the infinite Creator; but it hath pleaſed our Creator, "that as ſin hath reigned among us unto *death*, even ſo might grace reign through righteouſneſs unto *eternal life*, by Jeſus Chriſt our Lord." Hence it is that, "being juſtified by faith, we have peace with God through Jeſus Chriſt, who died for our ſins, and roſe again for our juſtification; by whom alſo we have acceſs, by *faith*, unto this grace, wherein we ſtand and rejoice in hope of the glory of God."

To ſuppreſs, however, the blaſphemous idea that faith alone will juſtify a man in the ſight of God, it is very properly added, that

"Though faith is undoubtedly his firſt duty, it is not the *whole of his* duty; for the commandment of God is, that we ſhould not only *believe* on the name of his Son Jeſus Chriſt, but alſo "love one another as he gave us commandment."

In the ſecond ſermon, of which the argument is, that "faith worketh by love," we have a remark that is fully illuſtrative of the point in queſtion, and muſt completely ſatisfy the mind of any one who candidly ſearches after truth, unobſcured by myſticiſm and error. For we are given to underſtand by the ſelf-conceit of ignorance, that faith is not the act of the underſtanding, but is the effect of ſome inexplicable impulſe that darts of a ſudden into the mind, and irradiates it with a clear and diſtinct view of ſpiritual life. This, however, we look upon as the conſequence of enthuſiaſm, which clouds the faculty of reaſon, and perverts the judgment:

"Chriſtian faith, when it can lay any claim to the divine acceptance, is, in all ſtages, a duty made up of the concurrence of the will and the reaſon; it is the offspring of humanity; being indeed a ſubmitting of the underſtanding, or denying of the affections, and a bringing of our thoughts under the obedience of Chriſt. Hence it is called the *obedience* of faith†. That a good life is its genuine iſſue, no man can queſtion who knows himſelf to be the diſciple of the Holy Jeſus, whoſe "goſpel is the power of God unto ſalvation, to every one that *believeth*; to the Jew firſt, and alſo the Gentile‡." In that goſpel, as St. Paul expreſſes it, "the righteouſneſs of God is revealed from faith to faith, from faith *in the underſtanding* to faith *in the will*; from faith barely aſſenting to the truths of God, to faith keeping his commandments; from faith merely formed, to faith animated by charity."

* Rom. vi, 23.

† Rom. xvi, 26. ‡ Ibid. 1ſt, 16, 17.

Now

Now "a ſet of abſurd and ſelf-commiſſioned fanatics wander over the country, 'creep into houſes, and lead captive ſilly women,' and ſtill ſillier men, by aſſuring them that chriſtianity requires of them nothing but what *they* call *faith*;" and what is that faith which *they* teach? it is this, "that what moraliſts term the duty of ſubjects to their ſovereign, concerns not *them*; that the love of their country is no *virtue*, but perhaps a *vice*; that the precepts of morality are but the elements of a *legal* inſtitution; and that they ſhall certainly be ſaved, if they firmly believe that Jeſus Chriſt died for the *elect*, and that *themſelves* are of that happy number." And this they are aſſured of by certain *feelings* and *experiences*; for, according to *their* beloved Apoſtle, "naſcuntur homines ab utero certæ morti devoti*." To ſpeak more preciſely—as according to this ſect, the final ſalvation of the *elect* is in no degree doubtful, from their firſt entrance into this world to their departure out of it, but is all that time fixed and certain; ſo neither is the eternal damnation of a *reprobate* ever uncertain during his paſſage through this world, but is even *before he is born* unalterably fixed and ſure. That he ſhould periſh, is the very purpoſe for which he was created†."

This is hurling damnation round the world with a vengeance.

The third diſcourſe from Eccleſiaſtes vii, 29. "contains an excellent chain of reaſoning upon the ability of man to diſcharge his duty, and is ſo forcibly argumentative, that it muſt carry conviction home to the boſom. We ſhall gratify our own inclinations to do juſtice to the author; at the ſame time that we think we ſhall do ſervice to the cauſe of religion, by affording him another opportunity to ſpeak for himſelf.

"It is an article of many a man's creed, that human nature is ſo completely depraved, that every deſcendant of Adam is torn with the malignity of a fiend; with a propenſity to every vice, and an abhorrence of every virtue which diſplay themſelves as the mind advances towards maturity. Nothing can be more groundleſs than this opinion, or, I think, more hurtful to religion. Our bleſſed Lord calls *his* religion an eaſy yoke, and a light burden; but were it true that we are utterly diſabled and made oppoſite to all that is good, and *wholly* and *continually* inclined to all evil, the pure and holy precepts of chriſtianity would to *us* certainly be a galling yoke, and a burden inſupportable.

"That we come into the world with minds capable of acquiring ſinful diſpoſitions, is indeed true; that we have many ſenſual appetites which become ſinful when exceſſive or irregular, is likewiſe true; and that, ſurrounded as we are with temptations, theſe appetites are very liable to become exceſſive and irregular, is a truth of which every man muſt be convinced by woeful experience. But all this amounts not to a *natural* propenſity to ſin, or to an *utter inability* of being virtuous.

"And certain *Evangelical Preachers*, as they modeſtly ſtyle themſelves, would do well to conſider this ſubject, leſt they perſiſt in making the Creator the author, and the creature the paſſive inſtrument of evil.

"Were we impelled by a *neceſſity* of nature to any courſe of conduct whatever, that conduct could not be ſinful; for nothing is more evident, or indeed more univerſally acknowledged, than that ſin conſiſts in the improper employment of our own powers. If it be true, and who that names the name of Chriſt will dare to controvert its truth, that "unto whomſoever *much* is *given*, of him ſhall *much* be *required*;" it muſt likewiſe be true, that unto whomſoever *nothing* is *given*, of him *nothing* ſhall be *required*."

* Calvini Inſt. L. 3. c. xxiii, 6.

† See "The articles of the Church of England proved not to be Calviniſtic, by Thomas Kipling, D.D.

(To be continued.)

INTELLIGENCE,

INTELLIGENCE, THEOLOGICAL, &c.

DEAN KIRWAN.

ON Sunday, April 17, a Charity Sermon was preached in St. Thomas's Church, Dublin, by the Rev. Dean Kirwan, in aid of the Diſpenſary for Infant Poor.

Never was the celebrated preacher heard to greater advantage—an eloquence ſo long the reſource of the miſery of the capital never bloomed in brighter colours; never bore fruit of more rich and genuine oratorical flavour: thoſe who liſtened and could not feel, were formed of "impenetrable ſtuff"—thoſe whom he could not induce to charitable exertion, muſt have been alike inſenſible to the influence of eloquence, and of neceſſities which, but to be plainly told, were in themſelves moſt eloquent.

A correſpondent who was preſent on that occaſion, and ſtrongly felt the force of the appeal made to public benevolence in ſupport of an inſtitution fraught with moſt important benefits to ſociety, preſumes attempting a faint ſketch of the ſermon, in the hope of communicating to perſons, unable from diſtance or other cauſes to have been preſent, a portion of that charitable ſpirit which the diſcourſe infuſed into himſelf, and if, after the firſt richneſs of the harveſt, he can ſucceed in gleaning for the poor little objects of his ſolicitude, but a few ſcattered ears in the field of benevolence, he will be fully gratified, nor feel conſcious that he owes any apology to any human being for the deficiencies which he muſt diſplay.—The eloquent preacher choſe his text from the 12th chapter of St. Luke, 20th verſe:—

"Thou fool! this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?"

On this text, ſo appoſite to the object of his diſcourſe, he deſcanted with, perhaps, more than a common portion of his great talents: he began with obſerving, that amidſt the revolutions of the world, and the mutability of all things, Chriſtian Revelation ſtood unchanged, and its judgments were certain; deemed certain, and expected, by all ſincere believers—and that even thoſe not wholly hardened by Infidelity, but involved in the indifference which the pleaſures and occupations of the world produce, looked forward to the judgments of God, but only as through an inverted teleſcope, the terrors of futurity diminiſhed by ſuppoſed diſtance, and the human paſſions and affections taking refuge in that divine mercy which they weary againſt, the juſtice which they are unceaſingly offending: this feeling, he ſaid, had become ſo general as to leave ſcarcely any other trace than an affectation of Chriſtianity: a wretched compromiſe between that invincible conviction of the future judgments of God, which all muſt feel, and the immediate uncontrouled enjoyment of a life, of which we can be ſure of nothing but the uncertainty of its duration. In vain is it that the warnings of mortality are daily multiplied around us; we hear not, we ſee not, narrowing all our ſenſes within the little paſſion of the hour, we walk on with bold and idle ſtep in the path of life, unconſcious or unmindful of the dangers that ſurround us, and as if every individual was excluſively invulnerable to the miſſiles of death, which in ſo many varieties of form arreſt the heedleſs courſe of confident humanity. Nay, the victim is ſtruck in our very arms. Our parents, our friends, our children; the deareſt firſtlings of our hearts are torn from our aching graſp, and conſigned to the grave: yet are we uninſtructed of the uncertainty of life, and the very tomb which receives and records the evidences of our mortality, ſeems but to emit ſparkles to rekindle our affections for a periſhable world! Alike inſenſible to the awful leſſons of facts, and the ſolemn truths of religion, we go on, day after day, the blind ſlaves of our paſſions, unmindful of death, forgetful of God, and totally negligent of thoſe duties, the obſervance of which robs the one of its terrors, and propitiates the mercies of the other. Here the reverend preacher took occaſion to aſk how the laſt Lent was obſerved in this metropolis; that ſeaſon ſo ſolemn and ſacred with the primitive Chriſtians, and ordained for the purpoſe of more particularly calling back our ſtrayed affections to God? It had been marked, he ſaid, by the indulgence of pleaſures of all others the moſt boldly licentious and abominable; where vice, maſking its approaches, ranges unſhamed and unchecked, and ſtrews its path with the moſt deadly poiſons; where, under the licenſed freedom of manners and diſcourſe, intrigue is buſy to deſtroy domeſtic peace and virtue. Libertiniſm throws off the aſſumption of decency as an unneceſſary burden, impurity mingles with purity, and the ear of the modeſt innocent maid

is

is violated with language which ſhe ſhould never have heard, and which, it is but too probable, ſhe would never forget. It was an amuſement never known, nor would ever have been tolerated among the pure profeſſors of Chriſtianity; it mattered not how laudable were the pretexts aſſumed, or the precedents under which the practice ſought a ſanction, the example was but the more audacious, and no pretext or example could juſtify a ſpecies of licentiouſneſs, which in the ſeaſon of Lent ſeemed a particular and premeditated mockery of that abſtinence and ſuffering by which our Saviour deſigned to inſtruct us in an occaſional ſeverity of duty, which, by freeing our ſouls, as much as poſſible, from the groſs influences of humanity, would fit us for divine communion. From this ſubject the Dean recurred again to that of his text, further enlarging on the uncertainty of life, the certainty of death, and the equal certainty of the divine judgments hereafter in the diſtribution of rewards and puniſhments. The Goſpel pronounces as a truth, admitting of no modification or conſtructive ſubterfuge, that, "as we live, ſo ſhall we die," yet the greater part of mankind live as though they were never to die, or that living in ſin they were not to die in ſin. Moſt men live as if there was no reſponſible futurity; or repoſing in the mercy of their neglected and offended God, they calculate on balancing the great account between them and their Maker, by appropriating to him a little remnant of that life which, when longer, is but too ſhort for his ſervice: in this ſpecies of traffic the world pays down, and is the purchaſer: pleaſure, avarice, ambition; the luſt of wealth and of power are the premiums for which we ſell the invaluable inheritance of eternal happineſs! we ſay to ourſelves as in the context,

"And I will ſay to my ſoul, ſoul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry."

But in the midſt of our ſecurity, while we think that all theſe things are ours, and ours for many years, comes the fatal ſummons—"Thou fool! this night thy ſoul ſhall be required of thee."—Vain it is that this great truth, the uncertainty of life, is preſſed upon us by the daily ſucceſſion of thouſands ſinking into the tomb within our very view: that which ſhould awaken our reflection and correct our lives, does but ſerve as a ſtimulus to worldly purſuits; we are but the more eager in our thirſt of gain, and hunt more keenly after places, and honours, and power: one victim of death is ſcarcely buried—his aſhes ſcarcely cold—when his place, in the capricious ſun-ray of life, is ſought by another; and, infamous as it may ſound, venal expectancy aſſumes the office of enquiring friendſhip, or hangs over the very couch of death, to be foremoſt in the throng of groſs unbluſhing ſolicitation? Did every human being come into the world with each the number of his days regiſtered on his back, would not every day that paſſed produce reflection? Would not the lapſe of every hour be felt with the keeneſt anxiety; and is it to be ſuppoſed that we would not begin early to diſcharge with ſolicitude the duties of Chriſtianity, and lay up for ourſelves treaſures in Heaven? Yet, if ſuch a regiſter preſented itſelf in the congregation then before him, perhaps, many there were who had not a year, a month, a week, a day to live! But although all know they muſt die, none are willing to believe the period arrived; and this reluctance to be informed of what is of the laſt and higheſt conſequence for us to know, is fooliſhly and criminally indulged by all around us: from what may be termed a tender barbarity, the death-bed is flattered with the hope of lengthened life, and the expiring victim of credulity is cheated out of the hour of repentance, which he had year after year deferred to that awful period! Fooliſh and fatal compromiſe with the world!—Like the idolaters of old who felled the cedar of Lebanon, appropriating its moſt beautiful parts to the decoration of their palaces, while they ſhaped the moſt baſe and worthleſs into a god, ſo we reſign the faireſt of our days to the indulgence of our appetites, and offer to our God the vile refuſe of a wretched abuſed world!

For the thoughtleſs and impetuous ſtage of youth, when the vigour of the paſſions league with the ſeductions of the world, ſome excuſe may, perhaps, be admitted; but to ſee old men and women whoſe wrinkles ſhould be their monitors, hobbling forward with diſguſting avidity in the race of folly and of vice, unchecked by examples of death, as if by age they but ſtruck deeper root into that earth, with which they are ſo ſoon to mingle, is ſuch abominable folly and inſenſibility of a future ſtate, as ſcarcely to leave it within the common means of divine mercy to enlighten or to ſave them. After dwelling with further force on this head, and repreſenting the moſt ſucceſsful worſhip of riches, power, and ambition, but as a coloſſus which, no ſooner raiſed to the late envy and admiration of the world, but the hand of death delights to crumble in the duſt; he diſplayed in his accuſtomed ſtrength and beauty of language, the conſolation ariſing in the hour of death from a life dedicated to the duties of Chriſtianity—in that awful moment when the thunders of eternal judgment ſhall be heard rolling over our heads.

no conductor ſhall be found ſo effectual to avert the bolt of vengeance as the recollection of a well ſpent life.

The preacher next entered more immediately into the object of his diſcourſe, deſcribing the origin and nature of the inſtitution for diſpenſing Medical Aſſiſtance to the Infant Poor of the metropolis, and the extent of the benefits reſulting therefrom; it was, he ſaid, an emanation from the inquiry which took place into the ſhocking abuſes of the Foundling Hoſpital, and was ſet on foot by thoſe ladies, illuſtrious in good deeds and charity, who have ſince cheriſhed the humane reformation in the latter eſtabliſhment, by their conſtant ſuperintendance. In the courſe of three years, the period during which the Infant Diſpenſary has exiſted, upwards of 13,000 patients had been relieved, and effectual cures accompliſhed in caſes of the moſt pitiable, ſhocking and almoſt hopeleſs diſeaſe.

My taſk, ſaid the eloquent preacher, is now done. I have performed my duty, it remains for you to perform yours, and on that head I can feel no apprehenſion when I conſider the great and habitual benevolence of the City of Dublin.—Let it not be ſuppoſed that I have exaggerated the picture of thoſe miſeries which you are called upon to relieve; on the contrary, the ſubject muſt have ſuffered for want of appropriate colours to depict it. I declare to you my brethren, that in ſixteen years experience among you, the preſent is, in a particular degree, the caſe of all others which I have had to enforce from the pulpit, wherein a plain ſtatement of facts ſuperſeded the neceſſity of eloquence, and wherein I found it moſt impoſſible to convey to you the impreſſion made upon my own feelings.—Among the congregation which I am now addreſſing, there are many, whoſe rank and wealth, though not exempt from ſome trials, muſt ſhield them from the remoteſt idea of thoſe evils and miſeries to which the poor little petitioners of this day are ſubject—from ſuch, Heaven ſeems in mercy to withhold the knowledge of calamities, which would diſturb and poiſon the enjoyments with which it has bleſſed them; it is in their power to be grateful, and to vindicate the providence of God. And I have no doubt but this day will furniſh glorious evidence, that while the lives of human beings weigh light as air in the ſcale of a ſanguinary and reckleſs ambition, the preſervation of their fellow-creatures is the firſt care of the truly benevolent and philanthropic inhabitants of the metropolis.

*** For this account of Dean Kirwan's Sermon we are indebted to a morning paper, called The Britiſh Preſs.

ELECTION.

THE caſe of the Nottingham Election being of great importance at this criſis, and as we have already taken notice of the diſorders which recently diſgraced that town, it is with pleaſure we now give the particulars of the triumph which the friends of good order have gained over democracy.

Extract from a Letter written by a Nottinghamſhire Curate, dated June 11, 1803.

"The affairs of Nottingham have long engroſſed our attention, and, during a long time of canvaſſing, it ſeemed doubtful who would win the day; even at the commencement of the election, on May 30, many of Mr. Coke's friends feared he would be outvoted. Every day of the poll Mr. Birch had an encreaſed majority till June 4th, when Mr. Coke got the lead, and on the 6th all farther conteſt ſeemed to be fruitleſs, Mr. Coke having a vaſt number of votes in reſerve. Mr. ———, who is one of the county magiſtrates, told me the buſineſs was conducted with great regularity, without any attempt to riot. A thouſand conſtables were appointed, (of whom my ſon, being now a burgeſs, was one), and a number of Bow-ſtreet officers attended. The military were ſo ſtationed, that their aſſiſtance could have been given, if needed, on ſhort notice. On Wedneſday, the 8th, Mr. Coke was chaired, and Mr. W——— ſays, the chair was preſerved entire, which he never knew to be the caſe before. My ſon writes thus to me—"You muſt excuſe my making my letter ſo ſhort, for we are all in a buſtle. We have chaired our good friend Mr. Coke this morning, to the great joy of ſome thouſands. The bells have been ringing all day. The poll was cloſed on Monday night without

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any uproar whatever, and a majority of 194 votes in our favour."—A ſubſtantial freeholder of Nottingham told me that the freeholders and ſtaunch burgeſſes would always be found ſufficient to maintain a majority over the diſaffected party; and they muſt now be convinced of it. We now hope that Nottingham will become a better town, for the magiſtrates are reſolved to act with vigour and firmneſs in ſuppreſſing all kinds of diſorder which has ſo long prevailed.

We are not at all ſorry that the Houſe of Commons and the Court of King's Bench have yet ſomething more to do with ſome of the parties concerned; and we are glad that Mr. Bowles was not deterred from inveſtigating the truth, and declaring it as he has done in his poſtſcript*.

In addition to what we have inſerted p. 243, reſpecting the canvaſs in favour of Mr. Coke, we think it right, for the ſake of doing juſtice to the loyal part of the town and neighbourhood of Nottingham, to tranſcribe the following account of that gentleman's entrance into Nottingham a few days before the election:

"The friends of D. P. Coke, Eſq. the worthy and independent candidate, who has repreſented this town for upwards of twenty years, aſſembled at twelve o'clock yeſterday, in the market-place, in conſequence of previous notice being given of that gentleman's intended arrival, and in a ſhort time after proceeded in the following order, to meet and eſcort him into town:

"Six hundred horſemen, ſix a-breaſt, decorated with blue favours, horſes and bridles ornamented with blue ribbons; a full band of muſic, fifes, drums, trumpets, &c. placed in a car, lined with blue, drawn by horſes ornamented with blue; fifty-two beautiful and well-diſpoſed blue flags, with appropriate devices; a thouſand more horſemen, diſpoſed in the manner of thoſe preceding the proceſſion, and an immenſe number of people on foot cloſing the rear.

"Juſt as the proceſſion reached Wollaton Lodge (the ſeat of Lord Middleton) they were met by Mr. Coke, and others of his friends in an open landau, which being placed in the centre, the proceſſion returned in the order it moved out. In this manner Mr. Coke was brought into the town, the horſes being previouſly taken from his carriage. The junior Council followed in a coach and four, driven by poſtilions ſuperbly dreſſed in blue ſilk waiſtcoats, and blue ſilk caps, (the horſes alſo being decorated with blue,) and diſplaying

* A note from which 'on the Teſt Laws' being unintentionally omitted in our Review, we here introduce. *Editors.*

"Reſpecting the neceſſity of Teſt Laws, for the ſecurity of an eſtabliſhed Religion, the ſentiments of the Prince of Orange, afterwards William 3d, deſerve the attention of thoſe perſons who entertain any doubts upon this important and much agitated queſtion. It will not be diſputed that the above Prince was a firm friend of toleration, and a ſtrenuous defender of the rights of conſcience. But, 'the teſt he eſteemed a ſecurity abſolutely requiſite for the eſtabliſhed Religion*.' When James II. who, in order to eſtabliſh the Roman Catholic Religion in this country, ſought to introduce '*an unlimited toleration*,' (the moſt effectual means undoubtedly, for the attainment of ſuch an object,) 'he deſired that his reaſons (for the meaſure) ſhould be communicated to the Prince and Princeſs of Orange' Fagel (the penſionary) during a long time made no reply, but finding that his ſilence was conſtrued into an aſſent, he at laſt expreſſed his own ſentiments, and thoſe of their Highneſſes. He ſaid, that 'it was their fixed opinion, that no man, merely becauſe he differed from the eſtabliſhed faith, ſhould ever, while he remained a peaceable ſubject, be expoſed to any puniſhment or even vexation. That the Prince and Princeſs heartily gave their aſſent for repealing legally all the penal ſtatutes, as well thoſe enacted againſt the Catholics, as againſt Proteſtant non-conformiſts; and would concur with the King in any meaſure for that purpoſe. *That the teſt was not to be conſidered as a penalty inflicted on the profeſſors of any religion, but as a ſecurity provided for the eſtabliſhed worſhip. That it was no puniſhment on men to be excluded from public offices, and to live peaceably on their own revenues or induſtry. That even in the United Provinces, which were ſo often cited as models of toleration, though all ſects were admitted, yet civil offices were enjoyed only by the profeſſors of the Eſtabliſhed Religion*†.'

* Hume's Hiſtory of England, reign of James II.
† Ibid.

diſplaying on the top of the carriage four moſt elegant blue flags. On entering the market-place, the candidate received the warmeſt teſtimonies of congratulation, the ladies and all deſcriptions of perſons honouring him with reiterated applauſe. The market-place, on this occaſion, diſplayed ſuch a ſcene of loyalty and grandeur, as was perhaps never before witneſſed in this kingdom. Upwards of 100 blue flags were ſeen flying at the ſame moment, ſome of which were beautifully ornamented with ſilver, and the day being fine, with a gentle breeze, they were ſeen to the beſt advantage. On the arrival of the proceſſion near the Exchange-hall, Mr. Coke harangued this ſplendid aſſemblage of his friends, in terms expreſſive of his heart-felt gratitude for the honour they had done him. The proceſſion then paſſed through ſeveral of the principal ſtreets, and finally cloſed at Thurland-hall, where a numerous company ſat down to dinner, and many loyal toaſts were drank." Nottingham Journal, May 28, 1803.

Since the above appeared, the election at Nottingham terminated in favour of Mr. Coke, at the end of the 7th day's poll, by Mr. Birch's withdrawing from the conteſt. The number of votes for each candidate, at the time of his withdrawing, was as under:—

For Mr. Coke, - 1359.
For Mr. Birch, - 1165.

It is ſuppoſed that if the poll had been perſiſted in to the end, it would have ended with a majority of at leaſt 400 in favour of Mr. Coke.

"The ceremony of chairing the ſucceſsful candidate took place on Wedneſday. It was ſplendid in the extreme. At twelve o'clock Mr. Coke was placed in a chair, covered with blue ſilk, richly and elegantly ornamented with ſilver fringe and taſſels, and on the top of it was placed a beautiful crown and cuſhion of crimſon velvet and gold, conſtructed under the direction of ſeveral of Mr. Coke's fair friends. The order of the proceſſion from the Black's-head Inn was as follows: twenty blue flags; gentlemen ſix and ſix, wearing blue favours, ſurmounted by ſprigs of laurel; a full band of muſic; the young gentlemen of Mr. Blanchard's ſchool, (80 in number) wearing the favours and ſprigs of laurel; the *Chair*, followed by gentlemen ſix a-breaſt; the rear cloſed with a number of blue flags. In this order Mr. Coke was carried round the market-place, amidſt the ſhouts and acclamations of about 20,000 people. The windows, with a very few exceptions, were crowded with ladies, who inceſſantly waved blue and white handkerchiefs, as tokens of approbation and joy; the whole diſplaying a ſcene of youth, beauty, and elegance, that inſpired the moſt enchanting ideas. The whole proceſſion was conducted with the greateſt regularity, and was calculated to impreſs upon the public mind a veneration for the laws and conſtitution of their country." Nottingham Journal, June 11, 1803.

MONTHLY LIST OF BOOKS IN DIVINITY.

THE Divine Inſpiration of the Jewiſh Scriptures, or Old Teſtament, aſſerted by St. Paul, 2d Timothy, chap. 3. v. 16. And Dr. Geddes's Reaſons againſt the ſenſe of his words, examined. By Robert Finlay, D.D. 8vo. 104 pages, 3s.

A Supplement to a Picture of Chriſtian Philoſophy, or Inſtructions Moral. Theological, and Philoſophical, for the Culture and the Practice of Benevolence. By Robert Fellowes, A.M. 8vo. 54 pages, 1s.

Chriſtianity, the Friend of Man. By James George Durham, A.B. 8vo. 4s. boards.

Theological Inſtitutes. By George Hill, D.D. Principal of St. Mary's College, St. Andrews, 8vo. 444 pages, 7s. 6d. boards.

The Sabbatarian Weighers weighed in their own Balance; being a Reply to an Anonymous Pamphlet, entitled, "The Traditions of Men, &c. repreſented as written by Mrs. Ann Alſop. By T. Edmonds, Miniſter of the Goſpel, 6d.

Religious Enthuſiaſm conſidered, in eight Sermons, preached before the Univerſity of Oxford, in the year 1802, at the Lecture founded by John Bampton, A. M. Canon of Saliſbury. By George Frederick Nott, B. D. Fellow of All Souls College, 8vo. 502 pages.

Vindiciæ

Vindiciæ Eccleſiæ Anglicanæ, in which ſome of the falſe reaſonings, incorrect ſtatements, and palpable miſrepreſentations in a publication, entitled "The True Churchmen aſcertained, by John Overton, A.B. are pointed out by the Rev. Charles Daubeney, Fellow of Wincheſter College, Miniſter of Chriſt Church, Bath, and Author of "a Guide to the Church," 8vo. 471 pp.

Sermons chiefly deſigned to recommend the practical Morality of the Goſpel, and intended for the Uſe of Family Devotion. By a Layman, 8vo 317 pp.

A Diſcourſe on the neceſſity of a Religious Life, comprehending the ſubſtance of a Sermon, preached before the Univerſity of Oxford, at St. Mary's, on Sunday the 2d of May 1803, by J. Roberts, M.A. of Jeſus College, 8vo. pp.

Inſcribed to the Right Reverend Father in God Beilby Lord Biſhop of London, an octavo volume, in large type, and on fine paper, price 6s. in boards. DIATESSARON, or the HISTORY of our LORD JESUS CHRIST, compiled from the Four Goſpels, according to the authoriſed verſion of the Church of England, with Notes practical and explanatory. To which are prefixed, A Map of the Holy Land, A Plate of the Holy Sepulchre, A Map of Jeruſalem, and an Introduction, principally intended for the Uſe of Families, (being a Tranſlation of Profeſſor White's Diateſſaron). By the Rev. Thos. Thirlwall, M.A. Editor of the Latin Tranſlation lately publiſhed. SPRAGG.

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

MAY 28, 1803.

ON Thurſday morning, at her houſe in Bloomſbury-ſquare, aged 83, the Dowager Lady Dukinfield, widow and relict of the late Sir Samuel Dukinfield, Bart. deceaſed.

On Tueſday the 17th inſt. died Wm. Scott, Eſq. eldeſt ſon of James Scott, Eſq. of Willſborough, in the county of Derry.

On Saturday laſt, died at his houſe in Oxford, aged two years and four months, Miſs Suſan Mackworth, daughter of Sir Digby Mackworth, Bart.

Same day, died at Monmouth, aged 82, Mrs. Bright, relict of the late Rev. Henry Bright of Oxford.

Same day, died at Coventry, after a ſhort illneſs, Mr. Richard Maſon, of Perſhore, whoſe loſs will be long and ſincerely lamented by his family and friends.

On Wedneſday, died at his houſe in St. Giles's, in the 75th year of his age, Mr. John Turner, of Oxford.

On the 22d inſt. died Mr. William Gilks, of Hogſton, Bucks, in the 60th year of his age. He ever conſcientiouſly performed his duty towards God, and towards man; and the remembrance of his exemplary conduct will be long cheriſhed among his numerous friends.

On Saturday laſt, died the Earl of Inniſkillen, at Hazlewood, in the county of Sligo. His Lordſhip was on a viſit at the time to his ſon-in-law, Owen Wynne, Eſq. He had been attacked by the influenza, but was conſidered as recovered, and was in the act of putting on his coat when he died. An expreſs was immediately ſent off to his eldeſt ſon Viſcount Cole, now Earl of Inniſkillen, who was ſuppoſed to be in London. The expreſs arrived here at eleven on Wedneſday morning, but his Lordſhip had ſet off for Ireland at ſix in the morning of the ſame day.

30.] On Friday, died at Mr. Collins's, in Chandos-ſtreet, Cavendiſh-ſquare, after a few days illneſs, Mrs. Tatterſall, widow of the Rev. James Tatterſall, late Rector of St. Paul's, Covent Garden, and Streatham, Surry, aged 78.

The remains of Sir Robert Chambers, late Judge in India, who died about a fortnight ſince in Paris, laid in ſtate in the Middle Temple Hall on Friday and Saturday morning. About two o'clock the ſolemn proceſſion began to move from the Hall to the Church, in the following order:

Two Temple Porters in their full dreſs.
Two Chamber ditto, ditto.
Rev. Dr. Rennell, the Maſter of the Temple.
Dr. Willgreſs his Deputy.
Dr. Vincent the Dean of Weſtminſter, and Dr. Glaſſe.

The Corpſe and the Pall was held up by the Lord Chancellor, Lord Frederick Campbell, Lord Alvanley, the Maſter of the Rolls, Sir William Scott, Hugh Leyceſter, John Wynne, and Alex. Popham, Eſqrs.

Richard

Richard Chambers, Eſq. Chief Mourner.

Colonel M'Donald, Thomas Collins, Eſq. Frederick Chambers, Eſq. and Thomas Chambers, relations; and the following Noblemen and Gentlemen in ſilk hat-bands and ſcarfs, the deceaſed's friends, and Benchers of the Temple.

—— Vanſant, Eſq.	Capt. M'Alliſter,
Dr. Marſhall,	Sir W. Ouſley,
R. Sidebottom, Eſq.	W. Ange, Eſq.
W. Baldwin, Eſq.	T. Evance, Eſq.
R. Wooddeſon, Eſq.	R. Holliſter, Eſq.
C. Fanſhaw, Eſq.	G. Wood, Eſq.
Sir M. W. Ridley,	N. Ridley, Eſq.
Rev. Mr. Nares,	C. Grant, Eſq.
Lord Radnor,	W. Forſteen, Eſq.
Lord Grantley,	Dr. Fraſer,
T. Drake, Eſq.	—— Bellew, Eſq.
Dr. Blaire,	T. Thompſon,
General Norton,	C. Peers, Eſq.
G. Cockerel, Eſq.	D. Bailey, Eſq.

W. S. Stanhope, Eſq. and a number of other perſons of diſtinction.

They were followed by all their ſervants in hat-bands.

The corpſe was interred in the north vault under the church. The funeral ſervice was performed by Dr. Rennell, in the moſt ſolemn and impreſſive manner.

The proceſſion reached almoſt from the hall to the church, and was conducted in the moſt orderly and regular manner poſſible.

At Anthony Aranſolo's, Eſq. at Hammerſmith, died Mrs. Martha Brown.

On Thurſday laſt, at his houſe at Stoke, near Goſport, died Richard Walmeſley, Eſq. of Sholey, Lancaſhire, aged 39.

On the 19th inſt. at Exmouth, Devonſhire, Mrs. Stone, relict of Dr. Charles Stone, Archdeacon of Meath.

31.] On Thurſday, at his houſe at Stoke Newington, died Thomas Richards, Eſq.

JUNE 1.] On Saturday laſt, died at Fir Grove, near Farnham, after a few days illneſs of an inflammatory ſore throat, Lady Rycroft, wife to Sir Nelſon Rycroft, Bart.

A few days ago, died Mr. Babbington, one of the Members for Leiceſter.

On Friday laſt, died at his lodgings at Hampſtead, ſincerely regretted by his numerous friends and acquaintances, Thomas M'Guire, Eſq. of Wimpole-ſtreet.

Early on Sunday morning laſt, died at his houſe in Southampton-place, Captain Samuel Rutherfoord, ſurviving his Lady only twelve days.

On Saturday ſe'nnight, died at her houſe at St. Doulough's, near Dublin, the Right Hon. Lady Catherine O'Toole, ſiſter to the Earl of Mountnorris. This Lady poſſeſſed not only uncommon perſonal charms, but the moſt faſcinating manners.

2.] On Monday morning, died at Deptford, Kent, of a conſumpton, in the 47th year of his age, Mr. George Mitchell, attorney at law.

3.] At Blackheath, on Saturday the 28th ult. died Mrs. Farrington, wife of Capt. Henry Farrington, of the Royal Artillery.

On Tueſday, died Mrs. Jane Auſt, wife of George Auſt, Eſq. of Chelſea.

On Sunday laſt died, in the 50th year of her, Mrs. Stevens, wife of the Rev. Dr. Stevens, of Panfield, Eſſex.

A few days ago, died at Kettleſtone, in her 63d year, Mrs. May Erratt, relict of the late Mr. Thomas Erratt of Newmarket.

7.] On Tueſday laſt, after a long illneſs, died Lady Gillman, wife of Sir John St. Leger Gillman, Bart. of Gillmanville, Ireland, and daughter of Sir Thomas Miller, Bart. of Froyle, in Hampſhire.

Yeſterday morning, died at her houſe in Kenſington-ſquare, after a lingering illneſs, in her 79th year, Mrs. Dalton, widow of the late Rev. Dr. Dalton, Prebendary of Worceſter.

On Friday morning, died Mrs. N. Skidmore, wife of John Skidmore, of High Holborn, ironmonger to his Majeſty's Hon. Board of Ordnance, in the 54th year of her age.

On Friday laſt, died Mr John Holyoake, of Barbican, aged 69.

After a few days illneſs, died on the 3d inſt. in the 43d year of his age, the Right Hon. and Right Rev. Father in God, Lord George Murray, D. D. and Lord Biſhop of St. David's, brother to the preſent Duke of Athol.

8.] At Paiſley, on the 3d inſt. died Mrs. Carliſle, aged 81.

A few days ſince, died Mrs. Mary Burton, wife of Mr. Samuel Burton, of Worſtead.

9.] On

9.] On Saturday morning, died in Wyebridge-ſtreet, Hereford, after a long and painful illneſs, Mr. Thomas Penney.

MAY 30.] At Paſſey, near Paris, died Mr. Edward Boyd, eldeſt ſon of Walter Boyd, Eſq.

On Thurſday laſt, died at her houſe in Mansfield-ſtreet, aged 73, Mrs. Trapaud, reliſt of the late General Trapaud.

On Sunday laſt, died at Brompton, Miſs Curwen, eldeſt daughter of John Chriſtian Curwen, Eſq.

On Monday laſt, died at her mother's houſe, at Stoke Newington, Mrs. Wetherhead, wife of Mr. Thomas Turner Wetherhead, of Wapping.

10.] On the 7th inſt. died at Brigend, in Glamorganſhire, in the 78th year of her age, Mrs. Morgan, ſiſter of the late Dr Price, and poſſeſſed of all the amiable qualities which diſtinguiſhed that excellent man.

On the 4th inſt. died at Briſtol Hot Wells, moſt ſincerely and deſervedly lamented by all who knew him, John Collow, Esq. of Stapleton, North Britain, for many years Collector of his Majeſty's Cuſtoms in the Iſland of St. Vincent.

On the 26th ult. at Edinburgh, died Arthur Forbes, of Culloden, Eſq.

On Saturday laſt, died at Euſton Hall, in Suffolk, in the 22d year of her age, the Lady Caroline Fitz-Roy, ſixth daughter of the Duke and Ducheſs of Grafton.

On Monday laſt, died in London, of a decline, Miſs Helena Robinſon, youngeſt daughter of the late Dr. Robinſon, of Albury, in this county.

13.] On Sunday laſt died, after a ſhort illneſs, at the Earl of Derby's, in Groſvenor-ſquare, Mrs. Farren, (mother to the Counteſs of Derby.)

Late on Thurſday night, died at his houſe in Lower Groſvenor-ſtreet, the Rev. H. R. Courtney, Lord Biſhop of Exeter.

14.] On Thurſday laſt, died at her lodgings at Brompton, after a lingering and painful illneſs, Miſs Courtney, ſiſter to Mrs. Drummond, of Boulton-row.

JUNE 11.] On Friday laſt were depoſited in the family vault within the pariſh church of Leverington, the remains of Walter Swaine, gent. (eldeſt ſon of Spelman Swaine, Eſq.) whoſe death we mentioned in our laſt.—The funeral was very ſolemn, being attended by a great number of mourning friends and acquaintance, whoſe deep regret, joined with that of many voluntary attendants, ſtrongly teſtified the general regard and eſteem for this excellent young man.

On the 18th inſt. died, ſincerely lamented, aged 68, Henrietta, wife of Mr. Park, attorney-at-law, at St. Neots in the county of Huntingdon.

On Friday laſt died in London, in the 16th year of her age, greatly lamented, Miſs Cullum, only daughter of Sir Thomas Gery Cullum, Bart. of Bury.

Died at Alexandria, in the beginning of February laſt, of that moſt horrid malady the plague, after three days illneſs, Captain George Gayton, of the Royal Regiment of Artillery, aged 22 years, moſt ſincerely reſpected by all who knew him as a friend, and by his country as an officer.

16.] Tueſday were interred at Kenſington, the remains of John Mackenzie, Eſq. of Fig-tree court, Temple, London, and of Arcan, in the county of Roſs, North Britain. He was youngeſt ſon of Alexander Mackenzie, Eſq. of Lentron, deſcended from a very reſpectable and ancient family, and poſſeſſed of conſiderable property in his native country. Having finiſhed his education at the Univerſity of Edinburgh, he was bred firſt to the Scotch Law, and afterwards to the Engliſh Bar. Mr. Mackenzie was eminently diſtinguiſhed by excellent natural parts, improved by a learned and liberal education, by every amiable and endearing virtue; ſincerity, candour, honour, truth, the moſt active benevolence, the ſofteſt compaſſion, and by manners the moſt correct and engaging. His natural benevolence and warmth of heart, while they embraced all mankind, were peculiarly directed and fixed on his own countrymen, the Celtic race in Scotland. The ſame love of his country naturally drew his attention to every object that was, or might be connected with its improvement, and with its honour. Hence it was that he was induced, to the neglect of his own private intereſt, in 1778, to accept the office of Secretary to the Highland Society of London; and that of Secretary to the Britiſh Society for Fiſheries in 1785, in both of which ſituations he acted gratuitouſly. To Mr. Mackenzie, as a gentleman qualified by his cultivated judgment and taſte, as well as by a thorough knowledge of all the peculiar and impreſſive idioms of the Celtic Language, to enter with enthuſiaſm, and to feel as he did, the beauty and energy of Oſſian, the late Mr. Macpherſon entruſted the publication of the original Poems of that great Celtic Bard; on which work Mr. Mackenzie had entered, and in which he had made ſome progreſs. There are few men, and none perhaps in his ſtation, whoſe death would be more extenſively felt, and deeply lamented.

18.] On Saturday morning died, at his houſe in Green-ſtreet, aged 65, Mr. Robert Painter, one of the Common Councilmen of this corporation, and many years a plumber and glazier in Trumpington-ſtreet.

On Tueſday died, at Trinity College Lodge, Cambridge, the infant daughter of the Rev. Dr. Manſel, Maſter of Trinity College.

On Saturday laſt, died at Euſton-hall, in Suffolk, in the 22d year of her age, the Lady Caroline Fitz-Roy, 6th daughter of the Duke and Ducheſs of Grafton.

Same day died, after a lingering illneſs of two years continuance, which ſhe endured with exemplary fortitude, Mrs. Iſaacſon, wife of the Rev. J. Iſaacſon, of Lidgate, in the 36th year of her age.

Laſt week died, aged 78, Mrs. Elizabeth Dickerſon, wife of Mr. William Dickerſon, ſtaymaker, in Trumpington-ſtreet, which buſineſs he has carried on in Cambridge for upwards of 60 years.

On Saturday ſe'nnight died, in the 63d year of his age, the Rev. Mr. Twells, rector of Caſton and Rockland All Saints, in Norfolk.

On Saturday laſt died, after a ſhort illneſs, the Rev. John Aſtley, of Thornage, in Norfolk, brother of the late Sir E. Aſtley, Bart.

On Monday laſt died, at his ſeat at Hardingham, in Norfolk, Sir Archibald Dickſon, Bart. Admiral in the Royal Navy, and late Commander in the North Sea fleet.

On Friday laſt died, Mr. Lilly, hoſier of Stamford.

20.] On the 4th inſt. died, at the Manſe of Falkirk, Mr. William Wilſon, eldeſt ſon of the Rev. Dr. James Wilſon, Miniſter of that Pariſh.

21.] On Friday laſt died, at Shrub's-hill, near Egham, in the 89th year of her age, Mrs. Challoner, relict of George Challoner, Eſq. of Staffordſhire.

Lately died at Stockholm, Baron Guſtavus Reuterholm, Governor-General of the Province of Weſmania, father-in-law to Lady Barclay.

On the 16th died, at her houſe in St. James's-place, Mrs. Hale, relict of General Bernard Hale, and ſiſter of the late Right Hon. Richard Rigby.

On Tueſday laſt died, in a fit of apoplexy, Mrs. Cuffley, wife of Mr. Peter Cuffley, of Charles's-ſquare.

On Friday laſt, died Mr. Charlton, of the Strand.

On Saturday died, after a lingering and painful illneſs, Mr. Thomas Harper of the Strand.

23.] On Sunday laſt, being on a viſit at Mr. Young's, Holwells, Herts, died Mrs. Mary Fuller, daughter of the late Wm. Fuller, Eſq.

On Sunday morning died, at his houſe in Grafton-ſtreet, Fitzroy-ſquare, the Lady of Captain Hughes.

On Monday morning died, at his houſe at Crouch End, in the 29th year of his age, Mr. John William Vovel, merchant.

24.] Joſeph Richardſon, Eſq.—It is with concern that we announce the death of this gentleman. He was at an inn in the neighbourhood of Bagſhot-heath, and was ſuddenly taken ill on Wedneſday night. Medical aſſiſtance was ſoon procured, but in vain—he died on Thurſday afternoon. Mr. Richardſon was in the forty-ſeventh year of his age.

He had, within the laſt three or four years, ſuffered ſeveral ſhocks by the rupture of a blood-veſſel, but it was hoped that the natural vigour of his conſtitution would have triumphed.

He originally came from Hexham, in Northumberland; he entered at St. John's college, Cambridge, in the year 1774; Dr. Ferris, Dean of Battle, and Dr. Pearce, now Dean of Ely, were his Tutors at the Univerſity. Under the ſuperintendance of theſe two excellent ſcholars, Mr. Richardſon acquired ſound learning and a correct taſte. He diſtinguiſhed himſelf at college by the elegance, beauty and vigour of his proſe and poetical compoſitions. Indeed a love of the muſes very early in life took poſſeſſion of his mind, and often interfered with the laborious duties of ſtudy.

He entered himſelf a Student of the Middle Temple in the year 1779, and was called to the Bar in the year 1784. Literary purſuits and political connections took up too much of his time to admit of his purſuing with ſufficient diligence the ſtudy of the law, otherwiſe it is highly probable that he would have become a diſtinguiſhed ornament of the bar.

The chief works in which he was publicly known to have taken a principal part, were *The Rolliad* and *The Probationary Odes*, in the compoſition of which his talents were conſpicuous.

The comedy of *The Fugitive* is highly creditable to his dramatic genius.

Mr. Richardſon was brought into Parliament as Member for Newport, in the county of Cornwall, by his Grace the Duke of Northumberland, in whoſe friendſhip he held a diſtinguiſhed place.

Mr. Richardſon was a proprietor of a fourth part of Drury-lane Theatre. He has left an amiable widow, and four charming daughters, to lament the loſs of an affectionate and enlightened protector.

25.] On Saturday laſt, at his houſe at Newmarket, after a very long and painful illneſs, univerſally lamented and regretted, the Rev. Dr. Frampton, one of his Majeſty's Juſtices of the Peace for the counties of Cambridge and Suffolk, Rector of Ouſden and Starſton in Norfolk, and of the ſinecure of St. Florence, Pembrokeſhire, and many years one of the principal tutors of St. John's College in this Univerſity, where his character as a gentleman and a ſcholar ſtands unrivalled; and his public act on taking his degree of Doctor in Divinity, before the Chancellor in the Senate Houſe, at the inſtallation in the year 1769, muſt ever be remembered and admired for its learning, and peculiar elegance and grace.

On Wedneſday morning, aged 60, Mr. Robert Biſhop, many years a reſpectable taylor and draper of this place.

Lately at Barbraham, aged 67, Mr. H. Darnton of London.

Friday laſt, greatly reſpected, Mr. Thomas Drieſley, of Thetford, formerly a conſiderable farmer at Croxton, in Norfolk.

On Thurſday ſe'nnight Mr. John Frith, of Hollyach Marſh, one of the people called Quakers, univerſally reſpected and lamented.

Lately at Bath, the Rev. David Brymer, M. A. late Fellow of Wadham College.

On the 20th of April, on board the Company's outward bound ſhip the Lady Caſtlereagh, Colonel William Vanas, of the 4th Bengal Infantry.

27.] On Wedneſday laſt, the Lady of Thomas Wilkinſon, Eſq. of Bincheſter, in the County of Durham, daughter of the late Hon. Mr. Lyon.

On the 20th inſt. at his houſe at Twickenham, much lamented, Edward Ironſide, Eſq. eldeſt ſon of the late Alderman Ironſide, banker, Lombard-ſtreet, London.

On Tueſday evening, in the 77th year of his age, Matthew Hill, Eſq. of Newman-ſtreet.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD, *May* 28.

ON Thurſday, the laſt day of Eaſter Term, the Rev. John Radcliffe, of New College, Thomas Melhuiſh, of Exeter College; Thomas Sanders, of Chriſt Church; and Patrick Delahunt, of Hertford College, Bachelors of Arts, were admitted Maſters of Arts.

Mr. Joſeph Stephenſon, of Queen's College, who had been placed in the Maxime liſt in the public examinations of this year, was admitted a complete Bachelor of Arts. Meſſrs. John Smith, of Queen's College; Charles Thorp, of Univerſity College; and James Evans, of Wadham College, were admitted Bachelors of Arts.

The Rev. Henry Sill, of Braſenoſe College, admitted Maſter of Arts on the 4th inſtant, was a grand compounder.

The whole number of degrees in Eaſter Term was three Bachelors in Divinity; one Bachelor in Civil Law; one Bachelor in Medicine; fourteen Maſters of Arts; and ſeventeen Bachelors of Arts.—Matriculations fifty-five.

The Chancellor's Prizes have been adjudged to the Rev. Daniel Wilſon, Bachelor of Arts, of St. Edmund Hall, for the Engliſh Eſſay on *Common Senſe*. Mr. Philip Shuttleworth, of New College, for the Latin Verſes—*Byzantium*. And Mr. Reginald Heber, of Braſenoſe College, for the Engliſh Verſes—*Paleſtine*—which was an additional prize this year.

The Rev. Arthur Anneſley was laſt week inſtituted to the Rectory of Clifford Chambers, and the Rev. Charles Dowell to the Rectory of Laſhborough, both in the dioceſe of Glouceſter.

The King has been pleaſed to preſent the Rev. William Baker to the Vicarage of Stonehouſe, in the county and dioceſe of Glouceſter.

JUNE 11.

Wedneſday, the firſt day of Act Term, the Rev. Solomon Piggott, of St. Edmund Hall; Meſſrs. Thomas Raymond Barker, of Merton College; John Francis Gunning,

and the Rev. Thomas Bailey, of New College; Samuel Picart, of Braſenoſe College; Richard Howard, of Jeſus College; Miles Coyle, and Thomas Lloyd, of Worceſter College, Bachelors of Arts, were admitted Maſters of Arts.

The Rev. Charles Richard Beaumont, Bachelor of Arts, and Student in Law, of Braſenoſe College, was admitted Bachelor in Law.

Mr. Henry Barry, of All Souls' College, the firſt in the Maxime Liſt in the Public Examinations of this year, was admitted a complete Bachelor of Arts.

Meſſrs. Thomas Anthony Methuen, of Oriel College; William Thompſon, of Merton College; George Barnes, of Exeter College; James Aſhe Gabb, and William Williams, of Jeſus College; Andrew Ducarel Morrice, Henry Kempſon, the Hon. Thomas Alfred Harris, William Bryan Cooke, Edward Grey, and Henry Pole, Eſquires, and the Hon. Charles Francis Stuart, of Chriſt Church; Meſſrs. John Collinſon, and Charles Hodgſon, of Queen's College; Edward Durell, of Pembroke College; and William Ward Smith, of Worceſter College; were admitted Bachelors of Arts.

Laſt week James Blackſtone, Eſq. D. C. L. and Vinerian Profeſſor of Law, was admitted Principal of New Inn Hall, in this Univerſity.

Yeſterday ſe'nnight the Rev. James Morgan, D. D. was inſtalled a Prebendary of Glouceſter Cathedral, vacant by the reſignation of the Rev. Matthew Surrees.

A diſpenſation paſſed the Great Seal, to enable the Rev. Thomas Pettat, A. M. Chaplain to the Earl of Bathurſt, to hold the Rectory of Hatherop, with the Rectory of Beverſtone and Chapel of Kingſcote annexed, in the county and dioceſe of Glouceſter.

18.] Monday laſt the Rev. Philip Le Breton, of Exeter College; Thomas Parry, of Jeſus College; and Clement Huc, of Pembroke College, Bachelors of Arts, were admitted Maſters of Arts. The Rev. Richard Cruttwell, Student in Law, of Exeter College, was admitted Bachelor of Civil Law. Meſſrs. Henry Penny, of Oriel College; Thomas Walden Hanmer, and Richard Scott, of Braſenoſe College; John Wrixon, of Magdalen College; S. Field, of Worceſter College; and B. Bathurſt, of New College, were admitted Bachelors of Arts.

Tueſday, the anniverſary meeting of the Governors of the Radcliffe Infirmary, a Sermon ſuitable to the occaſion was preached by the Rev. Samuel Goodenough, D. C. L. Dean of Rocheſter. In the courſe of the ſervice was introduced the Te Deum and Jubilate, by Mr. King, an Anthem, and the old 100th Pſalm. The collection at the church doors amounted to 109l. 10s. The Governors dined together at the Star Inn, and Mr. Aſhhurſt, of Waterſtock, and Mr. Manley, of Baziers Houſe, were appointed Stewards for the year enſuing.

Wedneſday was celebrated, in the Theatre, Lord Crew's annual commemoration of Founders and Benefactors of the Univerſity; when the honorary degree of Doctor of Civil Law was conferred on the Right Honourable Lord Francis Almaric Spencer, younger ſon of his Grace the Duke of Marlborough, and M. P. for the county of Oxford; preſented by the Rev. Richard Laurence, D. C. L. and Deputy Profeſſor of Civil Law. The honorary degree of Maſter of Arts was conferred on John Parker, Eſq. Gentleman Commoner of Trinity College: preſented by the Rev. Henry Kett, B. D. Fellow of the ſame college: on Panton Plymley, Eſq. Gentleman Commoner of Pembroke College, preſented by the Rev. John Vinicombe, B. D. Fellow of the ſame College: on William Egerton Tatton, Thomas Tyrwhitt Drake, and Thomas Dorien, Eſquires, Gentlemen Commoners of Braſenoſe College; preſented by the Rev. Frodſham Hodſon, M. A. Fellow of the ſame college: on the Hon. Richard Neville, eldeſt ſon of the Right Hon. Lord Braybrook, and on Valentine Jones, Eſq. Gentleman Commoner of Chriſt Church; preſented by the Rev. Frederick Barnes, M. A. Student of the ſame houſe: and on John Ireland Blackburn, Eſq. Gentleman Commoner of Chriſt Church; preſented by the Rev. James Webber, M. A. Student of the ſame houſe.

The Creweian Oration was ſpoken by the Rev. Edward Copleſton, M. A. Fellow of Oriel College, and Profeſſor of Poetry in the Univerſity. The Chancellor's Prize Compoſitions were recited by the Gentlemen to whom they had been adjudged, viz. the Latin verſes, on *Byzantium*, by Mr. Phillip Shuttleworth, Fellow of New College; and the Engliſh eſſay, on *Common Senſe*, by the Rev. Daniel Wilſon, B. A. of St. Edmund Hall; and the additional Prize Compoſition in Engliſh verſe, on *Paleſtine*, by Mr. Reginald Heber, Commoner of Braſenoſe College; all which were received with great applauſe.

In the evening the Choral Muſic for the Term, and a Grand Miſcellaneous Concert on the following evening, were performed at the Muſic Room to a numerous and brilliant audience.

Two of the Members' prizes, value fifteen guineas each, for the beſt Diſſertations in Latin proſe, are this year adjudged to Mr. Paley of Pembroke Hall, and Mr. Birch, of St.

St. John's College, Middle Bachelors. There were no candidates this year for the Senior Bachelors' prizes.

The late Sir William Browne's gold medals, value five guineas each, are this year adjudged as follows:—to Mr. Bayley, of Chriſt's College, for the Greek Ode; to Mr. Knapp, of King's, for the Latin Ode; and to Mr. Plumptree, of King's, for the Epigrams.

Thurſday John Daubeny, M. A. of Merton College, was admitted Doctor in Civil Law; the Rev. Herbert Oakley, B. A. of Oriel College, was admitted Maſter of Arts; and Mr. Edward Bate Compſon, of Worceſter College, was admitted Bachelor of Arts.

Yeſterday the Rev. James Woodward, of Braſenoſe College; and Robert Surtees, of Chriſt Church, B. A. were admitted Maſters of Arts, Grand Compounders; and the Rev. Thomas Brown Simpſon, B. A. of St. Edmund Hall, was admitted Maſter of Arts.

Laſt week came on the election at Trinity College, when the Rev. James Ingram was choſen Fellow, and Meſſrs. Harris and Buckland Scholars of that ſociety.

25.] Laſt week Mr. Henry Barry, Bachelor of Arts, of All Souls' College, was elected Scholar of Queen's College, on Mr. Michel's foundation.

Tueſday laſt the Rev. John Eden, of St. Alban Hall; and Henry Thomas Jones, of St. John's College, Maſters of Arts and Students in Divinity, were admitted Bachelors in Divinity.

The Rev. John Wilſon, of Queen's College; Mr. John Egerton Rawbone, of New College; Rev. Hugh Nicholas Pearſon, and William Spooner, of St. John's College, Bachelors of Arts, were admitted Maſters of Arts.

Mr. George Rowley, of Univerſity College, one of the Gentlemen in the Maxime Liſt in the Public Examinations of this year, was admitted a complete Bachelor of Arts.

Meſſrs. Edward Archdale, of St. Mary Hall; Thomas Winſtanley, of Lincoln College; and George Auguſtus Lamb, of Magdalen College, were admitted Bachelors of Arts.

Wedneſday the Rev. Charles Hughes, Bachelor of Arts, of Oriel College, was admitted Maſter of Arts, Grand Compounder; and Mr. Henry Selleck Brome, of Balliol College, was admitted Bachelor of Arts.

On Wedneſday laſt the Rev. Thomas Sutton, A. M. of Worceſter College, was elected Fellow of that Society, on the foundation of Sir Thomas Cookes; and on the ſame day the Rev. William Roſe Holden, A. M and Mr. William Ward Smith, A. B. of the ſame college, were elected Fellows; as were Mr. Charles Chiſholm and Mr. Bailey Whitehead, Scholars, on the foundation of Mrs. Sarah Eaton.

The Rev. Sherrington Davenport is inſtituted to the living of Worfield, in the Dioceſe of Lichfield and Coventry, and County of Salop.

CAMBRIDGE, *May* 27.

The Rev. Dr. Langford, Under Maſter of Eton School, is elected a Fellow of Eton College, in the room of the Rev. Edward Hawtrey, deceaſed; and Mr. Keate ſucceeds Dr. Langford in the under maſterſhip. Dr. Langford was appointed under maſter in March 1775.

The Rev. Iſaac Robinſon, of Culworth, is inſtituted, by the Biſhop of Peterborough, to the Rectory of Thorpe-Mandeville, in Northamptonſhire, on the preſentation of Robert Pargiter Humfrey, Eſq. of the ſame place.

The Rev. George Mettam, M. A. has been conſtituted, by the Lord Biſhop of Lincoln, to the Rectory of Barwell, in Leiceſterſhire, on the preſentation of Mrs. Aſhby.

JUNE 5.

On Tueſday came on the election of Maſter of Caius College, in the room of the Rev. Dr. Belward, deceaſed, when Martin Davy, M. D. Senior Fellow of that ſociety, was unanimouſly choſen.

Mr. Borton ſucceeds Dr. Davy, as Preſident of the Society.

The Rev. Joſeph Church, M. A one of the Senior Fellows of Caius College, is preſented by that ſociety to the Vicarage of Matteſhall and Rectory of Paſley, in Norfolk, vacated by the death of the Rev. John Smith.

The Rev. J. Mansfield, B. D. Senior Fellow of Clare Hall, is preſented by that ſociety to the Rectory of Patrington, in Holderneſs, in the County of York.

Charles

Charles Beevor, Eſq. LL. D. of Trinity Hall, is elected a Fellow of that ſociety, in the room of Sir William Wynne, the preſent maſter.

The Rev. Dr Radcliffe was inſtalled on Sunday laſt, at the cathedral in Canterbury, Archdeacon of that dioceſe, in the room of the late Dr. Lynch.

On Wedneſday Dr. Nelſon kiſſed the King's hand, on his preſentation to the prebendal ſtall in Canterbury Cathedral, vacated by the death of Dr. Lynch.

The Rev Cuthbert Johnſon Baines, M. A. Vicar of St. Ives, has been appointed a ſurrogate for the Archdeaconry of Huntingdon.

11.] The Rev. William Winthorpe, Fellow of St. John's College, and the Rev. William Holme, Fellow of Emmanuel College, were, on Saturday laſt, admitted Bachelors in Divinity; the Rev. Henricus Rowlands, of Chriſt's College, Maſter of Arts; William Henry Williams, Eſq. of Caius College, Bachelor in Medicine; John Hugo Paſley Polſon, Eſq. Fellow Commoner of Caius; Ellis Bent, Eſq. Fellow Commoner of Peterhouſe; and Mr. Henry Adams Mayers, of Jeſus College, Bachelors of Arts.

The Rev. Newman John Stubbin, M. A. is inſtituted to the Rectory of Somerſham, in Suffolk, on the preſentation of Mrs. Eliz. Stubbin, widow, of Hadleigh.

25.] The Rev. William Webb, M. A. Middle Fellow of Clare Hall, is elected a Senior Fellow of that ſociety.

The Rev. Dr. Fiſher, Canon of Windſor, and formerly Fellow of St. John's College, will ſucceed the late Dr. Courtenay, as Biſhop of Exeter.

The Rev. Robert Hodgſon, late of Peterhouſe, nephew to the Biſhop of London, is preſented by his Lordſhip to the valuable Rectory of St. George's Hanover-ſquare, vacant by the death of the Biſhop of Exeter.

The Rev. Edward Hodgſon, late of Bennet College, and Chaplain to the late Embaſſy to Paris, is preſented to the Rectory of Laindon in Eſſex, vacant by the ceſſion of the Rev. Robert Hodgſon.

A Grace having paſſed the Senate to the following effect:—"That thoſe to whom the Sunday Afternoon Turns are aſſigned, ſhall, from the beginning of October 1803, to the end of May 1804, provide no other ſubſtitute than ſuch as ſhould be appointed in conformity with Grace;" the following perſons have been elected—the Rev. the Maſter of Jeſus College, the Rev. Profeſſor Lloyd, the Rev. Mr. Bayley, the Rev. Mr. Murſitt, the Rev. Mr. King, the Rev. Mr. Lloyd, the Rev. Mr. Vickers, the Rev. Mr. Wordſworth.

ERRATA.

In our Number for February 1803, p. 90, note; for *compatible*, read incompatible.

NUMBER FOR APRIL.

Page	line	for	read
207	8	from top, all *the* diſcordant,	all *theſe* diſcordant.
207	17	from top, *the* common center,	*their* common center.

IN NUMBER FOR MAY.

271	8	from bottom, *or* diſregard,	*of* diſregard.
273	10	from top, 1 *Sam.* xxiv. 26,	*Joſh.* vii. 19, 20.
274	15	from top, δεισιδαιμοναστερως,	δεισιδαιμονεστερως.
276	2	from the end, is more,	is *no* more.

NUMBER FOR JUNE.

347	6	ab imâ, for *lacus*, read *cacus*.
349	33	a full point after the word "*theſe*," and a capital Letter to the word "*our*."
371,	27,	after Church *dele* but.
	41,	for *them*, read *it*.

SUPPLEMENT

TO THE

ORTHODOX CHURCHMAN's

MAGAZINE AND REVIEW,

FOR JULY 1803.

"We are to rank among the prejudices and falſe notions of men concerning religion, the opinions of thoſe who are infatuated with myſtical piety and fanaticiſm. Fanaticiſm makes religion contemptible, becauſe men of the world confound true with myſtical piety; they fancy that a man cannot be devout, without being ſomething viſionary and enthuſiaſtical; and that devotion does not well agree with ſenſe and reaſon." OSTERVALD.

LIFE OF THE HON. ROBERT BOYLE. *(Concluded.)*

HE had alſo a ſtrict intimacy with Dr. Thomas Barlow, at that time head keeper of the Bodleian Library, and afterwards Biſhop of Lincoln; a man of various and extenſive learning. He was likewiſe the patron of the very learned Dr. John Pell, an eminent mathematician: and the famous Dr. John Wallis, who diſtinguiſhed himſelf in that and other branches of learning, did him the honour to dedicate to him his excellent treatiſe on the Cycloid. In 1659, being made acquainted with the circumſtances of the learned Dr. Robert Sanderſon, afterwards biſhop of Lincoln, he allowed him a ſtipend of fifty pounds a year; and that great man thankfully acknowledged the obligation he was under to ſo generous a patron, in a dedication of his Lectures, which were printed at Oxford the ſame year. After the Reſtoration, he was treated with great civility and reſpect by the King, and with much affection and eſteem by his two great miniſters, the lord treaſurer Southampton, and the lord chancellor Clarendon, by whom he was urged to take holy orders, of which he had very ſerious thoughts, but at laſt thought fit to decline it. The ſame year he publiſhed two of his firſt pieces, one of which was printed at Oxford, and the other at London; the former was his "New Experiments touching the Spring of the Air," which he addreſſed to his nephew, Lord Dungarvon; and this drew him into a controverſy with Franciscus Linus, and the famous Mr. Thomas Hobbes, whoſe objections he refuted with equal candour, clearneſs and civility. The ſecond was his diſcourſe on "Seraphick Love;" and both pieces were received with univerſal applauſe. The fame of his great learning and abilities extended itſelf, even at this time, beyond the bounds of our iſland; ſo that the Great Duke Tuſcany, a prince diſtinguiſhed for learning, deſired Mr. Southwell, then reſident at Florence, to acquaint Mr. Boyle with his deſire of holding a correſpondence with him. In 1661, he publiſhed his "Phyſiological Eſſays, and other Tracts," which added greatly to the eſteem that

all true lovers of learning had for his knowledge in things of this nature. Some time after, he publiſhed another curious and excellent work, entitled "The Sceptical Chymiſt," which was printed at Oxford; but ſeveral treatiſes that are mentioned in this and the former work, as being in great forwardneſs, and which the world very impatiently expected, were afterwards loſt, in the hurry of removing his effects, at the time of the great fire. In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the King in Mr. Boyle's name, though without his knowledge, which did not hinder his intereſting himſelf very warmly in procuring the application of thoſe impropriations, for the purpoſe of advancing the cauſe of true religion and learning. He interpoſed likewiſe in favour of the Corporation for propagating the Goſpel in New England, and was very inſtrumental in obtaining the decree in the Court of Chancery, for reſtoring to that corporation an eſtate which had been injuriouſly re-poſſeſſed by one Colonel Bedingfield, a Papiſt, who had ſold it to them for a valuable conſideration. His activity in matters of this nature was ſo much the more honourable, as he was naturally inclined to, and, generally ſpeaking, followed that inclination, by leading a private and retired life. But whenever the cauſe of virtue, learning or religion required it, his intereſt and endeavours were never wanting; and, by the peculiar bleſſing of Providence, were ſeldom employed but with ſucceſs. In 1663, the Royal Society being incorporated by King Charles II. by letters patent, dated the 22d of April, Mr. Boyle was appointed one of the council, and, as he might be juſtly reckoned amongſt the founders of that learned body, ſo he continued one of its moſt uſeful and induſtrious members during the whole courſe of his life. In June 1663, he publiſhed his "Conſiderations on the Uſefulneſs of Experimental Natural Philoſophy," which conſiſted of ſeveral eſſays on uſeful and curious ſubjects, in which they are handled with great freedom, from a juſt zeal for truth, and for the common benefit of mankind: the points which he had always in view when he took up his pen. Theſe pieces, thus publiſhed, were, as himſelf tells us, written on ſeveral occaſions, and at different times; but as, notwithſtanding this, they had a mutual relation to each other that made them fall very aptly under one common title, he took this method of ſending them abroad, that the world in general might receive that ſatisfaction which particular friends had teſtified on the peruſal of them in manuſcript. Theſe were followed by "Experiments and Conſiderations upon Colours;" to which was added, "a Letter, containing Obſervations upon a Diamond that ſhines in the dark;" a treatiſe full of curious and uſeful remarks on the hitherto unexplained doctrine of light and colours; in which he ſhews great judgment, accuracy, and penetration, and may be ſaid to have led the way to that mighty genius, who has ſince ſet that important point in the cleareſt and moſt convincing light poſſible. He likewiſe publiſhed this year, his "Conſiderations on the Style of the Holy Scriptures," which was extracted from a much larger work, entitled "An Eſſay on Scripture," by Sir Peter Pett, a man of great reading, a voluminous writer, but of an unſettled judgment, for whom, on account of his well-meaning and upright intention, Mr. Boyle had a great regard. In 1664, Mr. Boyle was elected into the Company of Royal Miners, and was all this year taken up in the proſecution of various beneficial deſigns, and more eſpecially in promoting the affairs of the Corporation for propagating the Goſpel in New England, which, in all probability, was the reaſon that he did not ſend abroad this

year, any treatiſes either of religion or philoſophy. In 1665, appeared his "Occaſional Reflections upon several Subjects;" to which is prefixed, "A Diſcourſe concerning the Nature and Uſe of ſuch Kind of Writings." This piece, though now publiſhed, had been written many years before, when the author was young, and in times, and under circumſtances, when few would have written any thing, and none could have written better. The attack made upon it, by a ludicrous writer, may, therefore, be truly affirmed to be cruel and unjuſt, as it is trivial and indecent. A ſhort time after, he publiſhed "Experiments and Obſervations relative to an Experimental Hiſtory of Cold, with ſeveral pieces thereunto annexed. This work, as it was juſtly admired then, ſo it has been always in great eſteem ſince, and may be truly ſaid to have been the firſt publiſhed, that gave inquiſitive men any real light into the ſubjects which are contained therein.

His Majeſty, King Charles the Second, had now an opportunity of ſhewing his own great judgment in men, by his eſteem and affection towards Mr. Boyle; for Dr. John Meredith, provoſt of Eton, dying in Auguſt 1665, the King, unaſked and unſolicited, appointed Mr. Boyle his ſucceſſor. This was certainly, all circumſtances conſidered, the fitteſt employment for him in the kingdom; yet after mature deliberation, though contrary to the advice of his friends, he abſolutely declined it, becauſe he thought that the duties of the employment might interfere with his ſtudies; he was unwilling to quit that courſe of life, which, by experience, he found ſo ſuitable to his temper and conſtitution. In 1666 he publiſhed his *Hydroſtatical Paradoxes, made out by new experiments for the moſt part phyſical and eaſy*, which he ſent abroad at the requeſt of the Royal Society, thoſe experiments having been made at their deſire about two years before. He alſo ſent out that year another celebrated treatiſe, intituled, *The Origin of Forms and Qualities, according to the corpuſcular philoſophy, illuſtrated by experiments*; a treatiſe that did equal honour to the quickneſs of his wit, the depth of his judgment, and his indefatigable pains in ſearching after truth. His philoſophical publications are ſo numerous that we refrain from enumerating them all, and muſt confine ourſelves to the mention of thoſe only, of his works, which tend to ſtrengthen the cauſe of religion, and promote the diſſemination of truth; objects which always lay neareſt his heart.—He had been for many years a director of the Eaſt-India Company, and very uſeful in this capacity to that great commercial body; more eſpecially in procuring their charter; and the only return that he expected for his labour in this reſpect was, that he might be able to engage the Company to come to ſome reſolution in favour of the propagation of the Goſpel, by means of their flouriſhing factories in the Eaſt: and, as a proof of his own inclination to contribute, as far as he could, towards that laudable purpoſe, he cauſed five hundred copies of the Goſpels and the Acts of the Apoſtles, in the Malayan tongue, to be printed at Oxford, and ſent abroad, at his own expence. This appears from the dedication prefixed to that tranſlation by his friend Dr. Thomas Hyde. In November 1680, the Royal Society, as a proof of their juſt ſenſe of his great worth, and of the conſtant and particular ſervices, which, through the courſe of many years, he had rendered to their Society, made choice of him for their preſident; but he declined the honour done him, being, as he himſelf ſays, peculiarly tender in point of oaths. He was alſo, this year, a conſiderable benefactor towards the publiſhing Dr. Burnet's *Hiſtory of the Reformation*, as he was, at all times, to every performance calculated

culated to promote the general good and benefit of mankind. In 1681 he publiſhed his *Diſcourſe of Things above*; and the ſame year was engaged in endeavouring to promote the preaching and promulgation of the Goſpel amongſt the Indians bordering upon New England. In 1685, to ſeveral philoſophical eſſays, &c. he added a moſt excellent theological diſcourſe *of the high veneration man's intellect owes to God, particularly for his wiſdom and power*, being a part of a much larger work, that he ſignified to the world, to prevent any exception being taken at the abrupt manner of its beginning. In 1686 was publiſhed his *Free Enquiry into the vulgarly received Notions of Nature*, one of the moſt important and uſeful pieces that ever came from his pen, and one that will be always admired and eſteemed by ſuch as have a true zeal for religion and intelligible philoſophy. He obliged the world in 1688 with a moſt curious and uſeful treatiſe, intituled, *A Diſquiſition into the final Cauſes of Natural Things*; to which is added, *An Appendix about vitiated Sight*. In this piece he treats with great judgment and perſpicuity many of the deepeſt and moſt abſtracted notions of philoſophy and religion, ſo as to give ſatisfaction to the candid, without running into any offenſive notions, in the opinion even of the moſt critical reader. We have run through a very ſmall part of his juſtly celebrated publications, of which the ultimate end was the diſcovery and the diffuſion of truth. His poſthumous works are numerous, and diſplay an aſtoniſhing compaſs of thought, indefatigable induſtry, and great enlargement of mind.

About the beginning of 1691, Mr. Boyle began to be ſenſible of ſuch an alteration in his health, as induced him to think of ſettling all his affairs. In the month of October following he grew worſe; this was owing, perhaps, to his tender concern for the tedious illneſs of his dear ſiſter Lady Ranelagh, with whom he had lived many years in the greateſt harmony and friendſhip, and whoſe indiſpoſition brought her to the grave on the 23d of December following. He did not ſurvive her above a week, but departed this life on Wedneſday the 30th, in the 56th year of his age, and was buried on the 7th of January following, in the church of St. Martin's in the Fields, near the body of his beloved ſiſter. His funeral ſermon was preached by Dr. Gilbert Burnet, Biſhop of Saliſbury; and there were many who eſteemed his performance on that occaſion, the beſt that he ever publiſhed.

The Biſhop ſpeaks at ſome length upon Mr. Boyle's ſincere and unaffected piety, and more eſpecially of his zeal for the Chriſtian Religion, without having any narrow notions concerning it, or miſtaking, as ſo many do, a bigoted heat in favour of a particular ſect, for that zeal which is the ornament of a true Chriſtian. He mentions as a proof of this, his noble foundation for Lectures in defence of the Goſpel againſt infidels of all ſorts; the effects of which have been ſo conſpicuous in the many volumes of excellent diſcourſes which have been publiſhed in conſequence of that noble and truly pious foundation. This excellent man was, ſays our prelate, at the charge of the new tranſlation and impreſſion of the New Teſtament into the Malayan tongue, which he ſent over all the Eaſt Indies. He gave a noble reward to him that tranſlated Grotius's incomparable book, of the truth of the Chriſtian Religion, into Arabic, and at his own expence, diſperſed a whole impreſſion in thoſe countries where that language is underſtood. He gave 700 l. towards printing the edition of the Iriſh Bible, which he ordered to be diſtributed in Ireland; and he contributed liberally, both to the impreſſion of the Welſh Bible, and of the Iriſh Bible for Scotland. He gave, during

during his life, 800 l. to promote the deſign of propagating the Chriſtian Religion in America; and as ſoon as he heard that the Eaſt-India Company were conſidering of the like deſign in the Eaſt, he immediately ſent 100 l. towards carrying it into execution. When he underſtood how large a ſhare he held of impropriations, he ordered very large ſums to be given to the incumbents in thoſe pariſhes, and even to the widows of ſuch of them as were dead, before this diſtribution of his bounty. He did this twice in his lifetime, to the amount of above 600 l. and ordered another diſtribution, as far as his eſtate would bear, by his will. In other reſpects his charities were ſo bountiful and ſo extenſive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000 l. a year.

Thus have we endeavoured to glean a few of the many excellencies poſſeſſed by this great and good man, and attempted to illuſtrate his character with that degree of reverence and reſpect which his knowledge, virtue, and piety, demand.

The learned prelate who preached his funeral ſermon, and one who was ſeldom deficient in words when he meant to deſcribe any character, owns himſelf at a loſs in the performance of this laſt duty to Mr. Boyle. He was a man who, in the beginning of life, raiſed great hopes by his ſupereminent abilities; and thoſe who conſidered him moſt attentively, ſcarcely thought it poſſible that they ſhould be anſwered; and yet, without fear of flattery, it may be affirmed, that he exceeded what was expected of him. He attained the vigour of his age in thoſe deplorable times when the Church and State lay buried in confuſion; when the former was trampled under foot by puritans and fanatics, and the latter was uſurped by a regicide and an hypocritical faction; all for no earthly purpoſe whatever, but that of extinguiſhing the light of knowledge, of effecting the deſtruction of moral virtue, and of promoting the elevation of a ſharper.

Mr. Boyle made philoſophy the buſineſs of his life, from the two nobleſt motives that man could poſſibly conceive, the deſire of doing good to others, and of manifeſting the goodneſs of that Divine Being who is the parent of all. How unlike the effects of modern philoſophy, if we dare call that *philoſophy* whoſe buſineſs it is to confound the principles of right and wrong, to eradicate every ſenſe of ſocial order and affection, and to ſuppreſs thoſe aſpirations of duty, love and gratitude, which diſtinguiſh men from brutes, and intelligent beings from the clods of the valley.

Mr. Boyle was a chriſtian philoſopher; his acquired knowledge did not puff him up with vain conceits, nor did his deep reſearches after truth cloud his perception of it; convinced of the certainty of divine revelation, all his experimental knowledge was ſubſervient to the ſpread of religion; and he did what he could to diffuſe its ſpirit among his fellow creatures. Yet, full of theſe ſerious and ſublime intentions, he not only condeſcended to behave, in all the common offices of life, like other men, but even with a peculiar civility. His temper was naturally haſty, but he corrected this defect ſo early in his youth, that, except now and then in his countenance, it was never diſcerned afterwards. The ſweetneſs of his diſpoſition, and that meekneſs of mind which diſcovered itſelf in all he did, never led him into any of thoſe faults which uſually attend the exceſs even of theſe amiable qualities. His moderation and charity were extended to all thoſe who diſſented from the religious eſtabliſhment of his country; yet he was a conſtant member and a firm friend of the Church of England, and went to no *ſeparate aſſemblies.*

blies. The extenſiveneſs of his knowledge ſurpaſſed every thing but his modeſty, and his deſire of communicating it, which appears equally in all his compoſitions. He had the juſteſt conception of truth that the human mind can frame; ſo cautious in examining and reporting, as to avoid, in the opinion of all true judges, the leaſt imputation of credulity; and, on the other hand, ſo well acquainted with the power of nature, that he never preſumed to ſet any limits thereto, or hindered any acceſſion of knowledge by that ſort of incredulity which ſometimes attends ſuperior learning. In a word, conſidered in every light as a man, as a philoſopher, as a Chriſtian, he came as near perfection as the defects of human nature would allow; and though he never ſought it, yet the moſt univerſal praiſe, both at home and abroad, awaited his labours while living, and have conſtantly attended his memory.

We may with ſafety add, that as Mr. Boyle was the peculiar honour of his family, and one of the greateſt ornaments of this nation, ſo foreigners, who cannot contend with us in theſe points, endeavour to exceed us in their commendations.—The virtuoſi in Italy, the famous Redi, the moſt learned Daniel Morhoff, Stollius, Mangetus, the judicious Bayle, Rapin, Pere Regnault, the diſtinguiſhed Abbé Lenglet du Freſnoy, have ſpoken of him in terms of higheſt reſpect, and have ſhewn the utmoſt deference for him and his writings. Such is the extent of this admirable writer's fame, and ſuch the honour he has done his age and nation in foreign countries, where his reputation will extend itſelf in the ſame proportion with true ſcience, and his glory laſt as long as there ſhall ſubſiſt a true ſpirit of learning.

EXPLANATION OF A PASSAGE IN DANIEL.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IF you have not already received anſwers from your truly reſpectable and learned correſpondents, the London Curate, and Inſpector, to the query propoſed by DESULTORIUS, you will, I doubt not, have the goodneſs to inſert the following explanation of the paſſage in Dan. v. 25. 28. to which he has alluded in the preceding number of your magazine. To a reader unacquainted with the original language, the variety of expreſſion which occurs in theſe verſes, may ſeem to require ſome little illuſtration. The difficulty, however, as your correſpondent has rightly conjectured, is only an apparent one, and of courſe admits of an eaſy and ſimple ſolution.

The words, *upharſin* and *peres* differ not in their ſignification. *Pharſin*, or rather *pereſin* is the plural of the active participle benoni, of the verb *peres*, to which the connective particle *vau* being prefixed, the word upereſin, or upharſin, as it is read in our Engliſh tranſlation, is thereby formed; the literal conſtruction of which is, *et dividentes*. According to the idiom of the Hebrew language, the participle benoni is oftentimes uſed to denote the preſent and the future time; and in this inſtance *upharſin* may be rightly reſolved either into the preſent, *and they divide*, or into the future (which is perhaps the better conſtruction), *and they will divide*.

This

This latter ſenſe of the participle benoni, will be found to obtain in Gen. i. 17.—xx. 3. Deut. ii. 4. 2. Kings iv. 16*.

The repetition of the word *mene* denotes the certainty of the event predicted, and *tekel* is the Chaldee form of the Hebrew word *ſhekel, to weigh.* The whole of the 25th verſe may, therefore, be thus rendered: "He hath aſſuredly numbered; he hath weighed, and they *(the Medes and Perſians)* will divide." Hence it is evident that the three ſubſequent verſes contain a prophetical interpretation of the foregoing words in the exact order in which they occur in the verſe which immediately precedes them. In the 28th verſe, the word *peres* is twice uſed; in the ſecond inſtance it appears in the form of the paſſive participle *pahul, periſouth diviſum eſt, is divided,* whereby it was intimated that, what God had determined againſt Belſhazzar and his kingdom, had already begun to be carried into execution, and would ſpeedily be fully accompliſhed by Cyrus and his army.

It is ſomewhat remarkable that the word *peres* was uſed by the Jews to denote the nation of the Perſians; ſo that by this ſame word is not only implied the diviſion or rending aſunder of Belſhazzar's kingdom, but alſo the very people by whom it was to be broken and divided.

The foregoing remarks are ſupported by the authority of the learned Dr. Lightfoot. It has been obſerved by him, that the hand-writing upon the wall was both in the Hebrew and Chaldee languages. "*Mene, Mene, he hath numbered and finiſhed; Tekel,* in Chald. *he hath weighed.* In Heb. *thou art too light; Parſin,* in Heb. *the Perſians; pareſin,* in Chald. *dividing*: and *Daniel* interprets it according to the extent of the words in both tongues, for both Hebrews and Chaldeans were concerned, though differently, in the iſſue of the matter†.

But here another difficulty may, it is probable, be ſuggeſted; for, if theſe words were in the Chaldee tongue, why were not the wiſe men of Babylon competent to the reading of them? The cauſe of their incompetency is to be attributed to the following circumſtances: The words were written in the ancient Hebrew characters, which were the ſame with thoſe uſed, at preſent, in the Samaritan language, and which, being widely different from the Chaldee letters, were wholly unknown to the inhabitants of Babylon. The inability of the wiſe-man, therefore, to explain the writing is hereby ſatisfactorily accounted for.

It was reſerved for Daniel alone to inform the King, that the writing which had filled him and his courtiers with the utmoſt conſternation, was a denunciation of vengeance from Jehovah, the God of the Hebrews, whom he had blaſphemed and diſhonoured, and the veſſels of whoſe ſanctuary he had impiouſly profaned. The prediction of Iſaiah, 174 years previous to this event, was now eminently fulfilled. "Let now the aſtrologers, the ſtargazers, the monthly prognoſticators, ſtand up, and ſave thee from theſe things which ſhall come upon thee. Behold they ſhall be as ſtubble; the fire ſhall conſume them; they ſhall not be able to ſave themſelves from the power of the flame‡." In vain did they endeavour *to read the writing, and to make known to the king the interpretation thereof.* Non but Daniel, the prophet of the true God, could explain the ſacred characters, and unfold the myſtery of Belſhazzar's doom which was contained in them. No ſooner

* Vid. Maſclaf. Heb. Gram. Vol. I. 344.
† Vid. Lightfoot's Works, Vol. I. 134. London Edit. 1684.
‡ Iſaiah xlvii, 13. 14.

ſooner had the divine ſentence been pronounced, than "*the purpoſe of the Lord was performed**:" for on that very night the monarch of Babylon *was ſlain, and his kingdom transferred to the Medes and Perſians.*

The full completion of this prophecy of Daniel, and of thoſe uttered by the prophet Iſaiah and Jeremiah, againſt Babylon, have been clearly proved by Dr. Prideaux, in his Connection of Sacred and Profane Hiſtory; and by the late biſhop of Briſtol, in his Diſputations on the Prophecies; and to theſe authors I refer the reader for further information on this important ſubject.

It may not, however, be improper to obſerve, that the events recorded in this chapter challenge the ſerious attention of every impartial inquirer after the truth. They wonderfully confirm the words of ancient prophecy, and eſtabliſh, beyond all contradiction, the divine authority of the Scriptures. They prove them to have been the dictates of an unerring ſpirit, unto which we ſhall do well, at all times, to take heed. Things future are known only to God, and no man can ſhew what muſt be hereafter, unleſs God be with him. "Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not†?" It is only the "God in heaven that revealeth ſecrets, and maketh known what ſhall be in the latter days‡."

June 9, 1803. CEPHAS LINCOLNIENSIS.

(Erratum in No. 29, *p.* 264, *l.* 10. *for erected, read created.)*

SCRIPTURAL DIFFICULTY EXPLAINED.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN explanation of the difficulty in the 5th chapter of *Daniel*, mentioned by *Deſultorius* in your Number for May laſt, p. 295, reſpecting the change of the word *upharſin* for the word *peres*, it may be ſufficient for the Engliſh reader to be informed, that both theſe words are derived from the ſame Hebrew or Chaldee root, פרס *peres* or *phares*, and that the change is only in compliance with the different method of writing and pronouncing that word in a different mood and number, with the prefix anſwering to the word *and* taken away; much the ſame as if, in Engliſh, we ſhould explain, "*and they divided*," by ſaying, "*to divide*," as here intended, ſignifies, thy kingdom is divided, and given to the Medes and Perſians." In the Septuagint, the word φαρες *phares* is uſed in both the verſes. The word employed in the original, has more force, with reſpect to the purpoſe intended, than can be expreſſed by any tranſlation; becauſe the ſame word ſignifies both *diviſion* and *Perſian*, intimating the particular power to which the kingdom of Belſhazzar was to be transferred. For though, as ſtated in the 31ſt verſe, Darius the Median became King, he was enabled to do ſo by the inſtrumentality of his nephew, Cyrus the Perſian, who alſo, on the death of Darius, ſucceeded to the kingdom.

I am, gentlemen, yours, &c.

Rempſtown, E. P.
June 16, 1803.

P. S.

* Jerem. li. 29.
† Lamen. iii. 27. ‡ Dan. ii. 28.

P. S. The more I see of the Oxford folio Common Prayer Book, printed in 1799, of which mention has been repeatedly made in your miscellany, the more I discover of its inaccuracies. In the service of last Sunday, (June 12th, the first Sunday after Trinity,) two very striking errors of the press occurred, one of which makes wrong *grammar*, and the other wrong *sense*. The first is in the Collect for the day, where, instead of "in keeping thy commandments," we have "in keeping of thy commandments." The second is in the 7th verse of the 63d psalm, where, instead of "thought upon thee, when I was waking," we are presented with "thought upon thee, when I was walking." Even trivial faults ought to be guarded against; otherwise, it might not seem worth mentioning, that, in the communion office, the word *serve*, in the Confession, a verb in the middle of a sentence, begins with a capital letter.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE consequences which your well-meaning correspondent, Desultorius, (p. 296, of your last Number) supposes may be deduced from the various reading of the hand-writing upon the wall, in Daniel 5, ver. 25-28, are by no means so dangerous as he imagines. An easy solution of this apparent difficulty may be found in Poli Synopsis Criticorum, and Lowth on Daniel in locum, which my own slight knowledge of Hebrew and Chaldee enabled me to discover before I referred to them.

The word ופרסין UPHARSIN is ambiguous, and signifies either *and they divide*, (where the active participle is used instead of the passive, *is divided*, as in Dan. 3, 4---4, 25, &c.) or, *and the Persians*. Daniel, therefore, in his interpretation of the writing, substitutes the root פרס PEREZ, from whence PHARSIN, in either of its senses, is derived, and comprehends both these senses in his denunciation: "Thy kingdom is *divided*, and given to the Medes and *Persians*.

I am, Gentlemen, your sincere well-wisher,

June 13, 1803. A YOUNG HEBRAIST.

Appendix to an Inquiry into the proper mode of attaining an exact knowledge of Christianity. Printed in our Magazine for November 1802, *p.* 278.

OF that great number of writers who have taken upon them to explain the Scriptures, scarce a single one has in the least attended to those circumstances upon which the accuracy of knowledge derived from language wholly depends. In reading the *dead* languages (and such are those in which the Scriptures were originally written) we have no other way to ascertain the meaning of words but by attending to the signification they *seem* to have, in all the passages where they occur, as we can gather it from the context; and in this way we may collect their meaning with tolerable certainty. Much assistance can also often be derived from attending to the peculiar constitution of the original language, especially with respect to compounded words, whe-

ther theſe words are *prepoſitional* or *verbal* compounds. Tranſlators often render the ſimple and the compound word by the ſame expreſſion, but good writers never uſe the ſimple and the compound word in the *ſame* ſenſe. An inſtance or two may explain this matter. The primary ſignification of the Greek propoſition διὰ is, through; and as the parts of things which are pierced through, or as we call it, through and through, are completely ſeparated, it frequently in compoſition carries with it the idea of diviſion; and as when things are ſhared amongſt numbers, they muſt firſt be divided, it further ſignifies to *ſhare*. Thus λαμβανω is ſimply to take, and διαλαμβανω to take in ſhares, that is to divide; and ſo Plutarch tells us that when Paulus Emilius was carried to the grave, the ſtrong young men διαλαβοντες το λεχος, dividing, ſharing the load, the weight of the bier *equally* amongſt them, performed that office. So again that writer deſcribing the combat between Machanidas and Philopœmen, both being on horſeback, ſays that Philopœmen drawing aſide his horſe's head to prevent him from running againſt that of Machanidas, and διαλαβων το ξυστον *dividing* the weight of the javelin, or as we ſay, POISING it in his hand, thruſt him through without quitting his weapon. The ſimple word λαβων in this caſe would not have afforded any image or picture of the action, which Plutarch ſo *graphically* ſets before his reader.

From the *complete* ſeparation of the parts occaſioned by piercing any thing through and through, the general idea of completeneſs is often annexed to words compounded with this prepoſition, to expreſs what we call by a ſimilar idiom *thoroughly*; and St. Paul avails himſelf of this peculiar force of the prepoſition διὰ in his vindication of his conduct to the elders of the church at Epheſus, Acts xx.; διαμαρτυραμενος, ſays he, i. e. thoroughly, completely, irrefragably proving both to the Jews and to the Greeks, &c. taking in the *extent* as well as the *force* of the reaſoning. The word teſtifying in our tranſlation falls much ſhort of the ſtrength of the original. Beza was aware that the prepoſition διὰ muſt add ſomething, when in compoſition, to the ſignification of the ſimple verb, and ſo he tranſlates the word διαμαρτυραμενος *iterum atque iterum teſtificans*, although διὰ has not the leaſt connection with the idea of repetition. Nor is the ſtrength of the oppoſition in the apoſtle's reaſoning at all diminiſhed by this ſenſe of the word, for he tells them he was ſo far from withholding or concealing whatever might be for the furtherance of their faith, that he gave every argument its full force, and *thoroughly* preſſed it with all its ſtrength. And they who attend to the uſe made of this prepoſition in compoſition, will find numberleſs inſtances of this augmentative ſignification, a matter which has eſcaped the diſcernment of moſt of the lexicographers. Nor is attention to the ſignification of verbal compounds leſs important; and from a want of it not only many miſtakes have ariſen; this inattention has ſometimes given riſe to doctrines either very abſurd, or quite unintelligible: of this we have a ſtriking inſtance in the calviniſtic doctrine of ASSURANCE, meaning by that word not a general conviction of chriſtianity, but a knowledge of the *certainty* of the *future* ſalvation of each individual, and which theſe writers continually exhort their followers to endeavour to attain. Script. Characters, vol. 1, ſmall paper, p. 39, large paper, p. 49.

This notion is either ſupported by the deſirableneſs of ſuch information, and the great ſatisfaction it muſt give to thoſe who attain it, or from ſome fanciful interpretation of the Scripture word Πληροφορια and its derivatives; and

we are told by these writers that Πληροφορια means plena persuasio, and in general signifies plenum motum, and lationem in aliquid; and that Πληροφορεομαι denotes the plenum motum quo naves in portum feriuntur; for all which explanations of these words there is not in the signification of the component parts of them even the *shadow* of a foundation. For the words Πληροφορια and Πληροφορεομαι are derived from Πληρης full, and φορα a cargo, a load, whatever is carried; but they have not the least respect to the motion of a ship, or the rate of her way; and these writers seem to know as little of divinity as they do of seamanship. The prudent mariner is not so solicitous to sail into port plenis velis, with *great swiftness*, as one of these writers expresses it, as with *great security*, a matter in this particular case often inconsistent with speed. Πληροφορια therefore means a full cargo or load, such as that of ships returning home deeply laden with the produce of other countries. This word is always used in Scripture, not to express the *degree* of evidence belonging to an argument, the *force* of the reasoning arising from the *nature* of such reasoning, but the *quantity*, the *abundance* of it. For it is of the essence of probable evidence to admit of *augmentation*, and hence we find in Scripture such frequent allusions to the degree of faith; for certainty admits not of degrees. The information arising from the full and fair evidence of sense, from intuitive perception, or from demonstration, cannot by *any* way be made more certain. Twenty different demonstrations of the same proposition do not make the truth of it a whit more certain than one. But the knowledge of fresh circumstances may increase probable evidence till it becomes, not indeed *absolutely* certain, but utterly *indisputable* and *unquestionable*. The gospel then might come, as the apostle says, not in word only, but in (miraculous) power, and attested by a cloud of witnesses; but it could not come as the German divine Stock says, *pleno assensu et fiducia* animi, because this assensus and fiducia can only in the common course of things be the *consequence* of evidence *strong* in its nature and *abundant* in its quantity. But the modern divines are often deficient in the clearness of their ideas and the precision of their knowledge; St. Paul is not so. He speaks, indeed, of the *full* assurance of *hope*, meaning exactly the same thing as his brother apostle, St. Peter, calls a *lively* hope, but he understood the nature of the full assurance of *certainty* much too well to confound these two very different states of mind together, or to mistake one for the other: and so he justly observes, that hope which is *seen*, i. e. hope which is the *object* of *sense*, to speak with the apostle, is not hope, but is absolute conviction, because hope involves in its very *nature* some *uncertainty*, since who hopes for that which he *knows* to be *certain*, as the apostle observes. With equal clearness and propriety he also speaks of the *full* assurance of the *understanding*, that assurance, namely, which arises from a perception of the *nature* and *number* of the proofs of the truth of the gospel, which he therefore very properly says came in MUCH assurance, that is, with unquestionable evidence of its truth, though not with the absolute conviction of sense or demonstration. But what has all this to do with the *personal* assurance of future salvation? Indeed the inconsistency of these zealous persons is not less remarkable in this case than it is in many others, for while some of them wish to have it thought that the evidence for the truth of the gospel amounts to *perfect certainty*, others of them are fearful lest faith should be *forced* upon them by mathematical demonstration. Knox's Christian Philosophy, p. 42, in the note.

Nor is an attention to the *general* analogy of grammar, that is, to the usual

and regular conſtruction of the language by which knowledge is conveyed to us, leſs neceſſary; becauſe the *uniformity* of the meaning of any language muſt depend upon the uniformity of the expreſſions by which ſuch meaning is conveyed, for unleſs the connection between the expreſſions, and the meaning of theſe expreſſions, be by uſage become in ſome meaſure fixed and immutable, we ſhall have *no certain* rule, 1 Cor. xiv. 8, for aſcertaining with *any preciſion* the information intended to be conveyed to us. The relations between the words of any language depend upon the original conſtruction of ſuch language, and the *certainty* with which theſe relations can be aſcertained depends upon the *nature* of them, that is, upon the manner in which they are formed. Thus in Latin and Greek the genders of nouns, and the perſons of verbs, clearly point out the relation, what by grammarians is called the agreement of words with each other; and though a departure from the cuſtomary uſe of theſe genders, that is, what is called an anomalous conſtruction, may *ſeem* to take place in ſome few inſtances, yet the ground of theſe ſingular applications is *ſufficiently clear* to hinder any argument from being drawn, for the uſe of them, in every caſe which does not perfectly reſemble that in which they are uſed. For in every inſtance where a neuter relative ſeems to reſpect a maſculine or feminine antecedent, it will, I believe, always be found either to refer to the ſubject matter of a whole ſentence, becauſe it is well known that propoſitions may be, and often are, the predicate of other propoſitions, or that ſuch anomalous application refers to a *general* propoſition, under the *former particular* one, as in that well known inſtance of the poet, varium et mutabile ſemper fœmina; where the reference is plainly to the whole genus, and not to a ſingle individual.

When then Dr. Doddridge, in his note upon Eph. ii. 8, in the Family Expoſitor, endeavours to eſtabliſh from that text the notion that faith (meaning by this word the *mere ſimple* act of the underſtanding expreſſed by the word belief—the naked aſſent of the mind to the truth of a propoſition, not admitting demonſtration, or the evidence of ſenſe) is the gift of God; he was not aware that if you once break through the general analogy of a language, you utterly deſtroy all certainty, ſince you take away the *only* rule by which it is poſſible to attain it, and open a door to the fanciful interpretations of every whimſical or prejudiced expoſitor. This particular inſtance here quoted is conſidered more at large in the Eſſay upon the Verbal Communication of Knowledge, printed amongſt the Logical Tracts of T. Ludlam, by Mr. Nicholſon of Cambridge, and in the Appendix to the Eſſay upon Faith, which is printed in our Magazine for November 1802.

The laſt circumſtance, though perhaps not the leaſt difficult, is to aſcertain when the ſacred writers uſe their words, not in a literal, but a metaphorical ſenſe. Perhaps we ought *never* to ſuppoſe a metaphorical ſenſe, unleſs the literal ſenſe is impoſſible. Had divines attended to the utter impoſſibility of underſtanding our Lord's words, "this is my body, and this is my blood," in their literal ſenſe, we ſhould never have heard of the doctrine of tranſubſtantiation,

The Targumim or Chaldee Paraphrases of Onkelos, of Jonathan, Ben Uzziel (falsely so called) not Jerusalem, on the Law of Moses.

GENESIS, CHAP. VII.

VERSE 1.

O. And the Lord ſaid unto Noach, go in thou and every man of thy houſe into the ark, for thee have I ſeen righteous before me in this generation.

P. I. And the Lord ſaid unto Noach, go in thou and every man of thy houſe into the ark, for thee have I ſeen righteous before me in this generation.

2.

O. Of every clean beaſt thou ſhall take unto thee by ſevens, male and female; and of beaſts that are not clean two, male and female.

P. I. Of every clean beaſt thou ſhall take unto thee by ſevens the male and female; and of beaſts that are not clean two, the male and female.

3.

O. Alſo of fowls of the air*, by ſevens, the male and female; to keep ſeed alive upon the face of all the earth.

P. I. But of fowls of the air*, by ſevens, the male and female; to keep ſeed alive of them upon the earth.

4.

O. For after the ſpace of yet ſeven days, I bring down rain upon the earth *for* forty days and forty nights; and I deſtroy every ſubſtance which I have made from off the face of the earth.

P. I. For behold, I have given unto you the ſpace of ſeven days, if they will repent, pardon ſhall be granted them; but if they will not repent, after the period of yet ſeven days, I will cauſe rain to deſcend upon the earth forty days and forty nights, and I will deſtroy every body of man, and of the beaſt of the field.

5.

O. And Noach did according unto all that the Lord had commanded him.

P. I. And Noach did according unto all that the Lord had commanded him.

6.

O. And Noach *was*† ſix hundred years old, when the flood of water was upon the earth.

P. I. And Noach *was*† ſix hundred years old, when the flood of water was upon the earth.

7.

O. And Noach went in, and his ſons, and his wife, and his ſons wives together with him into the ark, becauſe of the waters of the flood.

P. I. And Noach went in, and his ſons, and his wife, and his ſons' wives with him, into the ark, becauſe of the waters of the flood.

8.

O. Of clean beaſts, and of beaſts that are not clean, and of fowls and of every thing that creepeth upon the earth.

P. I. Of clean beaſts, and of beaſts that are not clean, and of fowls and of every thing that creepeth upon the earth.

O.

* Heavens.

† A ſon of ſix hundred years.

9.

O. Two and two went in with Noach into the ark, male and female, according as the Lord had commanded Noach.

P. I. Two and two went in unto Noach into the ark, male and female, after the manner that the Lord had commanded Noach.

10.

O. And it came to paſs, after the ſpace of ſeven days, that the waters of the flood were upon the earth.

P. I. And it came to paſs, after the ſpace of ſeven days, after that the mourning for Methuſelah was fulfilled, that the Lord looked, and behold the ſons of men had not repented; and the waters of the flood deſcended boiling from heaven upon the earth.

11.

O. In the ſix hundredth year of the years of the life of Noach, in the ſecond month, in the ſeventeenth day of the month, in the ſame day, all the fountains of the great deep clave aſunder; and the windows of heaven were opened.

P. I. In the ſix hundredth year of the years of the life of Noach, in the ſecond month, (that *is* the month Marcheſvan, for as yet the months were reckoned only from Tiſri, which was the beginning of the year of the completion of the world;) in the ſeventeenth day of the month, in the ſame day, all the fountains of the great deep clave aſunder; and * the ſons of the giants placed there their ſons and ſtopped them up; and afterwards the windows of heaven were opened.

I. And the windows of the heavens were opened.

12.

O. And the rain deſcended upon the earth forty days and forty nights.

P. I. And the rain deſcended upon the earth forty days and forty nights.

13.

O. In that ſelf ſame day went in Noach, and Shem, and Cham, and Japheth, the ſons of Noach, and Noach's wife, and the three wives of his ſons together with them, into the ark.

P. I. In that ſelf ſame day entered Noach, and Shem, and Cham, and Japheth, the ſons of Noach, and Noach's wife, and the three wives of his ſons together with them into the ark.

14.

O. They, and every beaſt after its kind, and all cattle after its kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird and every thing that flieth.

P. I. They, and every beaſt after its kind, and all cattle after its kind, and every creeping thing that creepeth upon the earth after its kind, every fowl after its kind, every bird, every *thing* that flieth.

15.

O. And they went in with Noach into the ark, two and two of all fleſh wherein *is* the breath of life.

P. I. And they went in unto Noach into the ark, two and two, of all fleſh wherein *is* the breath of life.

16.

O. And they that went in, went in male and female of all fleſh, according

* Confer cum Pirké R. Eliezeris.

ing as the Lord had commanded him, and the Lord, by his word, placed a covering upon him.

I. And they that went in, went in male and female of all fleſh, even as the Lord had commanded him; and the word of the Lord cloſed* the door of the ark in the ſurface thereof.

And his word had mercy upon him.

17.

And the flood was forty days upon the earth, and the waters increaſed, and lifted up the ark, and it was borne from off the earth.

I. And the flood was forty days upon the earth, and the waters increaſed, and lifted up the ark, and it was borne from off the earth.

18.

And the waters prevailed, and increaſed exceedingly upon the earth, and the ark was carried upon the face of the waters.

I. And the waters prevailed, and increaſed exceedingly upon the earth, and the ark went ſwimming upon the face of the waters.

19.

And the waters prevailed ſtill more exceedingly upon the earth; and all the lofty mountains that *were* under the whole heavens were covered.

I. And the waters prevailed exceedingly upon the earth, and all the high mountains that were under the whole heavens were covered.

20.

Fifteen cubits upward did the waters prevail, and the mountains were covered.

I. Fifteen cubits upward did the waters prevail, and the mountains were covered.

21.

And all fleſh died that moved upon the earth, among fowl, and among cattle, and among the beaſts, and among every creeping thing that creepeth upon the earth, and every man.

I. And all fleſh was carried away which moveth upon the earth, among fowl, and among cattle, and among beaſts, and among every creeping thing that creepeth upon the earth, and all the ſons of men.

22.

All in whoſe noſtrils *was* the breath of the ſpirit of life, of all that *was* on the dry land, died.

I. All in whoſe noſtrils *was* the breath of the ſpirit of life, of all that *was* on the dry land, died.

23.

And He deſtroyed every ſubſtance that *was* upon the face of the earth, from man even unto cattle, unto the creeping thing and unto the fowl of the air, and they were deſtroyed from off the earth, and Noach only was left, and they who were with him in the ark.

I. And all the bodies of man and of beaſt were deſtroyed which *were* upon the face of the earth; from man even unto cattle, unto the creeping thing, and unto the fowl which flieth in the air of heaven, and they were deſtroyed from off the earth, and Noach only was left, and they who *were* with him in the ark.

24.

And the waters prevailed upon the earth an hundred and fifty days.

I. And the waters prevailed upon the earth an hundred and fifty days.

* Covered.

פרקי אבות

PIRKÉ AVOTH,

OR

THE CHAPTERS OF THE FATHERS.

CHAPTER V.

1. BY ten words the world was created; and what is the doctrine inferred from thence; for could it not have been created by one word? But it was ſo done in order to take vengeance on the wicked, who, *by their ſin*, deſtroy the world, which was created by ten words, and to give a good reward to the righteous, who eſtabliſh the world, which was created by ten words.

2. Ten were the generations from Adam unto Noah: to make known how great long-ſuffering was before him. For all the generations provoked him to anger, and proceeded *therein* until he brought down upon them the waters of the flood. The generations from Noah unto Abraham were ten: to make known how great long-ſuffering was before him. For all thoſe generations provoked him to anger, and proceeded *therein*, until Abraham our father came, and received the reward of them all.

3. With ten temptations was Abraham our father tempted, and he ſtood in them all: to make known how great was his love of Abraham our father.

4. Ten ſigns were done unto our fathers in Egypt, and ten by the ſea.—Ten chaſtiſements the holy and bleſſed one brought upon the Egyptians in Egypt, and ten by the ſea. With ten temptations our father tempted God in the wilderneſs: as it is written (Numb. 14, 22,) they have tempted me theſe ten times, and have not hearkened to my voice.

5. Ten ſigns were ſhewn unto our fathers in the houſe of the ſanctuary.—No woman ever miſcarried from the ſmell of the holy fleſh. Neither did the holy fleſh ever ſend forth a bad ſavor. Neither was a fly ſeen in the ſlaughter-houſe. Neither did it ever happen unto the high-prieſt that his feed went from him by night on the day of atonement. Neither did the rain ever extinguiſh the fire on the pile of wood. Neither did the wind prevail over the column of ſmoke. Neither was any pollution found in the omer, or in the two loaves, or in the ſhew-bread. The *worſhippers* ſtood crowded, and bowed themſelves down with large room. No ſerpent or ſcorpion ever did any harm in Jeruſalem. No man ever ſaid to his neighbour, "There is not room enough for me to paſs the night in Jeruſalem.

6. Ten things were created on the eve of the Sabbath, between ſun and ſun: and theſe are they—the mouth of the earth, *which ſwallowed up Korah*; and the mouth of the well, (Numb. 21, 17); and the mouth of the aſs, *which ſpake unto Balaam*: and the rainbow and the manna, and the rod *which budded*, and the Schamir; (See Gittin. fol. 68, col. 1,) and the writing *of the Law*, and the writing *of the two tables*; and the tables *themſelves*. And there are ſome who ſay, the devils alſo, and the ſepulchre of Moſes, and the ram *which* Abraham our father *ſacrificed*: and there are ſome who ſay, the *firſt pair* of tongs alſo by which *other* tongs were made.

7. *There are* ſeven things *obſervable* in an illiterate man, and ſeven things in a wiſe man. A wiſe man does not ſpeak before one who is greater than himſelf

himſelf in wiſdom or reputation. He does not interrupt his companion in the middle of his diſcourſe, neither is he troubled to give an anſwer. He aſketh pertinent queſtions, and anſwers to the purpoſe. He ſpeaketh to the firſt *point* firſt; and to the laſt, laſt. And to what he hath not heard, *or underſtood*, he ſaith, I have not heard, *or do not underſtand it.* And he beareth witneſs to the truth. But the contraries of theſe *appear* in an illiterate man.

8. Seven ſorts of puniſhments come into the world on account of ſeven weighty tranſgreſſions, (*literally, ſeven bodies of tranſgreſſions.*) At what time ſome pay their tithes, and *others* do not pay their tithes, famine *ariſing* from drought cometh. At what time ſome are hungry and others are full, and they fail to pay tithes, then famine *ariſing* from ſedition, and famine *ariſing* from drought cometh. A peſtilence cometh into the world on account of the deaths denounced in the law, becauſe *malefactors* are not delivered up to the Sanhedrim, and becauſe of *gathering and ſelling* the fruits of the ſeventh year *inſtead of leaving them for the poor.* The ſword cometh into the world, becauſe of the delaying of juſtice, and the perverting of judgment; and becauſe of them who give inſtructions in the law which are not according to the tradition.

9. The wild beaſt cometh into the world, becauſe of a falſe oath, and becauſe of the profanation of the name *of God.* Captivity cometh into the world, becauſe of the worſhippers of ſtrange gods, and becauſe of the diſcovery of nakedneſs, i. e. *fornication*, and becauſe of ſhedding of blood, and becauſe of *not obſerving* the intermiſſion *in the cultivation* of the earth *during the ſeventh year.* At four periods the peſtilence is moſt violent: in the fourth year, and in the ſeventh year, and at the end of the ſeventh year, and at the end of the feaſt *of tabernacles* in every year. In the fourth year, becauſe of the poor's tithe which *was to have been diſtributed* in the third year. In the ſeventh year, becauſe of the poor's tithe which *was to have been diſtributed* in the ſixth year. And in the end of the ſeventh year, becauſe of the fruits of the ſeventh year *being gathered and ſold inſtead of being left for the poor.* And in the end of the annual feaſt, becauſe of taking away by violence the gifts belonging to the poor.

10. *There are* four ſorts of men. He who ſaith, what is mine is thine, and what is thine is mine, is an ideot. He who ſaith, what is mine is mine, and what is thine is thine, is the intermediate ſort. And there are ſome who ſay that this was the condition of Sodom. *He who ſaith*, what is mine is thine, and what is thine is *alſo* thine, is righteous. *He who ſaith*, what is thine is mine, and what is mine is mine, is wicked.

11. *There are* four ſorts of diſpoſitions. *One which* is eaſy to be provoked, and eaſy to be appeaſed: its reward goes *hand in hand* with its loſs. *Another* difficult to be provoked and difficult to be appeaſed: its loſs goes *hand in hand* with its reward. *That which is* difficult to be provoked, and eaſy to be appeaſed, is righteous. *That which is* eaſy to be provoked, and difficult to be appeaſed, is wicked.

12. *There are* four ſorts of ſcholars. *One* quick in comprehending, but quick alſo in loſing. The reward of ſuch a one goes *hand in hand* with his loſs. *Another* who comprehends with difficulty, but loſes alſo with difficulty. His loſs goes *hand in hand* with his reward. He who is quick to comprehend, but ſlow to loſe, is a wiſe man. He who is ſlow to comprehend, but quick to loſe, that man's lot is evil.

13. *There are* four ſorts among thoſe who give alms. He who is willing

to give alms himſelf, but will not that others ſhould give; that man's eye is evil in the concerns of another. *He who is willing that* others ſhould give, while himſelf will not give, that man's eye is evil in his own concerns. He who will himſelf give, and let others give alſo, the ſame is a righteous man. He who will neither give himſelf, nor let others give, is wicked.

14. *There are* four ſorts of men among thoſe who enter into the houſe of learning. He who entereth in, and doeth not *according to the inſtructions he receiveth*, the reward of that man's entrance is in his own hand. He who acteth *rightly*, but doth not enter in, hath the reward of his work in his own hand. He who entereth in, and doeth, is a righteous man. He who doth not enter in, neither doeth, is wicked.

15. *There are* four ſorts of thoſe who ſit before the wiſe men: a ſponge, a funnel, a ſtrainer, and a ſieve. The ſponge *is he* who ſucks up all. The funnel collects at one end, and pours forth at the other. The ſtrainer pours forth the wine, but collects the dregs: and the ſieve lets out the bran, but collects the fine flour.

16. All love, which depends upon any particular circumſtance, if that circumſtance ceaſes, the love likewiſe ceaſes. But that which does not depend upon circumſtances never ceaſes. What love is that which depends upon circumſtances? Such, *for inſtance*, as the love of Amnon and Tamar, and ſuch as does not depend upon circumſtances was the love of David and Jonathan.

17. Every diſpute which is on account of the glory of God, the end thereof is, that it ſhall be eſtabliſhed; but that which is not on account of the glory of God, the end thereof is not that it ſhall be eſtabliſhed. What ſort of diſpute is that which is for the glory of God? The diſpute, for inſtance, between Hillel and Schammai. But ſuch as is not on account of the glory of God, was the contention of Korah and his whole company.

18. He who rendereth many righteous, ſin cometh not into his hand: and whoſoever cauſeth many to ſin, they do not place in his hands the power of engaging in repentance. Moſes was a righteous man, and made many righteous: the righteouſneſs, therefore, of many cleaveth unto him: as it is written (Deut. 33, 21), he executed the juſtice of the Lord, and his judgments in Iſrael. Jeroboam ſinned, and made many to ſin: the ſin, therefore, of many cleaveth unto him: as it is written (1 Kings, 14, 16.): becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

19. Every one in whoſe hand are theſe three things, the ſame is of the diſciples of Abraham our father: and *every one in whoſe hand are theſe three* contrary things, is of the diſciples of the wicked Balaam. A good eye, i. e. *benevolence*: a depreſſed ſpirit and an humble ſoul *are peculiar to him* who is of the diſciples of Abraham our father. An evil eye, and a puffed-up ſpirit, and a proud ſoul, *are the characteriſtics* of the diſciples of the wicked Balaam. What *difference is there* between the diſciples of Abraham our father, and the diſciples of the wicked Balaam? The diſciples of Abraham our father eat in the preſent world, and receive their inheritance in the world to come: as it is written, (Prov. 8, 21,) That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their treaſures. But the diſciples of the wicked Balaam inherit hell, and deſcend into the pit of deſtruction; as it is written (Pſalm 55, 23) But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days; but I will truſt in thee.

20. Jehuda, the ſon of Themai, ſaith, Be bold as the leopard, and active

as the eagle, and swift as the goat, and strong as the lion, to do the will of thy Father, which is in heaven. He was wont to say, the impudent *is worthy* of hell; but he that is bashful is worthy of the garden of Eden. Let thy will, O Lord our God, be that thy city be built quickly in our days, and grant our portion to be in thy law.

21. He was wont to say, Let one of five years *of age apply* to the Scripture. One of ten, to the Mischna. One of thirteen *is bound to the observance* of the precepts. Let one of fifteen *apply* to the Talmud. He who is eighteen to marriage. He of twenty to the pursuit *of a livelihood*. He of thirty to strength. He of forty to understanding. He of fifty to counsel. He of sixty to old age. He of seventy to hoary hairs. He of eighty is arrived at the extremity of his strength. He of ninety to the pit. He of an hundred is as if he were dead, and had ceased to be, and had passed out of the world.

22. The son of Bag Bag saith, Be conversant in it *(the Law)*, and again be conversant in it, for every thing is contained in it; and meditate in it, and grow old and hoary-headed in the contemplation of it, and never depart from it, for thou canst not have a better portion than it.

23. The son of He He saith, the reward is proportioned to the labour.

THE INTERMEDIATE STATE BETWEEN DEATH AND THE RESURRECTION, A STATE OF SLEEP.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR valuable repository, of which I am a constant reader, and to which, under different signatures, I occasionally contribute, is, I am happy to perceive, the theatre of free inquiry so long as your correspondents confine themselves to manly and gentlemanly discussion of any question which may happen to be started, respectful expressions towards the establishment, and politeness towards each other. On the due observance of these reasonable rules, I presume to solicit admission for the following investigation into your truly excellent Magazine.

Your learned and indefatigable correspondent, "The London Curate," has occupied, in a very ingenious manner, some of the pages of your Number for February 1803, and again some of the pages of your Number for May 1803, in the investigation of the question concerning "the intermediate state between death and the general resurrection," to which his attention had been particularly called by another of your correspondents, who signs himself "Quæstor," so long ago as November 1802. The *learned* London Curate (for notwithstanding his modest rejection of this epithet, pp. 80, 81, of your Magazine for Feb. 1803, the man who critically understands the original languages of the Old and New Testaments must ever be deserving of it) hath adopted the opinion for so many centuries agitated and questioned in the christian world, of the intermediate state between death and the resurrection being a state of consciousness. In a spirit very different to that of his usual accuracy, he takes this position for granted, and argues upon it as though it had never admitted of the smallest doubt or question. But, with respect, I would beg him to look into Blackburne's "Historical View of the Controversy concerning the Intermediate State," and he will there see

how greatly the moſt learned men, in almoſt all ages of the church, have been divided in their opinions on this topic. As to myſelf, I was formerly a Pſychopannichiſt *, as well as the London Curate; but lately, by the peruſal of the above-mentioned "Hiſtorical View," &c. and "An Eſſay on the Nature and End of Death under the Chriſtian Covenant," am become an advocate for the doctrine of the ſleep of the ſoul. This laſt mentioned piece, together with "Reflections on the Life and Character of Chriſt," both by Dr. Edmund Law, biſhop of Carliſle, was lately republiſhed by the London booksellers, ſome time in the preſent year 1808. From the "Hiſtorical View," &c. and Biſhop Law's "Eſſay," &c. (both of which may now be eaſily met with, as, I am told, Archdeacon Blackburne's Works are now printing at the Cambridge Univerſity preſs) I ſhall beg leave to ſelect ſuch arguments as appear to me ſatisfactory in favour of the Scripture aſſertion, that the intermediate ſtate between Death and the Reſurrection is *a ſtate of ſleep*.

"To determine," ſays the Biſhop, "in what ſenſe we are delivered from death by the ſufferings and death of Chriſt, it will be neceſſary to attend to the true meaning of the word *Death*, as it is ſtrictly and properly applied in Scripture: and this may be beſt ſeen by looking back to the remarkable paſſage where it is firſt uſed in that denunciation which brought Adam and his poſterity under it, and where we muſt ſuppoſe it is uſed in all the plainneſs and propriety of ſpeech imaginable. "In the day that thou eateſt thereof thou ſhalt ſurely (or utterly) die;" i. e. as the Biſhop elſewhere explains it, not only ſhould both ſoul and body ſuffer the threatened penalty of utter death, or annihilation, but ſhould likewiſe remain in the corruption of death, as we all ſhould have done had not the ſecond Adam, Jeſus Chriſt, obtained for us an happy reſurrection. "Now what," continues the Biſhop, "do we imagine they could poſſibly underſtand by this denunciation but a reſumption of that natural life, or conſcious being, which their Creator had been pleaſed to beſtow upon them? and the forfeiting which, muſt neceſſarily include a total loſs of all thoſe benefits that then did, or ever could, proceed from him. This ſurely, and nothing leſs, muſt be implied in that moſt ſolemn ſentence; nor can we well conceive the unhappy ſubjects of it to have been at that time ſo very ingenious as to explain it away by diſtinguiſhing upon the component parts of their conſtitution, and concluding that by death no more was intended than only a ſeparation of theſe parts, while the principle of them (viz. the ſoul) was ſtill living in ſome different manner, or that it was a continuation of their conſciouſneſs and real exiſtence though in ſome other place. No: this was the philoſophy of after ages, concerning which all I ſhall at preſent ſay, is, that ſome of its moſt eminent patrons (as Tillotſon, vol. ii. ſermon 100) cannot help obſerving that they "do not find it in the Scriptures."

The above argument of Biſhop Law certainly carries great weight with it, as muſt be allowed by all who can bring themſelves impartially to conſider the queſtion; but he produces ſeveral others which ſeem to corroborate his opinion in an high degree.

"Life," ſays the Biſhop, "is not an inherent property of our original nature, but a free gift to us promiſed by Chriſt, and accordingly termed "the grace or gift of God," and "the gift by grace through Jeſus Chriſt our Lord †;" who on that account is pleaſed to ſtyle himſelf "the Reſurrection and

* By which is ſignified that the ſoul wakes through the whole night of death, with all the conſciouſneſs neceſſary for its happineſs.

† Rom. v. 15.

and the Life *," who is called " our Life †," and ſaid to have " the keys of Hades and of Death ‡," who opens for us the true and only way to immortality, through the gate of the Reſurrection, and without whom there is no admiſſion to it, " but the wrath of God abideth on us §; and it is ſo far from being true," adds he, " that immortal life may be diſcovered by the light of nature, that, on the contrary, we are taught to believe it was Chriſt only who *aboliſhed death*, and brought life and immortality to light by his goſpel ;" that the heathens, ignorant of this, have no hope, or no ground of hope ; and that, if there were no reſurrection, the very beſt men, even they who are fallen aſleep in Chriſt, are periſhed ‖." But now Chriſt being himſelf riſen from the dead, and thereby become " the firſt-fruits of them that ſlept **," we are as certain of our own reſurrection as that he, our head, is riſen for us. Hereby we become " children," or " heirs of the reſurrection," and have an infallible title to immortal life, through this adoption, that is, " the redemption of our body††." We now know that we ſhall not periſh for ever ‡‡, or be loſt, but live in him ; or, as he himſelf conſtantly explains it, " be raiſed up again at the laſt day §§." We may with boldneſs approach to God " by a living way," which Chriſt hath conſecrated to us through the veil, that is, his fleſh : through him we have " gained the victory," may join in St. Paul's triumph over death and the grave ‖‖, and have infinite reaſon to expreſs our gratitude for it with the ſame apoſtle, " Thanks be to God who giveth us the victory, through our Lord Jeſus Chriſt ¶."

The Biſhop, in the progreſs of his excellent diſcourſe, ſhews us that many and weighty are the reaſons why a temporary death (from which we are not exempted by the death of our Redeemer) ſhould be ſuffered to be inflicted on the ſons of men. Amongſt others it may be neceſſary for ſuch diſordered and corrupted bodies as we bear about us to be totally diſſolved ; that thoſe traces may be eradicated which have been formed by irregular and inveterate aſſociations, and which could not have been otherwiſe reverſed, even on the moſt ſincere repentance and reſolutions of returning to a better conduct ; that ſo ſin might not be immortal in our bodies ; but they being moulded anew, and thoroughly refined and rectified, might become more commodious habitations for " the ſpirits of juſt men made perfect ;" might be changed from natural bodies to ſpiritual bodies. And, adds he, if this change be neceſſary, as we are taught to believe by St. Paul, 1 Cor. xv. 50, it ſeems to be of ſmall conſequence when, or in what manner, it be made ; whether we are to ſleep firſt, or be found like thoſe of the laſt generation, 1 Cor. xv. 51, 52, ſince the time of our dying and riſing again with reſpect to us will be coincident, (ſee Taylor on Rom. p. 354.) and our change, therefore, alike momentary ; nor will this ſleep, from the time of our reſpective deaths to the general reſurrection, be any more to us than " the twinkling of an eye ;" neither ſhall thoſe who remain till the coming of the Lord prevent us who were fallen aſleep, neither will they " enter into the joy of their Lord" before us ; but both we and they ſhall at the ſound of the laſt trump " be caught up together to meet the Lord in the air, and be ever with him." 1 Theſſ. iv. 15, 16, 17.

The ſtate to which Death reduces us, the Biſhop ſhews, is always repreſented

* John xi. 25. † Col. iii. 4. ‡ Rev. i. 18. § John iii. 36.
‖ 1 Cor. xv. 18. ** 1 Cor. xv. 20. †† Rom. 8, 23. ‡‡ John x. 28.
§§ John iii. 16. ‖‖ 1 Cor. xv. 55. ¶ 1 Cor. xv. 57.

ſented in the Scriptures (both of the Old and New Teſtament) by *Sleep*—a negation of all life, thought, or action, reſt or home; ſilence, oblivion, deſtruction or corruption.

Thus, in the Old Teſtament, we read, Deut. xxxi. 16—the Lord ſaid unto Moſes, Behold thou ſhalt *ſleep* with thy fathers, &c. 1 Kings, 1, 21.—When my lord the king ſhall *ſleep* with his fathers, &c. ii. 10. So David *ſlept* with his fathers, &c. And Dan. xii. 2: And many of them that *ſleep* in the duſt of the earth ſhall awake, &c.

According to the above repreſentation of our ſtate in death in the Old Teſtament, Revelation informs us, we ſhall *awake*, or be made alive at the reſurrection, and not before; thus Pſalm xvii. 15, I ſhall be ſatisfied when I *awake* with thy likeneſs. And, 1 Cor. xv. 51, 52: we ſhall not all *ſleep*, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trumpet, &c.

The Scriptures alſo, the Biſhop ſhews, in ſpeaking of the connection between our preſent and future exiſtence, do not take into account our intermediate ſtate in death, no more than we, in deſcribing the courſe of a man's actions, take in the time he ſleeps: therefore they affirm an immediate connection between death and judgment. Heb. ix. 27: It is appointed unto all men once to die; but after this the judgment. 2 Cor. v. 6, 8. Whilſt we are at home in the body, we are abſent from the Lord; we are willing rather to be abſent from the body, and preſent with the Lord.

Therefore likewiſe they repreſent the coming of Chriſt to be near at hand, as Rom. xiii. 12: the night is far ſpent; the day is at hand. And Philip. iv. 5: the Lord is at hand. Jam. v. 8: the coming of the Lord draweth nigh. 9. The judge ſtandeth before the door. Rev. xxii. 7: behold I come quickly.

Alſo that he, his day, will come ſuddenly, as a thief, a ſnare, upon all the world: and we are cautioned "to watch" and "be ſober," that it ſurpriſe us not unprepared. Luke xii. 40, Be ye therefore ready alſo, for the Son of man cometh at an hour when ye think not; xxi. 34, Take heed to yourſelves, leſt that day come upon you unawares; 35, For as a ſnare ſhall it come on all them that dwell on the face of the whole earth: and 1 Theſſ. v. 2, Know perfectly that the day of the Lord ſo cometh as a thief in the night.

But the ſtrongeſt argument for the *Sleep of the Soul between Death and the Reſurrection* is the account which the Scriptures give us of what our Saviour ſaid concerning Lazarus, whom he raiſed from the dead; it is related by St. John, xi. 11, 12, 13, 14, in the following words: "Theſe things ſaid he, and after that he ſaith unto them, Our friend Lazarus *ſleepeth*, but I go that I may awake him out of ſleep. Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well: howbeit he ſpake of his *death*; but they thought he had ſpoken of his taking reſt in ſleep: then ſaid Jeſus unto them plainly, Lazarus is dead." In the above very remarkable paſſage, our Redeemer, who in other parts of the ſacred writings had declared that he himſelf was the reſurrection and the life, ſays of a perſon really and properly dead, that "he ſleepeth;" or, in other words, he ſleepeth the ſleep of death, from which he will never awake before he heareth the laſt trumpet at the general reſurrection of all mankind, unleſs "I," who "am the reſurrection and the life," by the almighty power which reſides in me, awaken him: for the purpoſe, then, of ſhewing forth this power, and of convincing you all who and what I am, "I go that I may awaken him out of his ſleep" of death. But when the apprehenſion

nſion of his diſciples and followers were ſo extremely dull that they miſ-
ok his words, and by a falſe conſtruction thought that he ſpoke of the or-
nary ſleep or reſt of the human body, in "plain" and evident terms he de-
ared that the perſon of whom he was then ſpeaking to them was really and
uly "dead." This argument I have never met with in any author, but
pon reading the account of this miracle of our Saviour with conſiderable at-
ention, it ſtruck me in a forcible and convincing manner. This recital alone
would be ſufficient very ſtrongly to incline me to the doctrine here defended,
ut, taken in conjunction with the uniform tenor of the ſacred writings, ap-
ears incontrovertible. If we allegorize this extraordinary paſſage, we may
llegorize and fritter away every part of the ſacred writings!!!

Mr. Archdeacon Blackburne, in his "Hiſtorical View," &c. towards the concluſion, ſays: "If the conſcious perception of the ſoul is ſuſpended between death and the reſurrection, which is the uniform language of the Scriptures, it may be called annihilation, or whatever you pleaſe, provided you will allow that God can create it anew. We are certain that the Creator has the ſame power over the ſoul as over the body. The body returns to duſt, from whence it was originally taken, and if the ſame body is to be reſtored to its vital functions, or if another body is to be ſubſtituted out of the ſame materials, ("he ſhall change our vile body that it may be like unto his glorious body,") it is either way as ſtrictly and properly a new creation as that of Adam was. "God," ſays he, "is able to ſuſpend the natural powers and faculties of the ſoul when and for how long it may ſeem good unto him. Does it not then appear from the nature, progreſs and end of his diſpenſations revealed in the Scriptures, as well as from particular facts and declarations, that ſuch a ſuſpenſion doth actually take place during the interval between death and the reſurrection?—The affirmative of this queſtion is eſtabliſhed by the word of God. Upon the whole, adds he, the ſtate of death after the concluſion of this life, and before the reſurrection, is always repreſented in the Scriptures as a *ſleep*; and even Dr. Jortin, a ſtrenuous advocate for the conſcious intermediate ſtate, acknowledges, Vol. 2, Serm. 19, 836, that "in a ſleep without ſenſation, be it long or ſhort, the interval is as nothing: it is like cloſing the eyes and opening them again inſtantly."

The hiſtorian of the Controverſy concerning an Intermediate State ſhuts up his performance with the following remark: "They who preach up an intermediate ſtate as a topic of conſolation and encouragement to the virtuous and good, ſhould be able to give a good account "how and in what manner the ſoul acts while it is deprived of the body," and not pretend ignorance "whether it acts by its own natural powers, or by more ſubtle material organs and inſtruments fitted to its ſeparate ſtate." For while this is left uncertain, and even inexplicable, their hearers will rather turn to the ſoul-ſleepers, who encourage them to hope that no interval more perceivable than the twinkling of an eye will paſs between their *falling aſleep* (the Scripture term for dying) and being put in poſſeſſion of ſupreme felicity."

Requeſting that the "London Curate," for whoſe learning and general accuracy I entertain a profound reſpect, will take the trouble of reviſing the opinion he has given on the ſubject of the intermediate ſtate between death and the general reſurrection; and with the moſt ſincere good wiſhes for the perfect ſucceſs of your moſt excellent miſcellany,

I remain, Gentlemen, your moſt obedient ſervant,

June 24, 1809. A SOUL-SLEEPER.

PROCEEDINGS OF THE SOCIETY

FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, DURING THE LAST YEAR.

Newfoundland.

THE Society have received the agreeable intelligence of the ſafe arrival of Mr. Harries, in September laſt, at his miſſion of St. John's, after a very dangerous voyage, in which the ſhip was nearly loſt in a tremendous ſtorm on the banks of Newfoundland, on the 24th of Auguſt. That nothing material had occurred during his abſence; but ſince his return he has had four new communicants. In the courſe of the year 63 children were baptiſed, 32 couple married, and 147 buried. He has had ſeveral applications to viſit ſome of the remote parts, with which he intends to comply: and he thinks, that in conſequence of the rapid progreſs of Popery, and the irregularity and breach of order in the various ſects, no clergyman of the eſtabliſhed church ought to confine himſelf to one place only. He requeſts a freſh ſupply of thoſe books and religious tracts which he received from the ſociety laſt year, and which have been of great uſe. The church at St. John's is now completely finiſhed.

The Rev. Mr. Anſpach is now ſettled in his miſſion of Harbor Grace. In the courſe of the ſummer he viſited Conception Bay, and preached on two Sundays at Harbor Grace, to a very numerous congregation, both morning and afternoon, and adminiſtered the Lord's Supper to 29 communicants, whoſe devout attention during the ſervice gave him great ſatisfaction. The church is neat, but ſmall; the houſe is in very bad condition, but the people, though poor, ſeem inclined to make it habitable. He made a circuit round the bay, cruizing along in boats, with one of the magiſtrates, and was glad to find a ſpirit of Chriſtianity prevailing through the whole; though from the miſſion having been ſo long vacant, many errors, and ſome of a moſt pernicious tendency, have crept in, and taken root in the minds of many of the inhabitants. Popery, he ſays, is not ſo prevalent there as in other parts. The governor has been pleaſed to appoint him a magiſtrate of Conception Bay, by which means, as well as by an aſſiduous attention to the duties of his miſſion, he hopes to put a ſtop to many ſerious abuſes; in particular, that of perſons living together in a ſtate of matrimony without having the ſervice of the church uſed, or if it is, by any perſon who can read. He aſſures the Society, that it will be his conſtant aim to be an humble inſtrument of promoting their pious deſigns, in advancing the glory of God, and the ſalvation of the people to whom he is ſent. He requeſts a further ſupply of books.

The Rev. Mr. Clinch, miſſionary at Trinity, in his letter of the 21ſt of December laſt, has acknowledged the bibles, teſtaments, and religious tracts, ſent by the ſociety laſt year, which were very acceptable to his pariſhioners. Part of his ſtock is ſtill remaining, which he will diſpoſe of as occaſions offer. His notitia for the year ſtands thus: baptiſms 25, marriages 11, burials 26, communicants the ſame as before. He cannot but obſerve with pleaſure the great regularity and conſtant attendance of the people to their religious duties every Lord's day. The children improve very faſt under the care of Mr. Thomas, at Silly Cove, who continues to read the ſervice

of

of the church every Sunday, and occaſionally ſermons, with which Mr. Clinch has ſupplied him. He has 31 ſcholars, all of whom he teaches gratis.

The ſociety having received an application from the Rev. Henry Wood, of Dartmouth, accompanied with very ſatisfactory teſtimonials, to be ſent out miſſionary to Newfoundland, have been pleaſed to appoint him to the vacant miſſion of Ferryland and Baybulls.

A large quantity of books and tracts for the miſſionaries in Newfoundland, has been ordered by the ſociety.

Nova Scotia.

It was mentioned in the laſt year's abſtract, that Mr. Millidge had been removed from Cumberland to the miſſion of Granville, vacated by the death of Mr. Archibald Inglis. From letters received ſince he was ſettled there, it appears that the parſonage houſe has been repaired, and made very commodious; that he lives upon the happieſt terms with his people, and the congregations in his three churches are large, and devout attentive hearers of the word of God. His notitia for the whole year contains 24 baptiſms, 16 marriages, and 5 burials; communicants 30 and 46. He has requeſted ſome bibles, prayer books, and religious tracts, which have been ſent him.

The Rev. Mr. Money, miſſionary at Lunenburg, acknowleges the receipt of ſome prayer books and catechiſms: his health is not yet thoroughly re-eſtabliſhed. His laſt notitia contained 22 baptiſms, 4 marriages, and 3 burials; that nothing very material had occurred in his miſſion.

The Rev. John Inglis, who was appointed laſt year to the miſſion of Aylesford, then ſeparated from Wilmot, has tranſmitted to the ſociety the following account of his miſſion: That the townſhip forms a ſquare of 10 miles, and is ſituated on the road leading from Halifax to Annapolis, diſtant from the former 90 miles, and from the latter 38; it contains 42 families, twenty-three of them conſtantly attend church, and the reſt come occaſionally. The congregation generally amounts from 70 to 100 perſons, never leſs than 60 in the worſt weather. There is a neat church in the centre of the pariſh. That he has paid great attention to the encouragement of family religion, for which purpoſe he has paſſed every Sunday evening in ſome family, taking each in turn, reading prayers from the liturgy, and a ſermon from ſome of the moſt eminent divines, explaining at the ſame time the rites and ceremonies of our church. And he has been frequent in preſſing the importance of the Chriſtian ſacraments, which have been much neglected in conſequence of the ſpreading of the principles of the Anabaptiſts. A ſchool houſe has been built near to the church, towards which every deſcription of perſons ſubſcribed, and all appear pleaſed with their children learning the catechiſm, which they repeat every Sunday at church; the ſcholars amount nearly to 50. Mr. Warner, the ſchool-maſter, is clerk alſo of the pariſh, and is well qualified for his ſituation. The number of inhabitants he calculates at 265, to wit, 63 men, 62 women, 137 children, and 3 negroes; the number of the baptized nearly 200. In the firſt half year he baptized 21 infants and 8 adults—in the ſecond, 21 infants and 1 black adult; alſo married 1 couple, and buried 1 child.

The Rev. William Twining, miſſionary at Cornwallis, has acquainted the ſociety of the loſs of a valuable pariſhioner, Mr. Belcher, who has bequeathed 200l. towards rebuilding the church, and an undefined ſum to-

wards erecting an altar-piece. He had baptized 28, and married 11 couple; communicants 78.

The ſociety have appointed Mr. M'Inerney ſchool-maſter in a new and populous ſettlement in the townſhip of Horton; and Mr. George Dill ſchool-maſter at Truro, at the recommendation of the biſhop of Nova Scotia.

The Rev. Roger Viets has, beſides his uſual courſe of duty, twice viſited Yarmouth and the Tuſketts, where a miſſionary is much wanted. He travelled, partly on foot and partly on horſeback, ſeveral hundred miles in the whole tour, preached 11 times, baptiſed 32 adults, and 45 infants, all in the ſpace of 27 days. He met with the moſt cordial reception from all denominations, eſpecially the Preſbyterians, who gave great attention to his ſermons and converſations. He acknowleges the receipt of 50 copies of Wall on Infant Baptiſm, which he ſays have been of great uſe. In his miſſion he had baptized 81 infants and 3 adults, married 11, and buried 17; communicants at Digby 37, at Clements 42. He expreſſes deep concern at the death of Mr. Foreman, the ſchool-maſter, which happened in February laſt: in conſideration of whoſe excellent character, and uſeful ſervices, the ſociety have granted his widow a gratuity of 15l. Mr. Elkana Morton has been appointed to the care of the ſchool.

The miſſion of Mr. Rowland, of Shelburne, flouriſhes, and the ſchools under his care.

The Rev. Thomas Shreve, miſſionary at Parrſboro', in his letter of the 5th of December 1801, acquaints the ſociety, that he had viſited, as uſual, the different diſtricts in his miſſion. He preached twice at the Five Iſlands, a new ſettlement about 14 miles to the eaſt of his home church at Partridge Iſland, where he baptiſed 3 children. The number generally attending at thoſe places is from 30 to 40; at his home church, from 100 to 150. He baptiſed alſo 1 adult at Spencer's Iſland, and went ſix miles up the bay. His year's notitia ſtood thus: baptiſms 26 and 2 adults, marriages 6, communicants 16.

New Brunſwick.

The ſociety have received the welcome intelligence that Mr. Pidgeon has ſo far recovered his health as to be able to reſume his former ſtation at Frederiſton.

By letters from the Rev. Dr. Byles, miſſionary at St. John's, it appears that he had baptiſed in the year, 62; married 33 couple, and buried 15. He writes that the Methodiſts and New Lights have very little influence in his miſſion; but he is much more ſeriouſly apprehenſive of the ſecret growth of infidelity, and the artful diſſemination of French principles, and therefore has requeſted the ſociety to furniſh him with a few tracts to counteract the operations of that inſinuating and fatal poiſon; the ſociety have complied with his requeſt.

The Rev. James Biſſet, the ſon of a late valuable miſſionary, has ſucceeded Mr. Beardſley in the miſſionary of Maugerville. In his letter of March 6, 1802, he acquaints the ſociety, that ſince he came there, he has baptiſed 7, married 5, and buried 1: the communicants, on Chriſtmas day, were 21. The adjacent pariſhes are filled with the wildneſs of enthuſiaſm, but Maugerville is comparatively free from the infatuation. That a covered frame of an houſe has been lately purchaſed, and removed to the

glebe, and he doubts not but a comfortable dwelling would be completed in the courſe of the ſummer. That he has every thing to hope from the good diſpoſition of thoſe belonging to the church, who appear anxious to do their utmoſt for the comfort of their miniſter.

Several letters have been received from the Rev. Robert Norris, miſſionary at Weſtfield and Greenwich, where he is at length ſettled. The account he gives of his miſſion is this: That Greenwich is 20 miles long, and contains 65 families; Weſtfield is 12 miles long, but takes in each ſide of the river, and has about 50 families, moſt of them poor. There is a church at Greenwich, but only a frame of one at Weſtfield, roughly boarded in and roofed, but no floor or windows, ſo that they are forced to meet in an out-houſe. The communication between the two pariſhes, which he attends alternately, is ſometimes dangerous, eſpecially when he travels on ice. The people regularly attend divine ſervice, and he truſts are awakened to a ſenſe of the importance of religious truths. In the courſe of the year he baptiſed 44 infants and 6 adults, married 7 couple, and buried 2. He feels himſelf much affected by the ſociety's goodneſs, and moſt heartily thanks them for the ſeaſonable relief of a liberal gratuity.

The Rev. Oliver Arnold, miſſionary at Suſſex Vale, has informed the ſociety, in his letter of September 23, 1802, that for a year paſt, the intemperate zeal of the New Light and Baptiſt teachers, (who in their way from Nova Scotia to the river St. John, had given much diſturbance in his miſſion,) has abated, their numbers decreaſed, and many of his pariſhioners, who appeared to be unſettled in their principles, are now returning to a ſerious and ſober ſenſe of religion, and of their duty. He had baptiſed 48 children and 6 adults, married 4, and buried 4; communicants in Suſſex Vale 48, in Norton 24, which he attends every third Sunday. He has requeſted ſome copies of Wall on Infant Baptiſm, and the Engliſhman directed in the Choice of his Religion, which have been granted him.

Meſſrs. Andrews and Scovil, though advanced in years and infirm in body, continue in the faithful diſcharge of their duty. The former had baptiſed, in the year, 82 children and 1 adult, married 9 couple, and buried 6; communicants 44. The latter was prevented from viſiting the remote parts of his miſſion, as he uſed to do: but he had baptiſed 37 infants, married 5 couple, and buried 4; communicants 90.

The ſociety have been favoured with ſeveral letters in the courſe of the year from the biſhop of Nova Scotia, who bears ample teſtimony to the good conduct of the miſſionaries in both provinces.

Upper Canada.

The Lord Biſhop of Quebec having lately ordained a gentleman of Upper Canada, by name Pollard, of whoſe fitneſs for the ſacred office he was perfectly ſatisfied, and having placed him, by deſire of Lieutenant Governor Hunter, at Sandwich, the principal ſettlement in the weſtern diſtrict, the ſociety have been pleaſed to appoint him their miſſionary, with a ſalary of 50l. a year.

The cauſe of the people of Paſpibiac (or Gaſpé) having applied to the ſociety for a miſſionary, previouſly to their communicating their intention to the biſhop of Quebec, has been explained to his ſatisfaction; and they have received from him full inſtructions of what is expected to be done on their part by government and the ſociety.

The Rev. John Stuart, miſſionary at Kingſton, in his letter of October 28, 1802, has given no very favourable account of the few Indians remaining at Quenti. He has been obliged to diſmiſs the ſchool-maſter, not for any fault in him, but becauſe few or no ſcholars attended throughout the year. He wiſhes this neceſſary meaſure may make the parents of the children ſenſible of their error, and bring them to a better conduct; and then the ſchool may be reſtored. For otherwiſe is the ſtate of things in his own miſſion, which flouriſhes in every way. The congregation increaſes both in number and reſpectability, and the uſual harmony prevails. At the laſt Eaſter meeting it was agreed to enlarge the church 20 feet, and to erect another gallery, which will contain 100 perſons. In the year paſt he has baptiſed 75 infants and 3 adults, married 14 couple, and buried 35; communicants 30.

The Rev. George Okill Stuart, lately appointed miſſionary to York, ſends this firſt account of his miſſion: that the town conſiſts of about 120 houſes, and 70 families; but taking in the whole townſhip there may be double that number of families. That notwithſtanding the prejudices of thoſe who nominally diſſent from the Church of England, he has the ſatisfaction of a large congregation every Sunday; but the communicants were few. The people have ſubſcribed to the building of a church, and there is to be a reſervation of ſix acres of land in the town for the ſite of it. At preſent he officiates in the government houſe. From July 1, 1800, to November 1, 1802, he had baptiſed 58, married 14, buried 11; communicants 10.

Mr. Rudd, miſſionary at Cornwall, has acknowledged the books which the ſociety ſent him. In the laſt half year he had baptiſed 16, married 4, and buried 2.

Lower Canada.

The Rev. John Doty, miſſionary at William Henry Town, in the courſe of two years, has baptiſed 34 infants and 5 adults, married 8 couple, and buried 15; communicants 49.

Bahama Iſlands.

The ſociety have been favoured with ſeveral letters from governor Halkett, which fully evince his attentive concern for the encouragement of religion, and the welfare and comfort of the miſſionaries. Actuated by theſe views, the eaſtern diſtrict of Naſſau has been made a diſtinct pariſh, a church has been built in it, and completed for the performance of divine worſhip. It was deſigned by the governor to have had Mr. Jenkins (who ſuffered ſo much in his health while at the Caicos) placed there: but as he had found great benefit from the ſalubrious air of Harbor Iſland, he gave the preference to that miſſion; where, for his better accommodation, the governor has been pleaſed to allot him a glebe. Mr. Roſe, the miſſionary at Long Iſland, having alſo declined the ſame offer, it was judged beſt to appoint Mr. Groombridge to it, inſtead of keeping him at Exuma; ſince which the ſociety have had the ſatisfaction of hearing from the governor, that his ſervices at the eaſtern diſtrict are very acceptable to the inhabitants, who far exceed in number thoſe who ſtill remain at Exuma.

It appears by letters received from the Rev. Mr. Roſe, that there have lately been conſiderable emigrations both from Exuma and Long Iſland, on account of the repeated failure of the crops.

HORN's LETTERS ON INFIDELITY.

LETTER XII.

P. 7. "The account of the Flood is very embarraſſing."

Poſſibly it may—There was a great deal done in a little time; and neither theſe gentlemen nor myſelf were preſent to ſee how it was done.

Ibid. "From whence came the water?"

From the place to which it returned, and in which it has remained (God be praiſed) ever ſince. The globe of the earth, as the ſcriptures inform us, is a ſhell, or hollow ſphere, incloſing within it a body of waters, ſtyled "the great deep," or abyſs. The earth, at the creation, was covered on all ſides with water, which, at the command of God, retired to this abyſs beneath, from whence, at the ſame command, it came forth in the days of Noah; and having performed its taſk, was again diſmiſſed, as before. "The fountains of the great deep," by the divine power, were "broken up;" gravity for a time was ſuſpended, or overcome; the waters were violently thrown upwards into the atmoſphere, and deſcended in torrents and cataracts of rain. If we meaſure the circumference of the earth, and gauge its contents, we ſhall find water enough, I dare ſay, to anſwer every purpoſe mentioned in the book of Geneſis *. The ſhells, and other marine bodies, depoſited in the bowels and on the tops of the higheſt mountains, all the world over, afford ſufficient evidence that the waters have been there. If any one can give a better account than Moſes has done, when and how they came there, e'en let us have it. A learned and reſpectable perſon expreſſes his ſurprize, that the ſhell fiſh ſhould *tranſport themſelves* from the bed of the ocean, where they were much better accommodated, to ſo uncomfortable a ſituation as the ſummit of a barren mountain. Alas, worthy Sir, it was no *party of pleaſure!* Whenever they took the journey, depend upon it, it was—"upon compulſion, Hal!"

P. 8.—"Neither can we eaſily perſuade infidels, that *the windows of heaven were opened*, while they know it has no windows."

They can know nothing of the matter, till they know the meaning of the phraſe, and its uſage in the ſcriptures, where the heavens are ſaid to be *opened* when it rains, and *ſhut* when rain is withholden, and the like. What is more common than ſuch modes of expreſſion are in all languages? Suppoſe, to deſcribe an uncommon fall of rain, I ſhould ſay, "the *ſluices* of heaven were opened;" would it not be the height of abſurdity to reply, that "the ſluices of heaven cannot be opened, becauſe it has no ſluices? Every body knows the expreſſion to be metaphorical. But the truth is, that the original word † does not ſignify *windows*, according to the modern idea, but rather *clefts, fiſſures, paſſages:* theſe were *opened*, the clouds were *rent*, as we ſay. The waters riſing from beneath met the rains deſcending from above, and, uniting their forces, they deluged the world.

P. 7. "It (the flood) ceaſed not by annihilation of the waters, but they were evaporated by a wind."

There

* "Some are puzzled to find water enough to form an univerſal deluge: to aſſiſt their endeavours it may be remarked, that was it all precipitated which is diſſolved in the air, it might probably be ſufficient to cover the ſurface of the whole earth to the depth of above thirty feet." WATSON's Chemical Eſſays, Vol. iii, p. 87.

There was no occaſion for annihilating the waters, they returned to the place from whence they came. And as to the *wind*, which God cauſed to paſs over the earth, it was not intended merely to *vaporate*, but, like that which moved upon the chaos at the creation, to ſeparate the waters from the earth, and carry them down to their former habitation. We have no adequate idea, perhaps, of this element the air, and of what mighty things it can effect, when employed in full force by its Creator.

P. 8. "It ſeems ſtrange, that ſo vaſt an aſſemblage of animals could be incloſed in an *ark*, or *cheſt*."

—But why, *cheſt*? The Hebrew word is uſed only for this ark of Noah, and that in which the child Moſes was committed to the Nile; both hollow veſſels, conſtructed to float upon the waters. But there was ſomething pleaſant in the notion of the whole animal world being ſhut up in a *cheſt*; and the temptation was not to be reſiſted.

—"Which had but one window, which window was kept ſhut for more than five months without being ſtifled for want of air."

All this, the infidels ſay, "ſeems ſtrange:"—it does ſo; but it is not more *ſtrange*, than *true*. That air would be neceſſary to ſupport the life of the creatures incloſed in the ark, was as well known to him who enjoined it to be built, as it can be to them. Our concluſion therefore is, that either a proper ſupply of it was conveyed in ſome manner from without, or elſe the air within, by means natural or preternatural, was preſerved in a ſtate fit for reſpiration. There might be various contrivances in and about the ark, which are not mentioned in ſo conciſe a hiſtory. The general facts, of which it concerned us to be informed, are theſe two; that the world was deſtroyed by a flood; and that one family, with a number of animals ſufficient to repleniſh the earth, was preſerved in a veſſel conſtructed for that purpoſe.

It is aſked farther, How the ſmall family in the ark could give due attendance to the wants of ſo many creatures; and how the carnivorous animals were ſupplied with food proper for them?

Many more queſtions of a like kind might eaſily be aſked, if one were to ſet one's wits to work upon the ſubject. But it ſhould be conſidered, that the author who relates this tranſaction, relates it to have been carried on under the immediate direction and inſpection of God. By divine power the creatures were brought to Noah, and the fierce diſpoſitions of the wild kind over-ruled and mollified, that they might live quietly and peaceably with one another, and with thoſe of the tame ſort, for the time appointed. Otherwiſe, inſtead of aſking how they were taken care of and fed in the ark, it ſhould firſt have been aſked how they came into it, or ſtayed a ſingle moment in it, before the flood began?—When "the wolf thus dwelt with the lamb, the lion might *eat hay* like the ox."—We ſhould not recur to miracles upon every occaſion; but if the event under conſideration took place at all, it muſt, from the very nature of it, have been miraculous, and out of the common courſe, as it is ſaid to have been. Some means of preſerving the *fish* might therefore be provided by their *maker*, notwithſtanding the dilemma to which the learned and reſpectable writer above-mentioned hath reduced us. "The water at the deluge (ſays he) was either freſh or ſalt: now the ſea-fiſh could not have lived in the former, nor the river-fiſh in the latter." Cloſe and clever!

P. 9. It is argued in the 8th ſection, that according to the laws of *reflection*

flection and *refraction*, eſtabliſhed in the ſyſtem of nature, the phænomenon of the *rainbow* muſt have been produced, as it is now, in certain circumſtances, from the beginning of the world; and therefore could not have been firſt ſet in the cloud, as a token of God's covenant with man, after the flood.

But do the words neceſſarily imply that the rainbow had never appeared before? Rather, perhaps, the contrary. The following paraphraſe of the paſſage is ſubmitted, as a juſt and natural one. "When, in the common courſe of things, I bring a cloud over the earth, under certain circumſtances, I do ſet my bow in it. That bow ſhall be from henceforth a token of the covenant I now make with you to drown the earth no more by a flood. Look upon it, and remember this covenant. As certainly as the bow is formed, by the operation of phyſical cauſes, in the cloud, and as long as it continues to be thus formed, ſo certainly and ſo long ſhall my covenant endure, ſtanding faſt for ever more, as this faithful witneſs in heaven." Jacob, we are told,* "took a ſtone, and ſet it up for a pillar, and ſaid, This pillar be witneſs!" God, in like manner, (if we may ſo expreſs it) took the rainbow, and ſaid, This bow be witneſs!" Neither the ſtone nor the rainbow were now created for the purpoſe. When the Jews behold the rainbow, they bleſs God, who remembers his covenant, and is faithful to his promiſe. And the tradition of this its deſignation to proclaim comfort to mankind was ſtrong among the heathen; for according to the mythology of the Greeks, the *rainbow* was the daughter of *Wonder*, a ſign to mortal men †," and regarded, upon its appearance, as the meſſenger of the celeſtial deities. Can we any where find a more ſtriking inſtance of the ſublime, than in the following ſhort deſcription of it? "Look upon the rainbow, and praiſe him who made it: very beautiful it is in the brightneſs thereof: it compaſſeth the heaven about with a glorious circle; and the hands of the moſt High have bended it!"

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

The following paſſage in a Viſitation Sermon of mine, I omitted at the time of delivering the diſcourſe, as of too political a nature for the pulpit; if you think it worthy of inſertion in your uſeful publication, it is much at your ſervice.

I am, Gentlemen,
Your humble Servant,
A COUNTRY CURATE.

June 9th, 1803.

WE know who ‡ Calvin was, and what he was; his fervent piety, we revere; his inceſſant labours, we reſpect:—whilſt we execrate the pernicious

* Gen. xxxi. 45. 52.

† Τερας μεροπων ανθρωπων. Hom.

‡ Biſhop Horſley, in his very able charge of 1800, calls the reformer of Geneva, the venerable Calvin. The following is the paſſage: (part of it, I ſhould obſerve, has already been quoted, and remarked on in your Magazine, by my friend Mr. Pearſon.)

"I muſt however, declare, that when I ſpeak of Calviniſm and Arminianiſm as capable of uniting in one Communion, and that one the Communion of the Church of England; I look only to Calviniſm, ſuch as the venerable Calvin would himſelf have owned, not

nicious errors of his theological ſyſtem, we can admire the commanding talents and profound learning by which he has vainly endeavoured to ſupport it: but we hold in deteſtation his pride, his intolerance, his zeal devoid of charity; we abhor that perſecuting ſpirit, which diſtinguiſhed the Reformer of Geneva from his fellow-labourers, and branded him with the mark of Romiſh cruelty; we look with indignation on the craft, by which he inveigled Servetus into his power, and turn with horror from the blood-thirſtineſs with which he purſued him to the ſtake.

We know too, my reverend brethren, at a remarkable period of our hiſtory, with what zeal his followers ſpread his dangerous doctrines, religious and political; we remember how truly they inherited his deep hatred of monarchy, and his ardent love of republicaniſm; we have not yet forgot the obligations this nation owes to them; for they convinced us, by dreadful indeed, but moſt ſalutary experiment, that our civil government abhors a republic, no leſs than our eccleſiaſtical polity deteſts a preſbytery; they proved to us inconteſtably, that monarchy is the ſole form of government adapted to the genius of this nation, and epiſcopacy the only ſure * "*pillar and ground* of its church.

DR. GLEIG'S SERMONS.

[*Concluded from page* 373.]

IN the third ſermon, entitled the "The Old and New Man," our author argues from Epheſians iv, 22—25, that the Apoſtle has in view the contraſt that there is between the religion of heatheniſm and the religion of Chriſt, of which the former not only permitted laſciviouſneſs, but abſolutely enjoined the working of all uncleanneſs with greedineſs, as a work acceptable

not enriched and embelliſhed with the extravagancies of later viſionaries; and I look to Arminianiſm, ſuch as the pious Arminius would have owned, not fouled and tainted with loathſome admixtures of the Arian and Pelagian hereſies, p. 35.

It is impoſſible for any one who is acquainted with the works of Calvin, or has read the extracts lately given from them by the dean of Peterborough, to peruſe this paſſage without aſtoniſhment: and it is to be regretted, that a prelate ſo juſtly admired for his ſtrength of reaſon, and depth of erudition, and ſo well known as the champion of Orthodoxy, ſhould, by ſuch unqualified commendation, miſlead, and give a wrong bias to the minds of the younger clergy; it is, indeed, in every point of view, moſt extraordinary that this zealous friend to Republicaniſm, this bitter foe to Epiſcopacy, this Theologian, whoſe peculiar dogmas are juſt ſo many blaſphemies, ſhould, in the preſent times, be ſtyled by an Engliſh biſhop "the venerable Calvin."

The admonition which the author of the Purſuits of Literature has offered to Biſhop Watſon, may no leſs juſtly be ſuggeſted to the learned prelate in queſtion. Biſhop Horſley "ſhould often write, but with the utmoſt caution, and accuracy, and conſideration, becauſe his works will always be read." Seventh Edit. p. 226.

His lordſhip will readily recollect what one of the moſt judicious of writers has ſaid in praiſe of *Judgment*: "Illud dicere ſatis habes, nihil eſſe non modo in orando, ſed in omni vita prius conſilio; fruſtraque ſine eo tradi cæteras artes: *pluſque vel ſine doctrina prudentiam, quam ſine prudentia facere doctrinam.* Quintil. lib. vi.

* 1 Timothy 3, 15.

ble to its impure deities. He denies that the *old* man here ſpoken of refers to the corrupt nature which we are ſaid to have derived from our firſt parents, and that the *new* man is begotten by that *irreſiſtible grace* which is ſuppoſed to be conferred on the *elect*, an opinion entertained by thoſe who, in this country, arrogate to themſelves the title of *Evangelical Miniſters*.

Dr. Gleig very properly obſerves, that if this paſſage be conſidered in conjunction with the reſt of the chapter, it will appear moſt evident that the apoſtle, in comparing the Chriſtian converts at Epheſus, not with *Adam*, but with the *unconverted Gentiles* around them, and with what they were themſelves before their converſion:

"This I ſay, therefore, and teſtify in the Lord, that ye *henceforth* walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who, being paſt feeling, have given themſelves even unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and been taught by him, as the truth is in Jeſus."

"Here there is not one word of Adam, nor the moſt diſtant alluſion to a corrupted nature either from him, or from any other ſource."

He then alludes to the impure rites annually performed in Chaldea, Egypt, and elſewhere, in honour of one of the female deities; and adds, "that though the tutelary goddeſs of Epheſus poſſeſſed a fairer character, it muſt not be forgotten that an intercommunity of gods, and of religious worſhip, prevailed through all the Gentile world."

"The old man, therefore, which, in my text, is ſaid to be corrupt, and which the Epheſians are exhorted to put off, is not any diſpoſition derived from Adam, or, more properly, from the Creator of Adam and of all things, but the licentious habits which they had acquired previous to their converſion, and in which all their unconverted neighbours were then indulging as part of their religion.

"It is, indeed, impoſſible to ſuppoſe, that he who knew well that no man can make a ſingle "hair of his head white or black, or add one cubit to his ſtature," could exhort a whole people to put off, as an old garment, an original and eſſential part of their nature; or that he could ſtigmatiſe as corrupt the undoubted work of infinite wiſdom and perfect goodneſs! "Shall mortal man be more juſt than God? Shall man be more pure than his maker?" Impoſſible!—and yet ſuch muſt they deem themſelves, who think that they either can or ought to put off what they *derive* from their maker.

"But how, I ſhall be aſked, came the principles and practices of heatheniſm to be called the *old*, and the principles and virtues of Chriſtianity to be called the *new man?* Perhaps I can give no other reaſon for this, than that it was probably a figure of ſpeech common in Judea and ancient Greece, as it certainly is a figure of ſpeech now common in this country, and univerſally underſtood. When an habitual drunkard has become ſober; a ſwindler, honeſt; and a factious democrate, a peaceable member of ſociety;—we ſay of each, that he is a *new man:* But no one ſuppoſes that, by this expreſſion, we mean to inſinuate, that either the drunkard, the ſwindler, or the democrate, has put off any original faculty of his mind, or that his perſonality is really changed. On the contrary, we always conſider his mind as, by ſuch a reformation, brought nearer to its *original ſtate of purity*, than it was when corrupted by his former habits: for that the mind of man comes pure

from its Maker, is evident from our Saviour's ſaying, that "of ſuch as little children is the kingdom of God."

"The apoſtle, accordingly, conſiders this putting off the old man, and putting on the new man, not as eradicating any thing from our conſtitution, but as being "*renewed* in the ſpirit of our minds;" as "putting away lying, and ſpeaking every man truth with his neighbour;" not as extirpating the *paſſion* of anger, but as being tranſiently "angry without ſin;" as exchanging habits of theft for thoſe of honeſt induſtry, and licentious converſation for "that which is good to the uſe of edifying; as putting away from us all bitterneſs, and wrath, and clamour, and evil ſpeaking, with all malice; and as being kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven us."

"This change, I readily acknowledge, cannot be made but by Divine grace; for when we have exerted our utmoſt abilities in working out our own ſalvation, ſtill it is "God who worketh in us both to will and to do of his good pleaſure," or thoſe exertions will have been made in vain. But that this grace is not *irreſiſtible*, and that it cannot ſuperſede the neceſſity of our own endeavours, is plain from the very words of my text; ſince, upon either of theſe ſuppoſitions, *we* could with no propriety be ſaid to put off the old man, or to put on the new. Grace irreſiſtible cannot be oppoſed; and where our own endeavours are not admitted, nothing which is done can, in any ſenſe, be ours."

"If it be true that the *old man*, which we are to put off, is a radical part of our nature, and that the *new man* is put on not in any ſenſe by ourſelves, or in conſequence of our own prayers and endeavours, to what purpoſe are ſo many men ſet apart to preach repentance and remiſſion of ſins in the name of Chriſt? ſo many ſchools of learning and morality founded in the world? or ſo many treatiſes written on the education of youth? The ableſt preceptor, and the moſt powerful preacher, cannot change the work of God; nor the moſt learned treatiſe of morality teach us to do what can be done only by the irreſiſtible power of the Holy Ghoſt. If it be admitted that men are capable of virtue as well as of vice, the ſanctions of rewards and puniſhments, and the promulgation of laws, are indeed of admirable uſe to direct them in their duty; to excite their hopes and fears; and to impel them forward in the race of Chriſtianity: but if they be abſolutely unable to run in that race, if there be ſomething in their nature of which they cannot get rid, and to which their duty is utterly abhorrent, ſuch ſanctions and laws are worſe than uſeleſs—they are a mockery of the cruelleſt kind."

And yet in ſpite of all reaſoning and common ſenſe, notwithſtanding the plain and obvious meaning of the commands, precepts, exhortations and injunctions of our Saviour and his apoſtles, we are told, that man is "a creature *in all things*," good and bad, "acting in ſubſerviency to the Divine will, and *inſtrumental* in bringing about his decrees in the government of the univerſe*;" and that though "it may be urged that this is making man a *mere machine*, it is making him juſt what the word of inſpiration makes him."

"But what will thoſe vilifiers of nature, and of nature's God, ſay, when they are put in mind, that there are national virtues as well as vices; and that

* Sir R. Hill's Reformation of the Truth.

that there have been times in which morality and religion have, in the ſame nation, been as much in faſhion as wickedneſs and impiety have been in others? It is a fact known to all who know any thing, that a people on the continent of Europe, now remarkable for atheiſm and unheard-of barbariſm, were, not many centuries ago, as conſpicuous for a decent, if not a ſuperſtitious, profeſſion of Chriſtianity, and for a civility of manners, which the nations around them were proud to emulate. Did the ſame innate corruption of nature produce religion and good manners formerly, and atheiſm and barbarity now? As well may we ſay, that "a fountain ſends forth, at the ſame place, ſweet water and bitter; that the fig-tree bears olive-berries, and the vine figs." Much *better* indeed advance ſuch abſurdities as theſe; for they are harmleſs abſurdities: whereas thoſe who aſſert man's utter incapacity of virtue, as it is uſually aſſerted, diſparage the goſpel and reproach grace; though both the one and the other is the power of God, and the wiſdom of God unto ſalvation."

"Upon the whole, then, we may conclude, even from the words of my text, which have been ſo often quoted in ſupport of a very different doctrine, that we have no enemy either without us or within us, which can neceſſitate or compel us to be ſinful. Sin may be our *choice*, when miſery, of courſe, will be our puniſhment; but neither the one nor the other can poſſibly be our *fate*. Our ſenſual and worldly appetites may invite and incline us; but theſe appetites, when not exceſſive, are not wicked in themſelves, and they never can compel us to be wicked. We have it always in our power, through the grace of God ſtrengthening us, to "put off the old man, which is corrupt, by laying aſide every weight, and the ſin which moſt eaſily beſets us; and to put on the new man, which after God is created in righteouſneſs and true holineſs, by running with patience the race which is ſet before us."

The fifth diſcourſe on Romans vii, 19, is a juſt and forcible comment on the tendency of thoſe pernicious doctrines which continue to divide the Church of Chriſt, and produce not only the moſt violent controverſies, but to ſubvert all Chriſtian order and diſcipline. "A ſet of men who are running unſent through the country, take occaſion from ſuch paſſages as this to perſuade the multitude, that it is impoſſible to obey the law of God; and that thoſe who preach the neceſſity of good works, and of rendering unto all their dues, ſhould be deſerted by their hearers."

"The perſon of whom St. Paul here ſpeaks is one who is *dead;* who was *deceived and ſlain;* in whom *ſin was exceeding ſinful;* who was *carnal and ſold under ſin;* who ſinned againſt his own *conſcience* and *reaſon;* in whom *ſin dwells*, but the ſpirit of God does not dwell, for *no good thing* dwells in him; and who is *brought into captivity to the law of ſin.* This is indeed a juſt though melancholy picture of one who has no other guide than the light of nature, and no other ſupport in his journey through life than the feeble efforts of his own reaſon; but it ſurely bears no reſemblance to him "who walks not after the fleſh, but after the ſpirit, and whom the law of the ſpirit of life, in Chriſt Jeſus, hath made free from the law of ſin and death."

"It is very common in this country *, eſpecially among thoſe who are propagating,

* It is a well-known fact, that in ſeveral parts of this country, the common people will ſcarcely liſten to the ſermon of their pariſh-miniſter, unleſs the ſubject of it be ſome

propagating, as they pretend, the gospel at home, to impute all the wickedness of our lives to the depravity of our nature, and to adduce, in support of that opinion, some obscure and disjointed passages in the writings of St. Paul; but surely no opinion can be more injurious to the benevolent *Author* of our nature, or better adapted to check our own virtuous exertions. If God have laid us under the necessity of sinning, by destroying the balance between our sensual appetites and our moral powers, why has he threatened us with punishment for obeying those sovereign appetites which he has implanted in our breasts? or why should we strive, by our feeble efforts, to change the constitution given us by Omnipotence?

"Much has been said of the evil consequence sof the fall of our first parents —much that is true, and much more that is false; for, though it be evident from the Scriptures of the New Testament, that before the coming of Christ in the flesh, mankind were destitute of many spiritual advantages enjoyed by Adam in paradise, there is no clear evidence that such a *positive depravity* was infused into their nature as laid them under the necessity of doing what their consciences condemned. In the scheme of true divinity, the natural *man* and the young *child* are considered as persons very differently disposed; for though the natural *man* is represented as strongly inclined to that which is evil, the same representation is nowhere given of the *child*.

"We do not indeed remember what we felt or thought in our infancy; but a very slight portion of reflection will teach us, that before we were capable of attending to our thoughts, or weighing the consequences of our actions, we had adopted many erroneous opinions from ignorant instructors, as well as corrupt manners from evil communication: and these errors and this corruption we impiously attribute to some *fault in our nature*, and by consequence to God the *author* of that nature."

The sixth sermon is on Evangelical Righteousness, of which the scope and design is to recommend and enforce the duty of *active* virtue—"As none shall gain the prize but those who reach the goal, so none can be admitted into the society of angels and just men made perfect but those who, by habits of active piety and virtue, have acquired the dispositions suited to such a society."

Our limits confine us to the bare enumeration of the subjects of the seventh and the six discourses which follow: They are, on *The Dispositions fit for Heaven*; on *Fruits meet for Repentance*; *God's Judgements vindicated*; *God's Judgements depised by the Wicked*; *Civil Subordination*; *the Ordinance of God*; *Rights of Christians*; *the Love of Mankind springing out of natural Affection*; *Gratitude to God*. In the fourteenth sermon, on *The Love of God and Man*, after speaking of the evil effects consequent upon the combinations of the rich against the poor—an evil much complained of a few years back—Dr. Gleig seriously remarks:

"It is indeed true, and every one who can reflect upon the transactions of past

point of doctrine; and that all preaching on other subjects is sneeringly spoken of as "good moral preaching:" Should any person take the trouble to inquire and inform himself what are the causes and the consequences of this dislike, he would find, that in the parishes where it prevails, the common people are egregiously misled in matters of religion, and misled on this important subject, not only by a numerous tribe of secular itinerants, but by some also of our regular clergy.——*See the Dean of Peterborough's Pamphlet on the Articles of the Church of England.*

paſt ages, or pay attention to thoſe of the preſent, *knows* it to be true, that nothing which we can ſuffer in a well-conſtituted ſociety is to be compared with the miſeries of anarchy, or thoſe dreadful maſſacres which always accompany the diſſolution of a long-eſtabliſhed order of things. But the multitude, who cannot reaſon from the paſt to the preſent, or from the preſent infer the future, *think* of no evils but the evils which they *feel;* and haſtily conclude, that if they were delivered from them, they ſhould be completely happy. It is by their feelings, therefore, that the multitude muſt be governed; and if the rich hope to enjoy their poſſeſſions in peace, they muſt make the poor *feel* that the preſent order of things contributes to *their comfort,* and that any change would increaſe *their wretchedneſs.*"

The fifteenth ſermon is on *The Goodneſs of God leading to Repentance.* Having dwelt upon the goodneſs of God to man in the works of creation and redemption, and pointed out the ineſtimable benefits which flow from the knowledge and ſpread of the Goſpel, our author, as an additional motive to repentance, enlarges upon the peculiar bleſſings with which this country is ſo highly favoured.

"But beſides the bleſſings which we enjoy in common with the whole Chriſtian world, if we caſt our eyes over Europe, we muſt be ſenſible that hitherto *we* have been the moſt highly favoured people on earth. Whilſt other nations, who once enjoyed the light of the goſpel as well as we, and flouriſhed in worldly proſperity under equal laws and a mild government, are groaning under "the rod of the oppreſſor," and deprived of the wretch's laſt comfort by the poiſon of a falſe philoſophy, we feel ourſelves ſafe, each under his "own vine and his own fig-tree," and happy in the proſpect of a bleſſed immortality, of which the dæmons of anarchy and atheiſm have not yet deprived us. Thoſe dæmons have indeed been long at work, and, I am ſorry to ſay, have made conſiderable progreſs; but the majority of the nation is yet untainted by their falſe opinions; and ſome, perhaps, have been induced, by the conſequences of thoſe opinions, to cleave more cloſely to the religion of their fathers, and to the truths of God."

The ſixteenth and ſeventeenth ſermons, on *Providence diſplayed in the Laws of Nature,* and *Deluſion believing a Lie,* are remarkable for bold truths and juſt reflections. In the former, the moſt prevailing vices of the age, the profligacy, licentiouſneſs, and irreligion, ſo predominant among ſome of the higher claſſes, and the total degeneracy of principle too commonly found among the lower orders of the community, are animadverted upon with ſeverity, but with due regard to truth: In the latter, the rapid and wide diffuſion of principles of infidelity among the inhabitants of Europe is attributed to *modern illuminiſm,* the corrupted ſtream of which the Abbé Barruel and Profeſſor Robinſon have traced up to its ſource.

Speaking of the people of this country, our author laments, "that whilſt thoſe who know the truth have ſhewn a wonderful liſtleſſneſs in the cauſe of its propagation; and whilſt the rich and the great give as little aid as poſſible to the well-meant endeavours of the ſober miniſters of religion—we have ſeen a crew of ignorant fanatics running through the country, and inſtilling into the minds of the rabble the moſt dangerous principles. That men are ſaved by faith without works; that a certain number of the deſcendants of Adam have, from all eternity, been predeſtinated to life; that the righteouſneſs of Chriſt is *imputed,* or transferred, to each individual of that number, who has therefore no occaſion for righteouſneſs of his own; that it is ſufficient for this choſen

choſen body of ſaints to believe that Chriſt died for God's elect; and that whoever believes that he himſelf is *one* of the elect, ſhall certainly have Chriſt's righteouſneſs imputed to him, and, in conſequence of that imputation, and his own faith in it, be infallibly ſaved—are among the doctrines which theſe miſſionaries inculcate on the people. In the cant of the ſect, or rather ſectaries, this belief is called the *faith of aſſurance*, which he who poſſeſſes cannot fail to be ſaved, whatever may have been the tenor of his life.

"That ſuch opinions as theſe ſhould be propagated by wicked and deſigning men, and greedily imbibed by profligate ignorance, can excite no wonder. He who has not been able to eradicate from his mind the belief of a God and of a future ſtate, and feels himſelf at the ſame time the ſlave of corrupt appetites and headſtrong paſſions, very naturally lays hold of any thing by which he is told he ſhall eſcape damnation: and he who has any ſelfiſh or wicked end to ſerve by the aid of ſuch men, as naturally endeavours to win them to his purpoſe, by ſophiſtry calculated to ſilence "the ſtill ſmall voice" of conſcience. But it is ſurely ſurpriſing that perſons of rank, and of lives irreproachable, ſhould give the utmoſt poſſible circulation to ſuch blaſphemies as theſe; ſome of them by means of the preſs, and others by founding ſchools for the purpoſe of imbuing the minds of youth with the *goſpel*, which they are at much pains to perſuade the people is not preached by the regular clergy of any church in the united kingdom."

The eighteenth and three following ſermons, on *Chriſtian Fortitude, the Government of the Tongue, Motives to ſerve the Lord with fear amidſt public Rejoicings*, and on the *Armour of God*, are all energetic appeals to the heart and underſtanding; calculated to rouſe the careleſs and indifferent about matters of religion, and urge them to the performance of their duty; as well as to guard them againſt imbibing thoſe miſchievous tenets which ſeem daily to gain ground, and which we are ſorry to add, will, if not checked in their progreſs, involve this country in difficulty and danger.—We know what puritaniſm *has done*, and as the ſpirit of it leads to the ſubverſion of order and diſcipline in the Church, and is deſtructive of our civil Conſtitution, we are not ignorant of what it *will do*, provided it gain the aſcendancy once more.

The ſtyle of theſe ſermons is nervous and manly; in point of language, they are ſtrong and energetic harangues; the arguments adopted in them are clear and perſpicuous, and they come recommended by the irreſiſtible force of truth. They diſplay much reading, and occaſionally refer, with happy effect, to thoſe particular epochs in the annals of hiſtory, which are appoſite to our own times. Appended to them are notes illuſtrative of events and opinions, alluded to in different parts of the volume. We ſincerely join iſſue with the illuſtrious Prelate * mentioned by the author in his preface; and in the words of that great ornament of our Church, conclude this article with his exhortation to the clergy:

"In all your ſermons and diſcourſes, ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be the author of ſin, or the procurer of our damnation; but teach your people to impute all their ſins to their own follies and evil choice, and ſo build them up in a moſt holy faith to a holy life."

* Jeremy Taylor.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

Thinking it probable, that, in the preſent ſituation of public affairs, the following extract from a ſermon, which I preached to day in my Pariſh Church, may not be unacceptable to ſome of your readers, I ſend it for inſertion in your Miſcellany.

I am, Gentlemen, yours, &c,

E. PEARSON.

Rempſtone,
July 24, 1803.

EXTRACT FROM A SERMON.

IT is poſſible, indeed, as the apoſtles and firſt chriſtians found by ſad experience, that the authority of law may be applied *againſt* the true religion, and its ſincere profeſſors. In this kingdom, however, there is no ground for pretending that this is the caſe. The chriſtian religion is the eſtabliſhed religion of the ſtate, and every public encouragement is given to the profeſſion and the practice of it. All the great duties of morality are wrought into the ſame of our government; and an infringement of thoſe duties is an infringement of our laws; ſo that, if we are not religious and virtuous, the fault is not to be laid on any thing in our form of government, which hinders us from being ſo, but on ourſelves. Our laws not only *permit*, but they *command*, piety and devotion towards God, ſobriety and temperance with reſpect to ourſelves, and juſtice and charity towards our neighbours. We know alſo, that theſe laws are executed with wiſdom and integrity, that they afford the ſame protection to the poor as to the rich, and that all enjoy the equal bleſſing of their ſalutary reſtraints. Add to this, that we have at preſent the benefit of a Sovereign, whoſe perſonal character inclines him to promote the cauſe of religion and virtue, and the general happineſs of his ſubjects, to the utmoſt of his power. Poſſeſſing piety and virtue himſelf, and knowing how much happineſs depends on the poſſeſſion of them, he is anxious to promote the poſſeſſion of them in others. He has always proceeded on the principle, that "righteouſneſs exalteth a nation, and that ſin is its reproach." In the courſe of his reign, the evidences of this have been innumerable. His efforts, indeed, have not, in every inſtance, been attended with the deſired ſucceſs; but they have not been altogether fruitleſs; and the failure of them, in any inſtance, is not to be attributed to any other cauſe, than to the unwillingneſs of his ſubjects to follow his example.

It is the duty of ſubjects under a pious king, not only to acknowledge, with the orator Tertullus, that, "ſeeing by him they enjoy great quietneſs, and that very worthy deeds are done unto the nation by his providence, therefore they accept it always, and in all places, with all thankfulneſs;" but alſo to ſhew forth their gratitude by an imitation of the example which is ſet them from the throne, and by an obſervance of the laws againſt irreligion and immorality, ſo often recommended to them from thence, as the only certain means of ſecuring the bleſſing of the Almighty to them and to their prince. They muſt ſhow forth their gratitude by uniting all hearts and hands to promote, each in his proper ſtation, the ſafety and honour of the government; by laying aſide all private contentions and animoſities among themſelves; and by putting a ſtop, as much as in them lies, to all groundleſs jealouſies

jealouſies and ſuſpicions, which tend to abate men's affections towards thoſe in authority, and to bring difficulties upon the adminiſtration of public affairs.

There are times and occaſions, when even *more* than this is required of us; when, if we would perform the duty which we owe to our king and country, we muſt be active, according to our power, in co-operating with thoſe meaſures of government which may be deemed neceſſary for the general ſafety. That perſon would have but little claim to the heart of a *Briton*, much leſs to the heart of a *Chriſtian*, who ſhould refuſe his aſſiſtance in the preſervation of the ſtate, merely becauſe, as he vainly thinks, *he* ſhall be no ſufferer by its fall. He muſt be callous to all thoſe generous feelings, which give dignity and honour to human nature, and which render us worthy of the bleſſings of civilized life, as well as negligent of all the duties which reaſon and religion dictate. What, then, ſhould we ſay of thoſe, if any ſuch were to be found, who, in a moment of danger like the preſent, when we are threatened with deſtruction as a nation by a moſt ferocious and formidable foe, are deaf to their country's call, and not ready, according to their ability, to join in its defence? In times of public danger, it has always been conſidered as a maxim, that he, who is not *with* us, is *againſt* us; that he, who wiſhes to ſtand *neuter*, is an *enemy in his heart*; that he, who does not afford to his *country* all the aſſiſtance in his power, would afford it to the *enemies* of his country, if he dared to do ſo. But, in a moment like the preſent, no man could act thus, without giving up all pretenſions to religious and moral principles. In a moment like the preſent, no man can be an enemy to his king and country, without incurring the greateſt guilt. When the ſafety of the ſtate is in danger, a *traitor* is a *murderer*, and a murderer of the worſt deſcription; for he murders, or encourages the murder, not of a few *individuals* only, but of *thouſands*, not of *ſtrangers* or *enemies*, but of *neighbours*, *friends*, and *relatives*. In order to promote what he thinks, but, miſtakingly thinks, his own intereſt; in order to ſecure his own preſent *ſafety*; or even, perhaps, to avoid ſome little preſent *inconvenience*, he at once ſacrifices all the charities which endear one human being to another, and raiſe men above the level of the brute creation; which ſhow them as beings endued with reaſon, and acting, not from *inſtinct*, but from principles of *duty*. What a miſerable exiſtence muſt that man drag along for the remainder of his days, who has purchaſed his ſafety at the expence of his honour and his conſcience? at the expence of every thing which can render life an object of enjoyment, or worthy of preſervation? whoſe diſgrace can be hidden only by the grave, and who, in order to hide it there, can only look forward to that *death*, which he fears to meet, and to that *tribunal*, whoſe judgment he has too much cauſe to fear?

At ſuch a momentous criſis as the preſent, it is proper that every one ſhould thus be reminded of the heinous ſin of treaſon, in order that he may avoid, not only the ſin itſelf, but even the moſt diſtant approaches towards it. I ſhould be ſhocked beyond meaſure, if I could conceive, that a precaution of this kind was neceſſary with reſpect to any one of the preſent congregation, or to any one within the limits of this pariſh. But you cannot be too much upon your guard. You ought to take every care both to avoid it yourſelves, and to perſuade others to avoid it; much more muſt you be careful to avoid every thing which may tend to lead others into it. It is poſſible, that, by improper remarks in converſa-

tion, we may do more harm in a few minutes, than we could compenſate by good for a ſeries of years. What *we*, in an unguarded moment, only *ſay*, and that perhaps without much meaning, *others*, by our ſaying it, may be led to *do*, and thus, before they are aware, bring upon themſelves ſwift deſtruction. The truth is, the loyalty of ſome perſons is like the integrity which Satan ſuppoſed to be in *Job*. "The Lord ſaid unto Satan, haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought? Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land. But, put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face." It appeared, however, by the reſult, that Satan had formed an erroneous eſtimate of the character of Job. For though that holy man was afflicted in a more grievous manner than by the loſs of his *ſubſtance*, he ſtill held faſt his integrity, and did not do any thing which cauſed his conſcience to reproach him. In the midſt of his trial, he was able to ſay, "My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live." Accordingly it is teſtified of him, that "he ſpake concerning God the thing that was right." What was falſely ſaid of Job may, I fear, with too much truth, be ſaid of ſome of *us*, with reſpect to our duty towards our civil governors. While things go ſmoothly on, and we are conſcious of receiving nothing but *benefits* from the hands of our rulers, we are ſatisfied enough, and readily profeſs our attachment to them; but, the moment any preſſure of *evil* is felt, our attachment gives way, and we are ready to curſe them to their face; not conſidering, that, in doing ſo, we not only depart from every principle of religious and moral duty, but weaken and diminiſh, as much as lies in us, the neceſſary means of our own defence. Burdens may occaſionally be laid on us, which are extremely hard to be borne; but, if they are neceſſary to our ſafety, we ſhould conſider them as part of the unavoidable evils of that life which cannot reaſonably be expected to be free from evils. Our proſperity as a nation, it is evident, has excited the envy and hatred of our enemies, to ſuch a degree that they will be ſatisfied with nothing leſs than our deſtruction. No choice is left us, therefore, as to the courſe which we have to purſue. By the aſſiſtance of that gracious Providence which has ſo often been our protector, we muſt repel the effects of their envy and hatred to the utmoſt of our power; and it is our duty, as men, as ſubjects, and as chriſtians, to bear the inconvenience of doing it with reſignation and chearfulneſs.

Let us, then, ever be mindful, but eſpecially at the preſent moment, to cheriſh, both in ourſelves and others, the principle of *chriſtian loyalty*; a principle which the corruptions of modern times have tended to deſtroy. By loyalty, I mean fidelity to the conſtitution both in church and ſtate as by law eſtabliſhed, and to the king as its head and guardian; ſuch fidelity as has, on many trying occaſions, been ſhown by our virtuous forefathers, whoſe efforts in the cauſe of their country have enrolled their names in the pages of our hiſtory, and endeared their memory to all thoſe among their deſcendants, who are worthy of their deſcent. Let us learn, from their great example, "to fear God, to honour and obey their king, and not to meddle with them that are given to change." Let us learn, from their example,

as well as from the precepts of our holy religion, to deſpiſe and deteſt the principles, and to renounce the proceedings of thoſe, who, in the language of the Apoſtle, "being preſumptuous and ſelf-witted, deſpiſe government, and are not afraid to ſpeak evil of dignities." In order to this, let us carefully guard againſt, and ſteadily oppoſe, thoſe *republican* opinions, too faſhionable in this part of the country, which, under the pretence of zeal for liberty, would draw us into utter ſlavery; which, even in a milder form, were once able, in this kingdom, to overthrow the beſt conſtitution in the world; and which, if God, in his diſpleaſure at our manifold offences, ſhould ſuffer to prevail here again in their more violent form, would doubtleſs end, as they are intended to do, not only in the ſubverſion of our *religion* and *laws*, but in the confiſcation of our *property*, and the ſubjugation of our *perſons*; not only in the deſtruction of the *nation*, as a nation, but in the ruin of all virtuous and reſpectable *individuals*.

Account of the PROTESTANT MISSIONS *in the Eaſt Indies for the Year* 1801.

[From the Annual Report of the Society for promoting Chriſtian Knowledge.]

SINCE the publication of the laſt account, ſeveral letters have been received from the Miſſionaries, the leading particulars of which are included in the following abſtracts:

The Rev. Mr. Gericke, in a letter dated at Vepery, October 9, 1800, ſtates, that the difficulties he had been put to, in rebuilding Cuddalore church, he had been enabled to ſurmount, by means of the ſalary he had received from Government, for attending the ſick, and officiating at the naval hoſpital; which ſalary amounted to the ſum, or thereabouts, he had expended upon the church. For his ſervices at the naval aſylum, where the admiral himſelf had often attended him, he pioufly obſerves, he had been well rewarded by the attention that had been paid to them.

His notitia for the preceding year are as follows, viz. At Madras, in the Malabar congregation, there had been

Baptized,	26	Children and 9 adults.
Married,	6	Couples.
Buried,	20	Corpſes.
Communicants,	108	on Eaſter day.

Beſides Malabarians, there had been

Baptized,	81	Children of European fathers.
———	10	Ditto of the Portugueze race.
———	8	Ditto of other nations.
Received,	8	Converts from Popery.
Married,	28	Couples.
Buried,	16	Corpſes.
Communicants,	63	on Eaſter day.

Beſides the adminiſtration of the ſacrament at the uſual times, there had been an extraordinary communion, four times, with Engliſh people, who had particularly requeſted it at their departure to diſtant places.

At

At Cuddalore, there had been
Baptized, - - 17 Children and 1 adult.
Buried, - - - 7
Married, - - 5 Couple.
At Negapatam, there had been
Baptized, - - 16 Children and 1 adult.
Buried, - - - 41
At Pullicat, there had been
Baptized, - - 16 Children and 5 adults in the Portugueze congregations.
——— - - 9 Ditto in the Malabar.

Mr. Pæzold, during his ſtay at Samulcotta and Jagemaikpooram, had baptized 16 children.

Mr. Gericke, in another letter, dated at Vepery, Feb. 7, 1801, acknowledges the receipt of the ſecretary's letters, incloſing the ſalaries, gratuities, and benefactions, ſent out the preceding year for the ſeveral miſſions. It much rejoiced him to learn that the Society was endeavouring to provide another miſſionary, and it was his prayer that he might prove to be of a truly apoſtolical character. In the ſouthern countries, ſeveral new congregations had recently ſprung up ſince he had viſited them. At Dindegal, a chapel had been erected at the expence of the congregation; and at Madura, that famous and populous capital, a chapel was about to be built, relative to which Mr. G. was correſponding with a gentleman reſident there. Mr. Gericke's advice, and the goodneſs of his brethren ſo readily to receive it, to make Satianaden, the country prieſt, entirely an itinerant teacher, and to go to the expence of his journies, and to eaſe his mind of a debt he had contracted, to the amount of ſixty pagodas, had been attended with a particular bleſſing. Some hundreds had been inſtructed and baptized by him. But this bleſſing increaſed his care and anxiety how to provide all theſe places with faithful labourers, who would do their duty properly, without being continually animated by the preſence of a miſſionary. To Dindegal, Mr. Pohle had ſent a catechiſt from Trichinapally to nurture the new congregation after Satianaden left it. For Madura they had not yet found one. Satianaden was then at Tanjore, where Mr. G. intended to meet him; and from thence Satianaden was to go to Mudalore, one of the congregations far ſouthward, where a number of families were waiting for him, who had been inſtructed by the catechiſts, to adminiſter baptiſm.

Mr. G.'s notitia of duty for the year 1800, detail that there had been, in the Madras Malabar congregation,
Baptized, - - 29 Children and 5 adults,
Married, - - 5 Couple.
Buried, - - - 17
Communicants, 143 on Eaſter day,

In the Engliſh and Portugueze congregations, there had been
Baptized, - - 27 Children of European extraction, and
——— - - - - 10 of Portugueze; beſides
——— - - - 7 Adults of divers nations,
Married, - - 22 Couple.
Buried, - - - 12, beſides 50 ſailors, who died in the naval hoſpital.
Communicants, - 63 on Eaſter day.

At Cuddalore, there had been

Baptized,	9	Children of European extraction.
———	4	of the Malabar congregation, and
———	3	Adults.
Married,	6	Couple.
Buried,	18.	

At Negapatam, there had been

Baptized,	9	Children of European extraction.
———	6	Portugueze.
———	8	Malabars, and
———	9	Adults of divers nations.
Married,	5	Couple, and
Buried,	28.	

At Vellore, he had baptized ſix children; and at Arnee, at Manaper, at Madura, at Dindegal, at Sadras, and at Pullicat, he had adminiſtered baptiſm to children, in all 28, ſome of European extraction, ſome Portugueze, and others Malabarians.

The Society's annual ſtores and preſents to the miſſionaries had reached India in the Rockingham, the only ſhip that arrived out of three that ſailed from England; one having been burnt at St. Salvador, and another taken by the French. He was particularly thankful for the books, and partly becauſe his excellency the governor of Ceylon had applied for Bibles, Common-Prayers, and other books, for the uſe of that iſland, with which he had fortunately been enabled to ſupply him; as well as with ſome copies of a tranſlation of the Common-Prayer book, for the uſe of the Portugueze congregations at Ceylon.

Mr. Gericke, in another letter, dated at Vepery, July 2, 1801, ſtates, that he had been to Tanjore to meet Satianaden, and to confer with the miſſionaries and with him on the concerns of that miſſion, and the ſeveral congregations dependent on it in the Tanjore country, and down the coaſt to the end of the peninſula.—"Encloſed," Mr. G. ſtates, "I beg leave to "ſend a letter from Serfogee Maha, Rajah of Tanjore, and to recommend "its contents to the Society. No ſon can have a greater regard for his "father than this good Hindoo had for Mr. Swartz, and ſtill has for his "memory."—In the courſe of his journey, Mr. G. had ſtopped at Tranquebar to confer with the brethren there, how beſt to provide for the inſtitutions they had ſo much at heart. Before his return, Tranquebar had been captured by the Engliſh; on which occaſion, the Daniſh miſſionaries requeſted his return. He accordingly returned and went with them to the Commandant, to whom they delivered a ſtatement concerning the miſſion, which they had been deſired to do; and they had been much pleaſed with the paragraph in the anſwer ſent by Government to the Commandant reſpecting miſſionaries, and were very thankful.

In a P. S. to this letter, dated July 21, Mr. G. ſtates, that the miſſionaries at Tanjore had for ſome time been, and ſtill were in trouble, by means of the rebellious black Princes to the South; that the congregations in thoſe parts had ſuffered great afflictions from their enemies in ſeveral places; had been plundered, confined, and tortured; that ſome of the little chapels had been deſtroyed, and the books in them burned; that many had been obliged to hide themſelves in the woods; and that it appeared not yet how theſe troubles would terminate.

The

The letter from the Rajah of Tanjore, enclosed in that from Mr. Gericke, is couched in the following terms:

"*To the Honourable Society for promoting Christian Knowledge.*

"Honourable Sirs,

"I have requested of your missionaries to write to you, their superiors "and friends, and to apply to you in my name for a monument of marble to "be erected in their church, that is in my capital and residency, to perpetu- "ate the memory of the late Rev. Father Swartz, and to manifest the great "esteem I have for the character of that great and good man, and the gra- "titude I owe him, my father, my friend, the protector and guardian of "my youth; and now I beg leave to apply to you myself, and to beg that, "upon my account, you will order such a monument for the late Reverend "missionary Father Swartz to be made, and to be sent out to me, that it "may be fixed to the pillar that is next to the pulpit from which he "preached.—The pillars of the church are about two cubits broad.

"May you, Honourable Sirs, ever be enabled to send to this country such "missionaries as are like the late Rev. Mr. Swartz.

"I am, Honourable Sirs,

Tanjore, "Yours faithfully and truly,

May 28, 1801. "SERFOGEE RAJAH."

The society concurred in opinion with the East-India mission committee, that the contents of this letter from the Rajah of Tanjore, do bear strong testimony to the high character of the late worthy and invaluable missionary Mr. Swartz; that it will be proper to comply with the request of his highness; and that steps be taken by the committee to have a suitable monument constructed as soon as may be, and that the same be sent out to Tanjore, to be placed in the mission church there.

The Rev. Mr. Pohlé, in a letter dated Trichinapally, 16th February 1801, states, that he had latterly been but in indifferent health; and that when he could not personally go out, he had had the kind assistance of the Rev. Mr. Ball at the garrison, and his catechists had officiated in the Malabar and Portugueze congregations. When unable to leave home himself, his catechists had more frequently visited the natives of all descriptions, not only on the spot, but around the country, to converse with them on the topics of Christianity; and one or other of them had repeatedly been sent to Dindegal; which place, as well as others, had been visited by the Tanjore country priest, Satianaden, who had performed all ministerial acts amongst the Christians of those parts, and had baptised several Heathens, who had received instruction from the catechists.

During the course of the preceding year, there had been, partly by Mr. Pohlé, at Trichinapally, and partly by Satianaden, at Dindegal,

Baptised, - - - - 52, including 9 adults.
Received from Popery, 9,
Buried, - - - - 17, besides 23 Europeans.
Married, - - - - 6 Couple.

Their communicants had been 124 persons. In the English school, there were about 50 scholars; and in the Malabar school, about 15. The Malabar congregation consisted of 231 souls, and the Portugueze of 60: and at Dindegal, the Malabarian and Portugueze together amounted to upwards of 70.

Mr.

Mr. Pohlé expreſſes his gratitude to God, for all the mercies they had experienced, and particularly for the enjoyment of peace amidst ſurrounding war; which however juſt, then ſeemed to be threatened with a ſerious interruption by the Polygars, whoſe incurſions are mentioned by Mr. Gericke.

The Rev. Meſſrs. Kolhoff and Holzberg, in a letter dated at Tanjore, 13th March 1801, acknowlege the receipt of their ſalaries, and of the books, ſtationary, and other preſents ſent out to them the preceding year, and expreſs their ſincere thanks for the ſame. They lament the loſs to the miſſion, ſuſtained by the death of Mr. Jænicke, which had been reported to the ſociety in their laſt letter; and they ſenſibly feel the laborious charge of attending to the concerns of the congregations at Ramanadaburam, Tutucorin, Manaper, and in the Tinnavelly country, which are at the diſtance of 250 Engliſh miles from Tanjore, and are increaſing more and more. Satianaden had made a long journey to Madura, Dindegal, and other places, where he had diligently ſowed the good ſeed of the word of God, and the divine bleſſing had attended his labours. Beſides attending to their own local duties, they had themſelves made ſeveral journies, weſtward of Tanjore, in the courſe of the preceding year, viſiting the Chriſtians at Sittireykudi, Budalore, Pudupatti, and other places, whom they had catechiſed, and inſtructed in the ſaving truths of the goſpel; and they had embraced all occurring opportunities of converſing with the heathens, to convince them of their errors. At Buddalore, about twelve miles weſtward of Tanjore, and where there is a numerous congregation, they had erected a houſe of prayer, ſufficient to contain 800 perſons. Dawaſagayam, an able and faithful catechiſt, was ſtationed there, and they had appointed one of the ſeminariſts to aſſiſt him. Their plan, for the better inſtruction of girls born in the congregation, they had not yet been able fully to execute. In the courſe of the year, they had received ſeveral viſits from the brethren at Tranquebar, Meſſrs. John and Crammerer, and had received much comfort and edification from them, who had likewiſe ſupplied them with Malabar new teſtaments, pſalters, hymn books, and other ſmaller tracts, for their congregations and ſchools. They had alſo been ſupplied with Malabar books by Mr. Gericke. The increaſe of the congregation, the preceding year, was as follows:

Children born in the congregation, and baptiſed,	46
Heathens properly inſtructed, and baptized, -	94
Converts from the Romiſh Communion, - -	17

The four ſchools were continued. In the Malabar or Tamulian ſchool, there were 162 children, conſiſting of 18 ſeminariſts, 55 out ſcholars, 45 boys maintained by the miſſion, and 44 girls. In the Engliſh ſchool, there were 10 boys; and in the provincial ſchools at Tanjore and Cumbagonam, 40. The Lord's Supper had been adminiſtered to 324 perſons; 15 couple had been married; and 16 perſons had died in the Tamulian congregation.

In a P. S. to this letter, Mr. Kolhoff requeſts that a planetarium may be purchaſed, and ſent out to him, and that the charge may be deducted from his ſalary. The ſociety, however, agreed to purchaſe the planetarium, and it has been ſent to Mr. Kolhoff, as a preſent to the Tanjore miſſion.

The Rev. the Daniſh miſſionaries, in a letter dated at Tranquebar, 22d February 1801, acknowleged that they had heard of the ſafe arrival at

Madras, of the preſents from the ſociety to their miſſion, which they were in daily expectation of receiving from thence. The circumſtance was particularly acceptable and welcome to them at that time, as they had not then heard of the arrival from Copenhagen, of their annual ſtores and neceſſaries, the Daniſh company having ſent their ſhips directly to Bengal, from whence they were obtained with great difficulty, expence, and riſk; ſo that every article had become very ſcarce, and they had been obliged to uſe the printing paper that had been ſent to them by the ſociety, for the purpoſes of writing paper.

Amidſt ſome diſtreſſing and diſcouraging circumſtances, they had not been altogether deſtitute of others tending to exhilarate them, and to produce that rejoicing in the Lord, that furniſhed ſupport under calamities. Not only the Rajah of Tanjore, and the reſident there, Mr. Torin, had ſhewn very kind diſpoſitions towards the miſſionaries, but the collector of the country, Mr. Harris, had furniſhed ſome much wanted accommodation to the country catechiſts, and had likewiſe publiſhed an order, that the Chriſtians might not again be prevented from attending on Sundays upon divine ſervice, nor be moleſted in any reſpect on account of their religion, nor be forced to aſſiſt at heathen feaſts, and in heathen ceremonies.

During the preceeding year, there had been, in the Tranquebar miſſion,

Baptiſed,	- - -	21 Heathens, including 2 Caffries, and 2 Maleyd.
———	- - -	161 Children, born in the Congregation.
Married,	- - -	94 Couple.
Buried,	- - - -	82.
Communicants,	-	1115.
School Children,		200.

An Extract from "AN ADDRESS TO THE PEOPLE OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, ON THE THREATENED INVASION.

SUFFER not yourſelves to forget that all human affairs are ſubject to the controul and government of that great and awful being who created the univerſe, and whoſe power no creature is able to reſiſt. According to his pleaſure ſtates riſe, flouriſh, and decay; and battles, on which depend the fate of empires, are gained or loſt. Sometimes he grants victory in diſpleaſure to the vanquiſhed, and ſometimes in favour to the victors. Often he ſpecially interpoſes to puniſh guilty nations, and, whether by war or famine, "He turneth a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein." And often, in the courſe of his providence, he makes the worſt of men the inſtruments of his juſtice, before he deſtroys them.

It is, alas! impoſſible to deny that this country has, by its vices, irreligion, and impiety, moſt juſtly merited the Divine vengeance; and it is a great aggravation of our guilt, that we have ſlighted the example of piety and virtue which, for upwards of forty years, has been diſplayed from the throne. If for theſe things the Deity be preparing to viſit us with heavy calamities, who ſhall diſpute his juſtice, and who ſhall reſiſt his almighty arm?

arm? If he ſhould command his winds and his waves to favour the deſigns of the enemy, what indeſcribable ſcenes of havoc, devaſtation and blood, will ſoon overſpread this hitherto happy and peaceful land! There is therefore no ſafety for us, unleſs we can appeaſe his wrath, and regain his favour. Happily, although he be ſlow to puniſh, he is ready to forgive thoſe who turn unto him with repentance and prayer. Let us therefore humble ourſelves before God, and beſeech him to have compaſſion upon us. Let us ſincerely repent of our ſins, and reſolve, with ſteady purpoſe of heart, to forſake our evil ways, and to live, in future, according to his commands. We may then hope that he will be merciful unto us in this time of our danger; that he will go forth with our fleets and armies, appear for us in the day of battle, and overwhelm the implacable foe, who ſeeks our utter deſtruction.

Dr. Horne's Thirteenth Letter on Infidelity.

P. 10. "What anſwer ſhall we give to thoſe who are inclined to deny, "that an all-powerful and juſt God could make uſe of the moſt unjuſtifiable means to attain his great purpoſe of aggrandizing the poſterity of "Abraham?"

The anſwer, without doubt, muſt be, either that the means in queſtion (all circumſtances duly known and conſidered) were not unjuſtifiable; or, that they were uſed by man, and only *permitted* by God: for men often make uſe of means to attain their own purpoſes, by which they unwittingly become the inſtruments of carrying into execution the counſels of God; yet are they not hereby juſtified in the uſe of ſuch means. All the actions of holy men of old, related in Scripture, are not to be deemed blameleſs, becauſe related in *Scripture*, or becauſe related of *them*; though there may often have been circumſtances, imperfectly known at this diſtance of time, which rendered them leſs blameable than they now appear to be; and therefore they are not to be judged of, without great caution and circumſpection. Theſe, perhaps, are in no inſtances more neceſſary, for that reaſon, to be obſerved, than in reviewing thoſe parts of ſacred ſtory, which relate to the *birthright* and *bleſſing* of the antient patriarchs.

Ibid. "Could this benevolent and juſt Being approve of the ungenerous "advantage which Jacob took over his faint and hungry brother?"

That the crime of Eſau, in being ſo ready to part with his birthright, was of a more atrocious nature than at firſt ſight it may ſeem to have been, is evident from the remark ſubjoined in the narrative; "thus Eſau *deſpiſed* his birthright;" as alſo from his being ſtigmatized by St. Paul with an epithet denoting *profaneneſs* and *impiety*, qualities which were therefore manifeſted in the act of lightly and wantonly parting with the birthright, and thoſe high and heavenly privileges annexed to it—I ſay, *lightly* and *wantonly*; becauſe, though he returned faint and hungry from the field, there could be no danger of his *ſtarving* in his father's houſe. He parted with it, as men often do now, for the ſake of gratifying a liquoriſh appetite towards that which was his brother's, "for one morſel of meat," one particular diſh, which he vehemently effected. There was no reaſon why a privilege thus rejected ſhould be again conferred. Like the Jews, in an inſtance ſomewhat

ſomewhat ſimilar, he "judged himſelf unworthy." He caſt it from him, and it became another's—With regard to the part borne by Jacob, in buying what Eſau was thus ready to ſell, there ſeems no neceſſity for pronouncing him faultleſs. The fact is related like many others, without approbation or cenſure; and the deſigns of God were accompliſhed by the free agency of man. To his own maſter he ſtandeth or falleth, reſpecting this and every other action of his life.

Ibid. "Could this omnipotent and upright Spirit adopt no method of "diſtinguiſhing his favourite Jacob, but that of fraud and lies, by which he "deprived the ſame unſuſpecting brother of his father's bleſſing?"

The following conſiderations may aſſiſt in directing us to form a right judgement of this matter.

1. The propoſition of deceiving Iſaac originated not with Jacob, but with Rebekah. Jacob remonſtrated againſt it as likely to bring a curſe upon him rather than a bleſſing; nor would conſent to perform his part till ſhe engaged to take all the blame on herſelf—"On me be thy curſe, my "ſon: only obey my voice."

2. From this ſpeech, and from the earneſtneſs and ſolicitude diſcovered by Rebekah, it may not unfairly be preſumed, that ſhe had ſome ſpecial reaſon for what ſhe did; that Iſaac was about to take a wrong ſtep in a concern of great moment, which ought to be prevented, and could be prevented by no other means.

3. The rectitude of Rebekah's judgment ſeems evidently to have been recognized and allowed by Iſaac, at the concluſion of the matter: for though he had bleſſed Jacob, intending to bleſs Eſau, yet, as if recollecting himſelf, he confirmed and ratified that bleſſing in the ſtrongeſt terms;—"Yea, and he ſhall be bleſſed." Still farther—at ſending him away, he again repeated the benediction, in the moſt ſolemn and affecting manner;—"God give thee the bleſſing of Abraham!" It is hard to aſſign any other reaſon why, if ſo diſpoſed, upon diſcovering the fraud, he might not have reverſed the proceeding. Nay, by the kind meeting of the brothers afterwards, one ſhould be inclined to ſuppoſe that Eſau himſelf acquieſced at length in the propriety of what had been done.

4. If ſuch were the caſe, Iſaac was only deceived into what was right, and what himſelf acknowledged to be ſo in the concluſion. The deception was like thoſe often practiſed by phyſicians for the benefit of their patients, and caſuiſts muſt decide upon it in the ſame manner. The offence of Jacob is certainly alleviated, if not entirely taken off, by the circumſtance of Rebekah pledging herſelf to bear the blame; as the conduct of Rebekah ſeems juſtified by that of Iſaac ratifying and confirming to Jacob the bleſſing originally intended for Eſau. Upon the whole, if there were an offence, it was one that might be forgiven; and if God, notwithſtanding, continued to bleſs Jacob, he did forgive it, and had reaſons for ſo doing.

Ibid. "In ſhort, how ſhall we juſtify God for the continual diſtinc-"tion he is ſaid to have beſtowed on a people, who, from their own "annals, appear to have been unparalleled for cruelty, ingratitude, inur-"banity, &c."

The article of *cruelty*, for proof of which we are referred, in a note, to the acts of Joſhua, may be deferred till we come profeſſedly to conſider thoſe acts. Their *ingratitude* towards God their Saviour was indeed flagrant;

but, perhaps, might be matched *elſewhere*. As to the charge of *inurbanity*, it was brought againſt them by Voltaire, who ſpake of them as a "wretched "nation, ever ignorant, and vulgar, and ſtrangers to the Arts." The following reply was made to him; When the infidels ſhall have duly conſidered it, we ſhall hope to be favoured with their ſentiments upon it.

"Does it become you, a writer of the eighteenth century, to charge the "antient Hebrews with ignorance? A people, who, while your barbarous "anceſtors, whilſt even the Greeks and Latins, wandering in their woods, "could ſcarcely procure for themſelves cloathing and a ſettled ſubſiſtence, "already poſſeſſed all arts of neceſſity, and ſome of mere pleaſure; who not "only knew how to feed and rear cattle, till the earth, work up wood, "ſtone, and metals, weave cloaths, dye wool, embroider ſtuffs, poliſh and "engrave on precious ſtones, but who, even then, adding to manual arts "thoſe of taſte and refinement, ſurveyed land, appointed their feſtivals ac- "cording to the motions of the heavenly bodies, and ennobled their ſo- "lemnities by the pomp of ceremonies, by the ſound of inſtruments, muſic, "and dancing; who even then committed to writing the hiſtory of the "origin of the world, that of their own nation, and their anceſtors; who "had poets and writers ſkilled in all the ſciences then known, great and "brave commanders, a pure worſhip, juſt laws, a wiſe form of government; "in ſhort, the only one of all antient nations that has left us authentic mo- "numents of genius and of literature. Can this nation be juſtly charged "with *ignorance* and *inurbanity*?"

GENERAL

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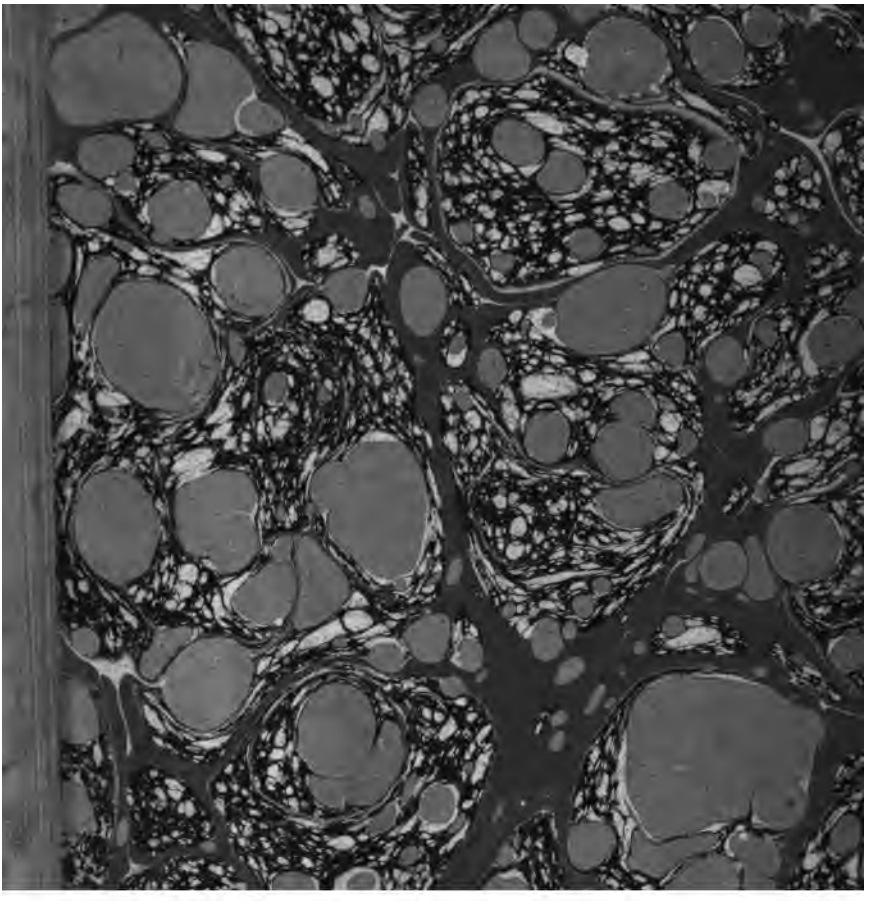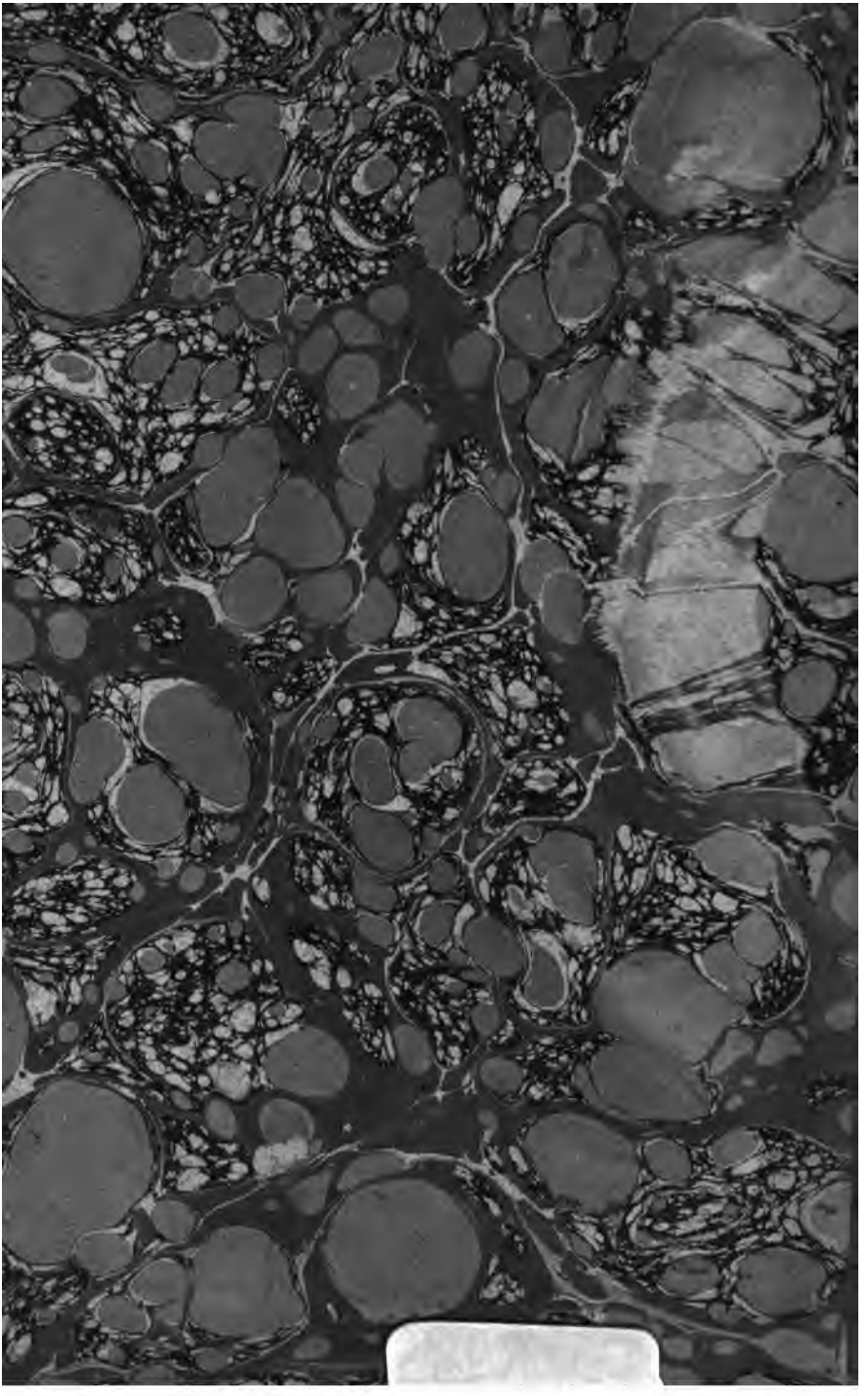
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